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## Original Essays.

#### BIBLICAL EVIDENCES OF SPIRIT-MATERIALIZATION.

BY MOSES 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 exist-

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:

This thing which Paul calls the gospel or God 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 resuscitation 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 iny 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.

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 unil-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

Although his disciples "did eat and drink with |

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, there could have been no possibility of doubt. Mark informs his readers that Jesus "upbraided his disciples with

"Why are ye troubled? and why do thoughts your hearts? Behold my hands and my arise in your hearts? 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 honeycomb. And he took it, and did eat before them."—Luko. xxiv: 38-43. -Luke, xxiv: 38-43.

their unbelief." Luke informs us that Jesus said:

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 iscended 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 shy, for fear of the Jews." (John, xx: 10.) Is adot 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

"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 And the Lord God called unto the Garden. 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 Katie 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, | In the next chapter two of these same persons | commanded to "charge the people, lest they 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 who will incline to accet 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 specially 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 everlast-ing covenant between God and every living crea-ture 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 spints could give the above explanation of the rain ow, and could come down to see a city and tower in the process of construction, but who can believe this of the Ininite Luier of the Universe!

In Gen. xxii: 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 feared God, seeing thou hast not withheld thy son, tline only son from

I know, yes, I have realised that spirits do tempt and try their mediums in order to test their ability to bear up undertrials; but when I am informed that the all-knowing God found it necessary to cause a man toattempt 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 credulty. Proofs of the weakness and fallibility of his God might be multiplied to almost any extent, but let this suf-

THE SONS OF COD. Gen., vi: 1-4, reads as follows:

"And it came to pass, when men began to multiply on the face of the eath, 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, or that he alo is flesh; yet his days shall be a hundred and twenty years. There were giants in the eath in those days; and also after that, when the sons of God came in unto the daughters of mo, and they bare children to them, the same beame mighty men which were of old, men of renwn."

It will be observed that thes women were not daughters of God. "Men begin to multiply, and daughters were born unto thei." 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 unt the daughters of men," and these daughters of pen bare children to the sons of God. The resit was, a race of giants. Now it matters not vio these "sons of God" were, whether they wer those who came to present themselves before te Lord as recorded in Job i: 6, and ii: 1, or thise who "shouted for joy" when the morning sirs sang together, (Job, xxxviii: 7,) or whetherit was these same sons of God, one of whom was afterwards discovered in the burning flery urnace, (Dan., iii: that the materialization of spirit friends and ene-25 ) They were at least spirit; but these spirits somehow had physical conjection with the "daughters of men"; this resited in offspring. May not the fact of spirit-meerialization some day throw light on Gen. vi: 1- also on the Holy Ghost overshadowing the Irgin Mary and causing a "holy thing" to be brn of her? I do not say this is so; I do say the is the most rational interpretation of these scriptures I have yet seen.

SPIRITS EAT A SUBSTANIAL MEAL. "And the Lord appeared unt him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifte up his eyes and looked, and, lo, three men shod by him: and when he saw them, he ran to met them from the tent door, and howed himself transit the grant the when he saw them, he ran to met them from the tent door, and bowed himself ward the ground, and said, My Lord, if now I hye found favor in thy sight, pass not away, I may thee, from thy servant: let a little water. I pry you, be fetched, and wash your feet, and rest yerselves under the tree: and I will fetch a mosel of bread, and comfort ye your hearts; aftethat ye shall pass and if therefore are ye comits your servant. on: for therefore are ye comito your servant.
And they said, So do, as thouhast said. And Abraham hastened into the tenunto Sarah, and said, Make ready quickly threemeasures of fine meal, knead it, and make cakes pon the hearth.
And Abraham, ran unto the hid, and fetched calf tender and good, and gav it unto a young man; and he hasted to dress! And he took butter, and mik, and the calf wich he had dressed, and set it before them; and a stood by them under the tree, and they did eat. —Gen. xviii: 1-8.

In this chapter these heavely visitants are called "three men" once; "be jurge of all Heb., xii: 20. the earth" once; and "the Lot" el iven times. In verse 20 of this same chapter, Moses was captain of the host of the Lord. This man was

materialize in the presence of Lot, and are called | break through unto the Lord to gaze, and many 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 lof 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 land hold upon his hand, and upon the hand of his mife, 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 cemed to them as one that mocked."— Verse 14.

My next argument in favor of spirit materialzation is

JACOB'S WRESTLE.

The facts concerning it are recorded in Gen., exxii: 24-26:

"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, be touched the hollow of his thigh; and the 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

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

This was not, as has been supposed, a spiritual wrestle, but a real, physical backhold was the wrestler a god, nor a particular angelfriend 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 foe - 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 God, and the writing was the writing of God, from freeing Israel. May not Paul refer to these graven upon the tables. \*\*Er., xxxii: 15-16. 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 mies 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 Sinal. 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: who soever 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."-

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 dark-

"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 savs : "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 cople 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 not his hand: also they saw God, and did cat and drink." 7. Finally God materialized sufficiently to hew out the two tables of stone, and with material-

ized 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 command-ments which I have written; that thou mayest

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 Sinal, two tables of testimony, tables of stone, written with the finger of God."—Ex, xxxi: 13.

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

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, shew 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 shew mercy to whom I will shew mercy: (And he said, Thou caust 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 materi-

An objector not long since stated as an objection, that in materialization scances 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 slice 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

Moses had represented the Lord as saying:

Behold. I send an angel before thee, to keep they Thenoid, I sent an angementore thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions; for my name is in him. But If thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies and an adversage into thing adversage. enemies, and an adversary unto thine adversa-ries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off."

This man had come with his sword, a captain of the Lord's host, to fulfill the promises quoted above. The host of the Lord is an angel host. It will be remembered that the host of God once met Jacob, "And when Jacob saw them, he said. This is God's host."—Gen., xxxii: 1-2.

AN ANGEL MAN.

There are numerous cases of materialization where those beholding it could not tell whether the materialized person was really a permanent Inhabiter of flesh and blood, or whether it had only been assumed for the time. One of the most striking occurrences of the kind found in the Bible is in Judges, xiii: 3-22.

The extract is so lengthy I must ask the reader to permit me to omit certain unimportant parts of it. I will mark the omissions by the insertion of stars:

"And the angel of the Lord appeared unto the woman, and said unto her. \* \* \* Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God; but I asked him not whence he was, neither told he me his name. \* \* \* Then Manoah en-treated the Lord, and said, O my Lord, let the man of God which thou didst send come again.

\* \* \* And God hearkened to the voice of Manoah; and the angel of God came again to the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him. Art thou the man that spakest unto the woman! And he said, I am.

\* \* \* And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. \* \* \* And Manoah said unto the angel of the Lord said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made, ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the aftar: and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God."

We commend to the reader a careful perusal of this entire chapter. This person, it seems, would not tell his name-it was secret-so we are in the dark as to who he was. He came three times to one person, and once to another. He is called an angel of the Lord, a man of God, an angel, and God. His "countenance" is particularly described. When asked if he would eat, he did not say he could not, but he refused to eat. He did some "wondrous" things, and finally went off in a flame of fire. The whole record is either true or a tissue of falsehoods. If true, spirits can materialize; if false, the religious | tion. systems built on the Bible are founded in the

AN ANGEL COOK.

The next case of spirit-materialization to which I would call attention is found in I. Kings, xix: 5-7, and is as follows:

"And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him. Arise and cat. And he looked, and, behold, there was a cake, baken on coals, and a cruse of water at his head. And he did eat and drink. and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and cat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that ment forty days and forty nights unto Horeb the mount of God."

Here Elijah was fleeing for his life from Ahab, who had threatened to kill him "to morrow about this time." Elijah, entirely exhausted from excessive travel and no food, sat down under a juniper tree, and prayed for death. At length he lay down and slept. The angel took advantage of the occasion, and cooked a meal for him, and then touched him; this was repeated. and at each time he was requested to eat the food prepared by an angel cook. How true it is that " man did eat angels' food."

There was something peculiar about this food: usually men eat two or three times in twentyfour hours, but this, the record says, gave him strength which lasted forty days.

No one can read the history of Elijah the prophet, and believe in his existence at all, without regarding him as a powerful medium for many phases of spirit manifestations; but as we. are now concerned more with the evidences of spirit-materialization than anything else, other evidences would not be quite appropriate here.

ARE THEY MATERIALIZATIONS?

The first twelve chapters of the book of the Prophet Ezekiel are literally filled with evidence of spirit power, though I am not quite sure that in every instance the spirit described was materialized, and I prefer not to weaken a good case by a questionable argument. The following is taken from Ezek., i: 26-28:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and heard a voice of one that spake."

In chapter ii, verse 9, Ezekiel says:

"And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein. In Ezekiel viii: 3, the writer is clearer. He

"And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven." It is true this statement is followed by visions

which the prophet had, and statements concerning places to which he was carried in vision, yet

one who was promised to be sent before Israel. there is little room to doubt that the above manifestation was a literal fact. The hand was materialized, and the spirit carried the prophet.

The following are cases of presumed spiritmanifestations, but whether they were really materializations, or whether Daniel as a clairvoyant saw the spirits, is not so clear.— Dan., vi : 22 :

"My God hath sent his angel, and hath shut the lions' months, that they have not hurt me." xii: 5-7: "Then I Daniel looked, and, behold, xii: 5-7: "Then I Daniel looked, and, benoid, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" And I heard the man clothed in linearly the large ways the waters of the river, when en, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half."

The following instances leave but little room to doubt that in every case could paraffine and hot water have been obtained the spirits might have left molds of hands:

"In the same hour came forth fingers of a man's hand, and wrote over against the candle-stick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."—Dan., v: 5.

This is so plain that comment is not needed. In materialization séances no form of manifestation is more common than touches from spirithands; this is also the most common manifestation recorded in the Book of Daniel. Instance the following:

" And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright."—Dan., xviii: 15-18.

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me,

and said O Daniel, I am now come forth to give thee skill and understanding."—ix: 21-22.

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body was also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."—x:5-7.

"And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands."—Verse 10.

"And, behold, one like the similitude of the sons of then touched my lips: then I opened my mouth, and spake, and said unto him that stood his before me, O my lord, by the vision my sorrows are turned upon me and I have retained no strength."—Verse 16.

Then there came again and touched me one like the appearance of a man, and he strengthened me."— Verse 18.

Reader, my task is done. Let me in conclusion state that though this paper contains the most of the biblical evidences of spirit-materialization, it is not the best evidence to be had. You will get more and better evidences if you will put yourself in a nay to investigate manifestations which occur now. Should you meet with one or two failures, or find a few tricksters, do not let these deter you from further investigation. Having arrived at the physical evidence of a supermundane existence, may I entreat you to cultivate in yourself such spiritual qualities as will enable you to discern that which is true and useful-to practice, at any expense, that which will lead to the surest and best spiritual convic-

### "SWING AND SPIRITUALISM."

To the Editor of the Banner of Light :

The New Jerusalem Messenger of a recent date has the following:

of Spiritualism in their true light, and gives the true reason why it must uterly fail:

true reason why it must ulterly fail:

'In Modern Spiritualism the mind fails into a trance, and is oboquent without labor, wise without sindy, charroyant without eyes, artistic without sindy or isste, geographers without travels, readers of the strata of the earth without shking a shaft. There are portraits that have been painted by those who have no art, and who never saw the face they have thus limned. Spiritualism is thus a new effort to leap over the great mediatorial laws and to land into the energies and accomplishments of the spirit-world. That it will at last ulterly fail there can be little donte, because God has given indications that no mind, no era, no civilization will ever come to litin except through the mediam of his laws, and there certainly is no law by which a trance or a joining of hands around a table can confer oratory or impart valuable information or engender artistic skill.

It hardly seems possible that any one who has ever read the Old and New Testament could have penned the above; no one indeed could have done it except through some strange intellectual bias, or a thorough misunderstanding of what is

most clearly portrayed in said record. If, however, all inspiration has ceased; if God has really deserted humanity? if the angel-world and its holy or mischievous mission upon earth are no longer to be recognized as facts, then, and then only, and in the drear night which must ensue, could old theology and a bigoted clergy find in the obscurity the means of creditably assailing what is now taking place in perhaps one-half of all the families, intellectually active, in this coun-

try and in Europe. Against the sneers of such persons as Prof Swing would it not be useless to quote the Scriptures, a large portion of which go to sustain our modern spiritual manifestations? What would he do with such scenes as took place at the Cen-turian's house in Cæsarea? and what would he say to the fishermen of Galilee if they were to walk into his carpeted sanctum, and begin to teach him that "Blessed are the pure in heart; Blessed are the peacemakers," &c.? Would he not say that, as you are "eloquent without labor," as you can heal without having studied medicine as you are "clairvoyant without eyes," reading the hearts of men to their very depth, you cer-tainly are impostors, "for God has given indica-tions that no mind, no era, no civilization will ever come to him except through the medium of his laws, and there is certainly no law by which a trance or joining of hands round a table can confer oratory or impart valuable information"?

Christ certainly did not select men to teach because of their scholastic attainments; and I much doubt if he would have chosen a Prof. Swing to swing the incense pot of truth through Jewry. If a fisherman could be called from his boat to go and preach the great truths of Christianity, there can be no inconsistency in a woman's being called from the wash-tub to-day

man's being called from the wash-tub to-day to do the same thing.

I am not so much surprised that intellectual culture should look disdainfully on some of our little uneducated women whose strange eloquence, whose pertinent diction, whose sublime sentiments are the wonder of all who hear them; but I am surprised that a Succentration paper should admit into its columns (and so head it as above) such a fling at Spiritualism as I have above) such a fling at Spiritualism as I have quoted. Swedenborg himself most assuredly did, if any man ever did, "leap over the great medi-atorial laws and land into the energies and accomplishments of the spirit-world"; hence I say, with the most profound respect for the great seer's teachings, and for his followers, I am sur-prised that any journal advocating the doctrines of the Swedish revelator should have a word to of the Swedish revenues and an ature. say against us of a bitter nature. G. L. Ditson.

#### [ From the Cape Ann Advertiser. ] THE LOST FISHERMEN.

BY H. C. L. HASKELL.

(Ninety-eight fishermen from this port went down in the becember gales, and two bundred and twelve salled their December gales, and Iwo hime last trip during the year 1876. ]

December gales, and two hundred and twelve salled their ist trip during the year 1876.]

Sad city booking o'er the winter sea.

Wrapped in a mantle of the chilling snow—
The billows sigh in solemn toties: to thee
The breezes marinum mournfully and low.
Thing ray, cold sky scenis bending as a vell
O'er rocky headlands and white leagues of shore;
The ocean's breast is flecked with many a sail,
But many still there are that come in more
Back from the dark Atlantic's angry breast,
Out of the tempest and its whi alarms—
Come nevermore in quietude to rest.
Locked in the dear old harbor's sheltering arms.
The light-tower's glean shall pletee the sleety storm,
And cast its rays agross the watery plain;
The cheery hearth-flies glow with radiance warm,
But the lost fishers come not back again.
The sunstitue of the happy Spring will light
Rock, bill, and beach, and headland of Cana Apina.
And Summe roome with all its glory bright.
And favoring winds the white sails softly fan;
But weary eyes shall keep their watch in vain,
And thred hearts shall ache with heavy woe;
O'er the bine waves the loved ones ne'er again
Shall come with joy when homeward breezes blow.
But they who salled are waiting in a fand
Of endless spring, where storms shall never be;
Watting to greet the watching, loving band
In that fair realm where the re is no more sea!
West Glowester, Mass.

### Manner Correspondence.

Connecticut.

NEW HAVEN .- W. W. Stow, Secretary of the "Free Lecture Association," writes Jan. 30th as follows: 'At a meeting of the Woman Suffrage Association, held last evening at Room 12, Insurance Building, the following question was discussed: "Dat the Life and Writings of Thomas Paine justify the detractions which he has received from the pulpit and the press?" This interesting subject brought out a large number of people. Many could not gain admission, and the corridors of the building were literally packed. In the absence of the President, one of the Vice Presidents, Mrs. Sheldon, occupied the chair.

Essays or remarks being called for, Mrs. Ella

Bacon responded with a highly entertaining and instructive eulogy on the life and character of homas Paine, which elicited frequent applause. Mr. George Beckwith followed, paying a glow-

ing tribute to his teachings and writings trasting his religious works with those of Frothingham and Collyer, showing the productions of the latter to be far more sarcastic and infidel in their meaning than any portion of the "Age of Reason," which has been condemned by all grades of Christians. Yet Frothiogham and Coffyer are shining lights in the firmament of Orthodoxy.

Mr. Robinson then presented the various devices which have been adopted to malign the character as well as to misrepresent the writings of Thomas Paine. He said, The great trouble is, those who malign him most are the people who know the least concerning his teachings. He had listened to ministers when making the assertion that Paine was an Athelst and an Infidel, when on the contrary, in the first page of his "Age of Reason," Pa'ne says, "I believe in one God, and no more; 'and he also says he "expects happiness beyond the grave." These were his sentiments.

Thomas Hamilton, the astronomer, next occu pied the floor, and pail tribute to the life and writings of Paine as a pilosopher, a martyr, and a good and noble man. He said the only excep-tion he took to Paine's lelief was, Paine believed in one God, and he belifyed in none. Paine for-sook his country and denounced the monarchial system of Government and used his voice and his pen to establish aberty in America for you

The manner in which Patine has been treated at the hands of his cointrymen is the same as all great martyrs have been abused. History respects itself: we rase monuments to past great men, but denounce indehastise our present ones. The time will adorn the walls of the parlors and its process of all intelligent, wen any women. We which the Indian surject history for all intelligent, wen any women. We bravies of all inteligent men and women. We just begin to appreciate his great worth to Amer-

lea.

Mrs. Harris next followed, speaking of the great judgment and sound reasoning which characterized his actions and writings. He did not rashly assert and ill-advise, but by mild convertant and ill-advise. The New Jerusalem Messenger of a recent late has the following:

"A recent late has the following:

"Prof. Swing, of the Alliance, puts the claims of Spiritualism in their true light, and gives the judgment in the cospicuous part which he played to the judgment in the cospicuous part which he played to the late of th in the great drams of America's independence, which has secured civil and religious liberty to us to-day. He podered well the great problem before he embarked, but when resolved what policy to pursue, he acted boldly and decisively. The name of Thomas Paine will continue to mount the hill of fame for generations to come, and not we but our posterity will build his monu-

ment and write hicepitaph.

Mr. Andrews spoke of the benefit Paine was to mankind; he vas a thinking man, and set other men to thinking by putting his own thoughts on paper. Painewas a century ahead of time; the people were no then prepared to digest such food. If Paine lived among us to-day, he would be the most popula and honored man in the land. The people are etting educated; we progress we must be liberd in all things, religion in par ticular. Thomas Prine has been abused unjustly not through malie but through ignorance—ig norance of the ma: and Ignorance of his writings If all through lifewe will always say "no" an "yes" when peore want us to, no one will abuse us, and our hones can rest in peace; but if we dare to think, arl express a thought, we shall find those who wil combat us. Thus it was with

Several others spke pertinently to the question, but space will not ermit further extracts. The affirmative was f quently called for, but met with no response. The meeting adjourned with happy congratulations that the life of Thomas Paine could be so sly eulogized in this conservative city, under this hades of old Yale, the home of Beecher, Woolsy and Bacon, without a dis-senting voice. The millennium must be near at hand.

lew York.

GLENS FALLS-E. W. Knight (son of Paul and Nabby Beal Inight) writes: "Mrs. P. W. Stephens, (sister Tthe lecturer, E. V. Wilson,) from California, firshed a course of Jectures with us on the 21st ult. Ieraddresses were well liked. The tests given beher were remarkable and mostly correct, casing great inquiry among unbelievers. Althouh a protracted meeting was in full operation, to people came out and listen-ed with marked atention. A lively and an increased interest us kept up during her stay. She described hunreds of well-known persons, inhabitants of the unmer-Land. Mrs. Stephens is an earnest worldr, and tires not in well doing. She is not extravaant in her prices. Give her a

As an example ( her psychometrizing powers I desire to detail the subjoined biography of an old pewter plate i my physession, as given by her while at my buse. She took in her hand the plate, and at ace exclaimed, 'Three hundred years old!' huswered, 'We do not know its age, neither for hat it was used. It has been handed down as a old relic through many generations.' At thipoint she commenced describing a singular an very ancient stone house in England. In thedining room she saw a very long oak diningable, ornamented with rich carvings; the met numerous were lions' heads. 'Lions' heads on verything!' After describing the table furnitu, she minutely described this old plate, saying, Now I see what it was! it was a soup-plate! He it was first used.' The ina soup plate! He it was first used.' The in-mates were particlarly described, especially the old gentleman, staking of his broad white ruffle

built by a member of the family, at not a very long distance from the old house, and of a differ-ent style of architecture, into which the young folks moved, carrying with them this singular shaped plate, with much of the other table articles. There it was used by the young folks for some forty years, and then passed into the hands of still a younger branch or later generation for thirty years, in the same house, when political and religious troubles became unbearable, and the family left for America. The different families were minutely described. She said that they went into a small log-house in the forest, in view of the Atlantic. Some time after they built a new house of very heavy oak timbers—almost a fort.' Then she described the inmates for many

fort. Then she described the inmates for many years, and gave a very particular delineation of an old gentleman, when she exclaimed, 'This is your grandfather! Now you know the rest.' What was peculiar about this house was it being the first frame-house built in the town of Newbury, Mass., now Newbury Oldtown, so called to distinguish it from Newbury Newtown, or Newbury and was of heavy oak timbers. or Newburyport, and was of heavy oak timbers and filled in between the frame-work with brick, and filled in between the frame-work with brick, forming a sort of fort, into which the neighbors might flee in case they were molested by the hostile Indians. Mrs. Stephens had no knowledge of the family up to this time. Her description, as far as I know, is very correct. On carefully examining the old plate, we found the lion's head stamped on the under side of the rim. While Mrs. Stephens was speaking of the lions' heads carved on the furniture in the old stone house she remarked that it was the coat of arms house, she remarked that it was the coat of arms of the family. If any of the relations in Newbury or Newburyport should see this, who know about it, will they give their opinion of the correctness of her statements, through the Banner of Light?"

SARATOGA SPRINGS.—P. Thompson writes Jan. 30th: "We seldom have anything to say about things spiritual, but having enjoyed two lectures by Mrs. Nellie J. T. Brigham, I wish to express through the Banner our deep apprecia-tion of this most gifted woman. She takes no thought of what she is to say, but the inspira-tions are like pure waters from an inexhaustible fountain. Subjects are introduced by the audience, and however varied they may be, they are made clear by the power of reason and the logic of law. Our first lecture was given in the parlor of one of our hotels; that of last evening, Monday, Jan. 29th, in the Town Hall, which was crowded to excess. Mrs. Brigham lectures here again on Monday evening, Feb. 12th."

Missouri.

ST. LOUIS.—The following letter came to our address containing a contribution of \$30-which was duly acknowledged by us in a recent issueto the Slade Defence Fund, and stating the manner in which it was raised. The history of this developing circle may prove of popular interest:

This circle was organized about eighteen months ago by James Nolan, the well-known spirit who controls the splendid circles of Mrs. Hollis, the distinguished Louisville niedium. All who know her have heard Nolan's clear ringing voice in her dark circles, and can testify to his wonderful manifestations. Our circle, named in grateful remembrance of her, has developed rapidly; and already, through our leading mediums (Mrs. Charles J. Osborn and Mr. C. H. Merry) which talk in analysis voices heridage desired. spirits talk in audible voices, besides giving many other materializing manifestations. Nolan placed this circle in charge of Jesse Longston, his especial friend, who has become our beloved and familiar companion. His strong influence and wise counsels are gratefully appreciated by us all; and his voice falls upon our hearts like a benediction each night that he comes to greet us. Our circles have been kept rigidly private strangers admitted—and no tax of any kind laid upon its members; but one deviation from this and for me, and our insterity.

Mr. A. W. Thelps it lowed with a grand yulogy of the value of Thomas Paine to America. We owe the independence of America to day to Thomas Paine more than any other one man. which the Indian spirits lifted the medium and laid her gently on the top of the cabinet, which is seven or eight feet in height. You will understand that the accompanying gift comes from

HANNIBAL.-J. B. Chesley writes, Feb. 6th: 'Dr. A. B. Wells, who was developed here about a year ago as a healing medium, is performing some wonderful cures, which have created some excitement among the fraternity of M. D.s in this place. A society of Moralists was formed here about a year ago, which is still in existence; this organization is now about procuring for the use of its members a library of spiritual and other liberal books, which we hope will have a ten-dency to lead them in their views beyond this mundane sphere of activities into the blessed spiritual light of immortality, since at present they advocate no existence beyond this life. though they seem willing to receive information on that subject. Their lecturing element is all selected from among their own ranks. Among their lecturers is one D. C. Hall, who has broad and extensive views on Spiritualism, and will occasionally in lecturing give them a good address on Spiritualism, which they receive kindly Our Orthodox friends are holding a union pro-tracted meeting here at this time without any signs of success.

Maryland.

BALTIMORE. - Charles E. Brooks writes, Feb. 5th: "The Children's Progressive Lyceum and the Spiritualist Society of this city are still doing a 'good work.' .It is really interesting and a beautiful sight to see the little ones congregating in the large and pleasant hall every Sunday morning, to sing, march, and be instructed in the rudiments of our grand philosophy. They add an attraction to the cause which would otherwise seem a void. In them, in the future, rests much of the welfare and promulgation of Spiritualism; then how important it is that these Sunday Lyceums should be kept up, and liberally supported by Spiritualists and others con-cerned in the advancement of free thought and true reform. Our worthy and honorable con-ductor once said in your columns, the sole maintenance of this Society has depended on a few; and those few are even now making noble sacrifices in its behalf, determined to keep the truth alive and the cause flourishing at all risks until the much needed aid from others arrives. Is not this commendable on their part? Since the conclusion of Mrs. Walcott's course of lectures for this Society, its managers have engaged Mr. H. N. Rothery, a new and highly progressive worker in the field. He draws fair audiences who listen to his sound logical utterinces with rapt attention. Mr. and Mrs. Danskin, too, are doing a good work here in their various capacities of healing and alleviating the sufferings of humanity."

### Indiana.

RICHMOND.-K. Graves writes: "As numerous inquiries have been made for 'The Bible of Bibles, and a considerable portion of those who have manifested a desire to see the work are readers of the Banner, it has occurred to me that it may be well to apprise them and others who may entertain the thought of making the same inquiry, of the present aspect and prospect of this long promised work. When it was first adverlong promised work When it was first advertised, I had no thought of having to encounter so many difficulties in its prosecution. The labor old gentleman, staking of his broad white ruffle around his neckand down his bosom. Some with the trouble and expense of procuring the fifty years passes and a new stone house was materials for it. In this enterprise, I have not

been as successful as I had anticipated, tho ugh I have recently learned that my labors in this de-partment will be crowned with success. But a misfortune of a much more serious nature has interrupted the prosecution and completion of the work. A large satchel containing about one-third of the manuscripts was purloined by some one, supposed to be a 'tramp,' doubtless expecting to find something more congenial to his appetite, or better adapted to his immediate wants than such dry contents. All this portion of the work has to be re-written, which will require some time, though the task is already partly completed. And now there is more certainty than at any former period (with all these obstacles and mishaps,) that the work will not be much longer delayed. As soon as I can get it through the press, I will lose no time in apprising the numerous inquirers for it of its appearance, and especially those who have voluntarily and without any knowledge of its price, advanced money for it. It is a kindness I highly appreciate, and for which I assure them they shall incur no loss. I trust its long delay will enable me to bestow on. it a greater state of perfection, and that this will atone in some degree for the disappointment of its earlier appearance.

I have been apprised that some reader of the

Banner has bestowed on me the honor of calling a son by my name. If he or she will report their address in full, (which has not been done,) I will make a Grave response. Such favors shall not pass unrewarded."

Michigan.

NILES .- Ambrose McNeal writes: "'No artist in the past has ever succeeded until he found a patron to stand beside him with money and its influence. So says the artist, Mr. Milleson, in a recent issue of the Banner, and so, too, have many artists of the past, as well as present, found it. Some of the greatest artists of olden times were introduced to fame only through the pat-ronage of some nobleman, whom God created noble, not only in wealth and name, but in soul. In fact, the history of art is full of such statements as prove that real genius has always been-helped by sympathy and financial patronage, to that degree which was necessary to unfold the talents of the artist, and which resulted in plac-ing his name on the hard-earned list of fame. This applies not only to painters, but to poets and musicians. It shows that genius to be appreclated must be financially patronized. The people as a body are not aware of the sensitiveness of the artist, the real man of genius; they are not aware of the struggles and the undying desire of ambition. Impelled by the motives which stamp the true artist—the spirit of perseverance, the love of things beautiful—and through devotion to his profession, he is led to labor often against hope. These characteristics are all contained in the artist, Mr. Milleson. 1 met him once, several years ago, and I found in him that which constitutes an artist, genius and true gentlemanliness. His works are beautiful, and finely executed. I know whereof I speak when I say this, for I am an artist by profession, and well acquainted with the adversities of an artist's life. Mr. Milleson, as I understand him, is laboring not only for his own benefit, but for what he believes is for the good of humanity. Now, shall genius be unrecognized? Shall a benefactor be neglected? It is an appeal to the people—will they regard it?"

Pennsylvania.

MEADVILLE .- Isaac S. Doane, writes: "I always read the Banner, and have purchased it at the news-stands for the last two years. I read first the messages, said to be from spirit-friends gone before. How true to nature they are! No mortal can imitate them; they are as varied as the features of the human race. None of that sameness about them that would show an author in the imitations of half a dozen. It seems to me that any number of spirits might simply answer to their names and give their former place of residence, if no more. Very many look to see if any name is in the communications known to them, who do not read the Banner; but when they see a name known to them, at once they take a timely interest; and I would be glad to say to the controlling intelligence of your scances, please send us the names of our friends, if no more. We should be highly gratified, especially those who have watched the communications for years, to hear from some loved one gone before." years, to hear from some loved one gone before.'

Arkansas.

JONESBORO'.—James A. Meek, in a business letter remitting for a renewal of the Banner, says: "I regard it as the leading exponent of the Spirit-ual Philosophy in the United States. . . . We must organize for our own protection and for the protection of our mediums and public speakers. We can adopt just such an organization as we may desire when we meet this year. The meeting at Philadelphia was a primary meeting, and only met to take the initiatory steps for a general organization. That they committed a grave error in putting forward any platform of principles at that meeting, I frankly admit. But then we can correct that error this year easily enough. 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."

'Minnesota.

EAST MINNEAPOLIS.—D. C. Barnes writes recently: "Enclosed you will find three dollars fifteen cents for the dear old Banner another It has made its weekly appearance to my lonely home for so many years, never falling, that I should regret exceedingly now to miss a number, and hope my name will not be dropped from your mailing-list before this reaches you. I often wish the Banner was a daily, and I able to have it, then I should be satisfied. The Message Department is most excellent. I always look it over first, hoping to see the name of some of my many departed friends, but try to content myself with the assurance that others have been so blessed, if not I."

Ohio.

CLYDE.-W. W. Culver writes: "I cannot but feel an exultant satisfaction at the increasing patronage being given the Banner, which I trust will continue proportionately with the evidently increasing excellence of the journal. I have long been a subscriber to it from different localities, and it would be a grievous ca-lamity to be deprived of its happifying inspirations. If I had as much faith as some zealots claim to have in prayer, I would offer up my supplications for your prosperity and happiness, as worthy benefactors of the present age in the evident reformation through your editorial

Missionary Work in Minnesota.

The duty of publishing monthly statements in

The duty of publishing monthly statements in the several Spiritualist papers circulating in Minnesota is made obligatory upon the State Agent, by the State Association of Spiritualists, and, accordingly, I send the following exhibit:

I visited and lectured at the following places: Minnesota City, Homer, Winona, Reed's Landing, Lake City, Hastings, Farmington, Castle Rock, Prior Lake, and Shakopee, during the month of January, 1877; delivering fifteen lectures in all, and received therefor, including back dues of membership, \$38,60; and expended for railroad fares, hall hire, &c., \$16,60, leaving a balance of \$22,10 in my hands, in favor of the Association.

This exhibit is not flattering, viewed from a pecuniary standpoint, but as we have not embraced Spiritualism merely to make money out of it, we shall continue to labor somewhere in the vineyard, and most likely for some time to come in this State. Having reached St. Paul we shall go on north; therefore all friends along the line of the St. Paul and Pacific Railroad, or adjacent to it, will find this their opportunity; and we now solicit not only their calls, but invite all friends throughout the State to immediately forward their-invitations. Address us either at Farmington, Dakota Co., or at Osakis, Douglas

Co., Minn., care of W. Adley.
Thos. Cook, State Missionary. St. Paul, Minn., Jan. 31st, 1877.

Written for the Banner of Light. WAITING ON THIS SHORE. BY MILTON H. MARBLE.

Waiting on this shore, dear mother, Where the days seem very long, For the glad and joyful summons-"Come and join the angel-throng!" All around the waves are beating With a deep and sullen roar, And it seems I hear the angel Echoes, waiting on this shore.

Far ahead my eyes are turning, But to catch the gleam of light That shall dawn to guide my footsteps To the Land where comes no night; And the waters of the River Higher rise and louder roar, While I stand here, darling mother, Stand here, waiting, on this shore!

With a feeling very solemn, Do I see, far in the blue, One bright spot; oh, is it, mother, Heaven's light coming to my view? If it is, my cares have vanished-All my weary toil is o'er! Soon my weary, wandering footsteps Wait no longer on this shore!

### Spiritual Phenomena.

J. V. MANSFIELD-ANSWERING SEALED LETTERS.

To the Editor of the Banner of Light:

I read an article, of a few lines only, in your paper, referring to Mr. J. V. Mansfield, of 361 6th Avenue, New York City, in which the writer says he has tested the remarkable and peculiar mediumship of this worthy brother hundreds of times, and has no doubt at all of the power of spirits to control him to answer scaled letters addressed to them by their earth friends. I wish to add my testimony to the verdict that perhaps thousands could and should give to the reliability and genuineness of Mr. Mansfield's mediumship.

Being in New York some time ago, and finding myself near his residence, with a few moments to spare before leaving, I called and introduced myself, with no other claim than that of being a Spiritualist. I had a great desire to see him, but had only a few moments for conversation, and no time to get a communication from my spiritfriends. I found him a gentleman, social, kindhearted, full of charity, and I should say, to know him would be to respect and honor him.

I hardly think there is another medium like him in the world. I had always supposed that he read the sealed letters clairvoyantly, and was impressed to give the answers. In a letter just received from him, he says that is a mistake. And from his account, which, short as it is, is intensely interesting, it would seem that the mode of communication is the perfection of telegraphing by signals. I inquired of him if he was conscious of the presence of spirits when he was answering letters. Here is his answer, and I give it in his own words, that it may reach and carry conviction to other troubled, doubting, bereaved hearts, as well as my own: "When I am ready to answer a letter I put the index finger of my left hand upon it, and I see plainly the spirits who are present. When the letter is sufficiently magnetized, the finger begins to make signals that I understand, and at the same time my right hand is controlled to write, but I do not know what word is coming till I see it written.'

And he furthermore says that when the writing commences "he does not see the spirits, as they cannot manifest in two different ways at

In short, in this dear brother the angels have found an instrument which they can and do use in communicating with their loved ones here. I hope he will pardon me for making public what was only a private and hurried interview between us as total strangers. There may be many who often think they will some time write to him for a test of spiritual truth and communion, but who, like myself, put off till the eleventh hour what had better be done now.

He had just received a package from China, the outer envelope addressed to Mr. Mansfield. the inner one, with its numerous seals, addressed to Chinese spirits, friends of the writer. In answer to my question he said he answered that in the same way that he did all others, with this difference: the answers are in Chinese, so he do n't know what he has written. He also said that he has written in fourteen different languages in the presence of numerous sitters. Of all of these he had not the least knowledge. Could a better proof be required or given of genuine spirit control? "But," said he, "my work is almost done. I shall write but little more. I have suffered from paralysis—have had two shocks, and feel sometimes symptoms of a third, which I think will be my last." He spoke quietly and calmly, as becomes a true Spiritualist-as one who is filled with joy and peace by a knowledge of the truth.

Like all earthly treasures, the spiritual fraternity will better know his worth when he is beyond their reach. So I resolved while there was yet time, to seek his assistance in trying to get into communion with my loved and to me lost darlings. I wrote my letter, directed to any spirit friend or friends who could answer. And for the benefit of that numerous class who are in bondage through fear of being deceived, I would say that my questions were written on a half sheet of commercial note, folded to fit the envelope, and pasted solid, with no more possibility of ever opening than a postal card, and which was returned to me in the same condition. And it looked so much as if I doubted the truthfulness and integrity of Mr. Mansfield, that I felt as if I had done a mean thing! It was not for myself, but for others whom I knew would see the letter, and who do not believe there is an honest-medium in the world, that I prepared it in that way.

In my first letter I gave no names; it was answered by a spirit who called himself "George," said he was one of my guides; but that I had not called for any of my dear ones by name, and as they were not all together, the messenger had no names to call the spirits by, so he would do the best he could for me, and then followed a message too personal for the public eye.

Every question was answered as if by one who had an intimate knowledge of my inner life, pity and sympathy for my trials and sufferings, a gentle rebuke sadly given for my persistent and continuous doubts and despair, and advice beyond what I had asked: In addition to which, I was told that I had already received convincing proof from my own mediumship of spirit-life and con-

The letter, or message rather, contains within

itself evidence that it was written by some one who knows all about me and my past life, as well or even better than I know myself. As it cannot possibly be Mr. Mansfield, (who is an entire stranger to me and mine,) who is it, if not what and who it claims to be, a spirit friend?

I wrote the second letter, which contained the names of seven of my beloved dead, but who claim to "still live." I directed it to the "spirit" George." It was speedily answered, every name mentioned, and at the end of the long message, each name signed, together with the name of their medium, "George," who spoke for them. And I think two spirit friends are spoken of as being with me whom I did not mention in my letter. If Mr. Mansfield could in any way get at the contents of my letter, I can't, for it was pasted the same as the other, and returned as it went. The only possible disintegration will be by reducing it to

Suffice it was that my skeptical doubts—which have a cause of untold suffering—have received filer blow from my experience (brief as it is) in rough Mr. Mansfield than from any other source. any other source.

No doubt to the older Spiritualists and readers of the noble Banner, the mediumship of Mr. M. is well and favorably known, but to the thousands of new recruits continually coming to the front, this testimony may be of use.

North Bennington, Vt. Mrs. E. A. W.

#### "Art Magic-Explanation Desired."

To the Editor of the Banner of Light: Under the above caption Mr. Wm. E. Coleman writes in a plain straightforward way, to ask why I, who advertised "Art Magic" as a subscription work, to be sold for \$5 to five hundred subscribers only, now place it in your office for sale at the reduced price of \$3.

As it is evident Mr. Coleman is not one of the many scores—I might say hundreds—to whom I have rendered explanations by letter on this subject again and again, I cheerfully accord him the right to make this demand, and beg you to permit me to answer him through your columns. The distribution of "Art Magic"—an office which I undertook in addition to its editorship—was not a matter of personal effort and excessive labor only.

Finding that a great many of the American subscribers dated from the Territories, and other points of lumenso distance from New York, I published a lithographic letter which I sent to them all, advising them that it would cost much less to send their volumes by post than by express, especially when the return express charges through C. O. D. were to be added. I stated in that letter that the author would publish a sufficient number of books to duplicate any that might be lost through the remissness of the postoffice authorities—in a word, "send books through the mail at his own risk," Notwithstanding an offer so reasonable and just, very few persons chose to avail them-selves of it. The result was that single books had to be sent to various distances at a cost of from two or three to five and six dollars, whilst the return charges were to be added to these exorbitant sums. In many instances the books were refused and returned to me, in many others I was loaded with reproaches, and in all such instances I was compelled to pay heavy return charges myself. Whilst many generous and distinguished persons were pleading for books in other directions, and I feared to supply them lest the stock should run out, my kind and fust correspondents were continually returning upon my hands packages at a cost of from four to eight dolars, which had been returned to me because the would-be subscribers first insisted upon express delivery, and then refused to pay costs. In scores of other instances, the parties who had first applied changed their residences, and despite all my care and attention failed to send me a right address. Thus at least four hundred books were bandled about, and had to be sent hither and thither, refused, returned to me, and called for again, and always at my expense. Between the time when I first put out the announcement of "Art Magic," and its final distribution, it is perfectly marvelous to find, also, what an immense number of persons who were in bot haste to subscribe, had "lost their fortunes," or their employments, &c., &c., and yet all these parties were "frantic to have the book," and if I would but trust them, they would certainly pay me here or hereafter.

In nearly every instance upon the receipt of these appeals, the very unpractical author insisted upon the supplicants being supplied, and this, too, was done at my expense, whether by postage or express. Now, Mr. Editor, without entering further into the very thorough and practical illustration which the publication of this work afforded me of the pathetic cry of ancient Job, "Oh, that mine enemy would write a book !" It must suffice for me to add, in this place, that from the causes thus briefly stated, and others unnecessary to mention, my husband and my self are out of pocket by the publication of Art Magic to the amount of several hundreds of dollars. I make this state-ment now, because the author is in India, and very unlikely to read or hear of it; furthermore, my husband, who managed the details of the publication, took every possible pains to reserve the knowledge of the penalties we incurred from our friend. A foreigner in this country, most highly esteemed by us, and the author of books for which we have felt that no sacrifice we could make was too great, we should never have murmured or even remembered these details had they not all been thrust upon us by the stupidiv. carelessness or meanness of those who inflicted them. I have the strictest charge from my principal to make no account to the world of how he has come out of the publication; suffice it to say, though my husband and I determined to bear our own share patiently, for the sake of the noble work we had undertaken, the author saw enough to impress him with the most anxious desire that I should have some compensation. When, therefore, all the subscribers were supplied, and every lost book faithfully duplicated, guite a number still remained, and these my friend begged me to accept, and dispose of to those wh might still apply to me for copies. On presenting the whole case to some of the subscribers, especially those were cognizant of the very costly extent to which I had been victimized, as above detailed, they could see no objection to my attempting in some slight degree to reimburse myself by the disposal of the copies thus presented to me, useless as they were in my possession, and likely to prov as valuable to some fifty or sixty more persons as they had been to some four hundred and upwards of admiring read ers. Upon the strength of this opinion I published a card in the Banner, which possibly Mr. Coleman may have overooked, or forgotten, stating for what purpose the author had published an extra number of copies, and how the came into my possession. Since my return to Boston, the renewal of my relations with my old patients and the exigent and incessant demands of my practice as an Electrician, completely shut me out from the chance of pursuing

literary labors. Finding, therefore I could not by any possibility attend to the further sale of and correspondence accruing in connection with the books in my possession, I transferred them to your office, Mr. Editor, and in so doing published anotice in your columns, stating that in view of the great financial depression which has fallen upon us, a condition which has considerably deep ned since Art Magic was first published-I might have added also in compliance with the earnest solicitation of many of those who are most anxious to possess this work, yet who suffer from the financial crisis ipon us-I proposed to sell on my own account the copies of Art Magic in my possession, at such price as I deemed in ecordance with the times.

I must again repeat I have acted under the sanction and by the advice of many of the subscribers, if not of all. I do n't know that I have done anything so very, very wrong, and if I can succeed, with all the reductions which belong to a professional sale of fifty or sixty copies, in relimburs ing myself for a small part of the expenses I have incurred n this connection, I am quite sure, from the little I know of Mr. Coleman, he will not grudge me so trifling an act of

compensation. As to the translation of these works into other languages, Mr. Coleman must be aware neither the author nor editor have any power to prevent that. Charles Dickons's ineffectual attempts to obtain a change in the law of copyright and secure an author from piracy in other countries besides his own, has not as yet been followed by success, and any persons may take any books published in one country and republish them in another at pleasure. Art Magic has been translated (though not yet published) into several languages, and Ghost Land will soon be the same, but with one exception I have had no correspondence even with th translators. The courtesy was extended to me of asking my permission to republish it in England. The author warmi denounced the proposition, but I could say nothing, not having any power to prevent such an act except by taking out a copyright in other countries. Trusting Mr. Coleman will be merciful to one who has been even more victimized by post-office irregularities and express enormities than she cares to own, trusting also that the deep respect, honor and high eulogium which have greeted Art Magic in so many instances, and still follow my Sunday evening readings and discussions of that remarkable volume, will induce him to spare me from all unkind feeling, because I heartily desire to place the remaining few volumes in circulation, I am, Mr. Editor, Yours very faithfully, EMMA HARDINGE BRITTEN.

118 West Chester Park, Boston, Mass.

# free Thought.

DANGER SIGNALS.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

In the Banner of Light of Jan. 20th, I read with much pleasure a letter from the prolific pen of the justly celebrated and indefatigable laborer in the spiritual vineyard, J. M. Peebles, the general tenor of which I most heartily endorse, with the exception of his remarks respecting the Philadelphia Conference and Organization.

Since both Church and State, with their numerous followers, have combined in open hostili-

merous followers, have combined in open hostility against juvenile Spiritualism, which is evidently fast approaching the crucial, culminating point long since predicted by the clear seeing foresight of A. J. Davis, it is high time Spiritualists ceased their caustic criticisms and petty internal dissentions, and united in solid phalanx, shoulder to shoulder, not for the purpose of aggressively forcing either their opinions, or any individual as a "spiritual leader," on the mind and conscience of men, but in defence of their arm individual causitions and if nead by of own individual convictions and, if need be, of life and liberty. I am not aware of but one motto of sufficient capacity to embrace and unite all on a theological basis, to accomplish the first of these objects, but the simple idea of continuous, endless progression as the objective point, and the idea of inherent equality of human rights and brotherhood made practicable "in doing as we would like to be done by," to secure in a po-litical and moral capacity the second. "Jesus the spiritual lender of men!" Was

"Jesus the spiritual leader of men!" Was Bro. Peebles aware that, in apologizing for adopting Jesus as a leader, he paid him a most unenviable compliment, by treating him merely as a "symbol," and dealing a fatal, suicidal thrust to his own favorite project, by falling back upon the "rioters, mobs, Ishmaelites, tramps, and egotistical irrepressibles" who prefer to "judge for themselves," as to the true and only Jesus intended? Will he inform us of the real difference (if any) in adopting "Jesus as a lead-

difference (if any) in adopting "Jesus as a leader," either in a political or theologic constitution?

If "angelic baptism" and the anticipation of ecclesiastical power be parent to this burst of pharisaical indignation against those who "judge for themselves," what may they not expect from the tender mercies of this spiritual inquisition at maturity?

De Witt, Mich.

De Witt, Mich.

### THE SABBATH OF THE LORD.

To the Editor of the Banner of Light:

"Some one has blundered." Do not the critical remarks, under the title "The Sabbath," in a recent number of the Shaker, cast uncalled-for personal aspersions? The writers misappresent the sabbath of th hend the subject and the object of the one whom they essay to criticise.

The American Government has no Constitu-

tional right to legislate upon theology—to recognize any Sabbath Day in a National Exposition. Under God, our protection, as a people, depends

upon the Government being kept unsectarian—a home for all nations, kindreds and tongues.

The dispensation of Christ's second appearing is the Kingdom of Heaven for which Jesus set

people praying.

It is the Sabbath that remaineth for the people It is the Sabbath that remaineth for the people of God, wherein the daily bread of its subjects was to be as sure as was the manna in the wilderness—all could gather it. And he who will work, can eat, in this Sabbath of the Lord.

The Jewish Sabbath fed the poor one day in seven, one month in seven, one year in seven, and in the jubilee, gave them the land.

The Shaker gospel gives the poor the land from the beginning; in perpetual possession, thus

The Shaker gosper gives the poor the lather from the beginning; in perpetual possession, thus swallowing up all typical and short-time Sabbaths in a jubilee of jubilees—the Sabbath of the Lord Jesus.

F. W. Evans.

#### Persistent Mrs. Cook.

THE CHOST THAT HAS HAUNTED AN EVANSVILLE HOUSE FOR EIGHTEEN YEARS,

The Pittsburg, Pa., Evening Leader of Jan. 24th, holds the Evansville Journal responsible for the following:

An intelligent and trustworthy citizen has furnished us with the facts about certain appari-tions (twice) seen in a dwelling in the suburbs of this city.

About eighteen years ago there lived in this

city a Miss Harris, who was young, amiable, and engaged to be married. She had a very intimate

In less than a year Mrs. Cook was dead, and in a short time Miss Harris broke her engagement when her wedding day was near. On the evening which had been set apart for the wedding she retired early. About midnight, finding he could not go to sleep, she raised the mosquito bar and arose to walk to the window.

As she did so she confronted a vailed figure standing at the side of the bed. One quick, earnest look, and the girl recognized the features of her dear friend, Mrs. Cook. She was terribly frightened, and uttering loud shricks, ran past of her dear friend. Mrs. Cook. and down stairs into the room of her uncle and aunt, and there, trembling with fright; cowered behind their bed. She was so unnerved that she was unable to speak, and they were trying in vain to ascertain the cause of her fright, when another scream was heard, and a servant girl, who had a room opposite Miss Harris, bounded into the room. The girl said that she had heard Miss Harris scream, and thought it was her aunt. She arose to go to the old lady's room. As she entered the hall she saw a white figure kneeling at Miss Harris's door, with her hand shading her eyes. She looked again, recognized the dead woman, and ran down stairs. A close search of the house failed to reveal any intruder the dead woman, and ran down stairs. or any signs of one. The doors were all locked and the ground windows closed. Miss Harris afterward married a most worthy minister of the lospel, and is now residing in the far West. About two months ago two young ladies arrived About two months ago two young ladies arrived in this city from New Albany, Ind., to visit theaunt of the former Miss Harris. Two weeks before they left they were both sleeping in the room formerly occupied by Miss Harris. Just after midnight both woke suddenly. There, standing by the side of the bed, was a whiterobed figure, but evidently that of a woman. As they looked, the figure, dim and shadowy, glided slowly backward and disappeared into the ball slowly backward and disappeared into the hall through the closed door. They both arose in-stantly, fearing it was some thief. The gas was lit, the host and hostess alarmed, and thorough search of the house made. It was in vain. Every door was closed and locked. Every window and shutter was fastened.

And thus it stands. The last visitors had nev-And thus it stands. The last visitors had never heard the story of Miss Harris and the spectre. If anybody can explain this away by natural causes we should like to have it done.

Moncure D. Conway sticks to it that the Juggernaut suicides are the fiction of missionary imagination. Juggernaut himself, as represent ed in Sunday-school literature, is fictitious. word is a corruption-of Jaganath, "the Lord of Life," a title ascribed formerly to Vishnu, now to Christna; and to either of these deities death was abominable, and not acceptable. That deaths occur in the immense throngs of devotees is not doubted; but Mr. Conway observed that when the Prince of Wales visited St. Paul's after the prince of the desperts illness some his recovery from his desperate illness, some years ago, several persons were crushed to death and fancied this fact reaching some distant island 'in such a shape as to leave there a tradition that it is usual to sacrifice human victims in England on the recovery of a prince, as a part of the thanks giving service." Especially might this be the Especially might this be the case if the sentence were reported and interpreted by priests anxious to place Christianity in its

Artificial violets are sold in Paris to a great extent. They resemble the natural ones, and have the same perfume. They are made of Chinese silk, dyed.

WHAT'S A BOY LIKE?

Like a wasp, like a sprite; Like a goose, like an eel; Like a top, like a kite; Like an owl, like a wheel; Like the wind, like a snail; Like a knife, like a crow; Like a thorn, like a flail; Like a hawk, like a doe; Like the sea, like a weed; Like a watch, like the sun; Like a cloud, like a seed; Like a book, like a gun; Like a smile, like a tree; Like a lamb, like the moon; Like a bud, like a bee; Like a burr, like a tune; Like a colt, like a whip; Like a mouse, like a mill; Like a bell, like a ship; Like a lay like a rill; Like a jay, like a rill; Like a shower, like a cat;
Like a frog, like a joy;
Like a ball, like a bat;
Most of all—like a boy!
—Boston (lazette.

#### Ventilation and Realth

The Louisville (Ky.) Evening News thus epitomizes the views of Dr. J. R. Buchapan on the above subjects, as recently expressed by him before the Polytechnic Society of that city:

In the first portion of the essay, the author made an original explanation of the great prevalence of pulmonary diseases, caused by drafts of cold air, giving as a practical demonstration of his doctrine the well-known fact that sleeping in a recently plastered apartment is extremely dangerous to the lungs, and sometimes fatal. ceeding then to prevalent systems of ventilation, he showed their universal imperfection and inefficiency, owing to the fact that they don't properly purify the atmosphere of the room, but in many cases draw off the purer air and leave the foul air where it can do the most harm, of which we have a signal example in the Capitol at Washington, where the atmosphere is not only unwholesome, but offensive to the senses. When ventilation attempts to overcome these defects, it becomes so excessive in quantity as to produce dangerous drafts of cold air into the apartment, and thus develops a greater evil than it remedies. In order to steer between Scylla and Charybdis, to procure true ventilation without a dangerous inflow of cold drafts into heated apartments, it is necessary to reverse the methods of ventilation substituting proximate for distal ventilation. Proximate ventilation, which is the new system devised by Dr. Buchanan, takes up the impure air and entirely avoids cold drafts. A large drawing exhibiting the arrangement was explained before the Society, showing that a hall might be kept in a pure and healthy condition, even with a tobacco-smoker at every desk, and that the apparatus for *proximate* ventilation is not only cheap and simple, but applicable to every school room, hall, bed-room and hospital, and, if properly managed, would secure a venti-lation as perfect as the laws of Nature permit. We hope something of this character may be in-troduced into the halls of Congress, where it is so

W" From certain of the public journals, it appears that the friends of Andrew Jackson Davis have recently presented to him a birthday testimonial. It may be remembered that somewhat more than two years ago, the question of a/mitting Davis's published works into our Public Library gave rise to some discussion on the part of the trustees and other persons, but was finally settled, and as we think rightly, by accepting and placing all his volumes within reach of our On the eleventh day of last August, Mr. Davis

attained to his fiftieth birthday. Some of his friends and others, admirers of his writings, made that event the occasion, inasmuch as he has not been a money-catcher, of presenting to him the sum of between nine and ten thousand dollars. About two hundred and fifty persons dolars. About two hundred and hity persons cooperated in raising this amount. Among the contributors appear the names of George Ripley, formerly a well-known Unitarian minister in Boston, and O. B. Frothingham, son of Rev. Dr. Frothingham, another Bostonian. Mr. O. B. Frothingham was at one time a Unitarian minister, but now, though declining to be ranked as a Christian with a company as an advance transe. Christian, yet he is eminent as an eloquent preacher of Free Religion and Theism in New York. one day it was proposed, half in earnest and half in jest, that the one of the two who should die first should appear to the survivor, in order to set at rest all doubt. fiftieth birthday fund. But in magnitude, the last gift which appears in the list of donations is not the least one. It is one of three thousand dollars from William Green. Mr. Green is a citizen of Brooklyn, now well advanced in years. About forty-five years ago he was specially well-known among the Presbyterians and Congregationalists of New York, as well for the frequency and magnitude of his gifts to denominational enterprises as for his personal uprightness. He was a particular friend to Revi Charles G. Finney, the revivalist and largely assisted him in his labors. To Mr. Green (he contributing twenty-five thousand dollars, more or less,) more than to any other person, was due the erection of the Broadway Tabernacle, where Mr. Finney preached when in New York. But the whirligig of time brings changes. As Mr. Green grew in years, his religious views underwent a radical change; so much so that, as we are informed, he is now. and for many years has been, convinced that the religion taught in the churches with which he was formerly affiliated is fundamentally errone-ous, and that its influence is injurious to mankind. He insists that personal integrity, and not reliance upon the righteousness of some other person, ancient or modern, is the correct rule of right living. At one time he possessed an excel-lent portrait of Mr. Finney, painted when Mr. Finney was in his prime as a preacher, but after his change of religious sentiments he parted with the portrait, and it is now possessed by Mr. Theodore D. Weld, one of our townsmen. We have not ourselves the honor of Mr. Davis's

acquaintance, nor have we ever read many of ils books. The incessant pressure of our/labors has hitherto procluded us from that privilege; but from occasional allusions to him in the public prints, and from what we have heard from other sources of him, we infer that his friends consider him a good and wise man, and as a phi-losopher and teacher of righteousness, one of the most remarkable that the present century has produced. It is well to be appreciated by one's friends, and it is to the credit both of Mr. Davis and his friends that his fiftieth birthday was so pleasantly and significantly emphasized.—The Norfolk County (Mass.) Gazette. Is there any sadder sight than an empty

theatre? You cannot help thinking of the time when hundreds upon hundreds of people sat in those seats, when all was mirth or laughter, or when they responded with their tears to that touch of nature which makes the whole world kin. Longfellow has a beautiful idea in one of his short poems that the haunted houses are those where people have been and left—that they are haunted with ghostly memories of their for-mer occupants. If this be true, what a place for unseen spirits must be the theatre. Cannot one imagine the ghosts of dead actors and actresses filling the stage, and those of the audiences filling the seats? The play goes on; the mournful story of Hamletor the touching one of Othello is again chearsed; perhaps the spirit of the author is there among that rapt and attentive audience, the souls of the mighty dead once more act over what they did in life; applause, laughter and tears greet them, and yet everything is silence. The stage is full of misty forms half seen and yet seen through; the house is full of shadows which may mean nothing. The dead are acting for the dead, and when the cloud-like curtain falls at last, the audience leave; but for them is no opening of doors or turning of locks; they simply fade away in nothingness, and all that we have is—an empty theatre.—San Francisco Figaro.

#### SPIRITUALIST MEETINGS.

Chelsea, Mass.—The Bible Christian Spiritualistshold meetings, every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, Sup't.
Harwich Pout, Mass.—The Children 'Progressive Lyceum meets at Social Hall every Sunday at 12'4 P. M. G. D. Smalley, Conductor; T. B. Haker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.
Lowell, Mass.—Meetings of the First Spiritualist Society are held every Sunday at Reed's Hall, 13t Contral street. Conference in the morning, and lectures in the afternoon at 2'5 and evening at 7o'clock. President, A. B. Plimpton; Clerk, B. S. Freeman; Treasurer, James Coffin; Collector and Corresponding Secretary, M. H. Fletcher; 'Assessors, Jacob Nichols, Amos Green; Prudential Committee, S. C. Patirick, Francis Goward, Mrs. M. H. Fletcher.
Salen, Mass.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 10 clock, Conference meetings at 3 and 7 P. M., at Hardy Hall, No. 13 Washington street, Conductor, Edward A. Hall; Assistant do., Stephon G. Hooper; Guardian of Groups, Mrs. Alice Waterhouse; Assistant do., Mrs. Marta Knight; Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Balley; Guards, Messrs, N. K. Holand, L. S. Champlon, 'Mrs. Owen, Miss E. Chapple; Treasurer, William Mcad; Secretary, S. G. Hooper, All are cordially, invited. Meetings are free to all, Sustained by voluntary collections.

Spiringffeld, Mass.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 2'5 and 75 P. M.

are free to all. Sustained by voluntary collections.
SpHAROFIELD, MASS, "Spirimalist and Liberalist Society meets at Liberty Hall Sundays at 2½ and 7½ P. M. Mary A. Dickinson, Corresponding Secretary.
PLYMOUTH, MASS, "Meetings are held every Sunday in Leyden Hall," F. W. Robbins, Corresponding Secretary. The Children's Lycenum meets at 14 A, M. L. Carver, Conductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lawis, Librariam Mr. Lewis Doten, Musical Director; Mr. Thos. P. Swift, Musician.
Proceedings of the Children's Proceeding Secretary.

P. SWIII, MISSICIAN,
ROCKLAND, MASS. The Children's Progressive Lyceum
meets at 15 p. M. in Placuty Hall. Tra F. Lewell, Conductor; Maria Bennett, Guardian; E. Knox, Secretary. WEST GROTON, MASS. The Liberal Association holds meetings every Sunday at 2 o'clock in Wildwood Hall, M. E. French, President; H. M. MacIntire, Recording Sec-retary; Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass.

Treasurer, Post-office address, Townsend Harbor, Mass,

Andover, O. Children's Progressive Lyceum meets at
Morley's Hallevery Sunday at 192 A. M. J. S. Morley,
Conductor: Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary,
Applieros, Wis. Meetings are held at Council Hall
each Sunday at 29 M.
ATLANTA, GA. First Association of Spiritualists,—
Officers: J. M. Ellis, Altania, President; R.C. Kerr, Marietta, Wm. Coleman, Cuthbert, B. B. Alford, La Grango,
Vice Presidents; Win. G. Forsyth, Atlanta, Secretary,
BALTHOORE, Md., Lyrie Hall,—The "First Spiritualist
Congregation of Baltimore," Lectures every Sinday by
Wash, A. Danskin, and circles for spirit communications
every Friday evening.
Lyceum Hall, No. 92 W. Baltimore street,—Children's
Progressive Lyceum, No. 1, meets in this hallovery Sunday
morning, at 100 clock, and every Thurs slavy evening. Levi
Weaver, Conductor; Miss Ida H. Henry, Guardian; Chas,
E. Brooks, Librarian; Miss Anna McCleilan, Musical Director; George Broom, Secretary.

BROOKLYN, N. Y.—Society of Spiritualists meets at Gallator Hall. 129 Enthur street Sanday in American 2000.

rector; George Broom, Secretary.

BROOKLYN, N. Y.—Society of Spiritualists meets at Gallaton Hall, 122 Fulton street, Sundays. Lectures at 3 P. M. and 75 P. M. Charles R. Miller, President; Mrs. C. E. Smith, Secretary; Dr. A. B. Smith, Treasurer, Children's Progressive Lyceum meets at 105 g. M., Mrs. A. E. Gooley, M. D., Conductor and Guardian; Mr. Fred. Wolf, Secretary; Mrs. A. E. Smith, Treasurer,

BAYCITY, MICH. The Spiritualist Society hold meetings in Lyceum Hall each Sanday at 105 g. M., M. and 75 P. M. Hon, S. M., Green, President; Mrs. J. A. Webster, Secretary.

Hon, S. M. Green, President; Mrs. J. A. Webster, Socretary.

BATTLE CREER, MICH.—The First Society of Spiritus's Ists hold meetings at Suart's Hallewery Sumilay, at 103 A. M. and Tye, R. M. A. H. Averlik, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BRADLEY, ME. Meetings will be held at Union Hall during the current year, Mrs. Priscitla D. Bradbury speaking every fourth Sunday at 10 A. M. The Children's Pregressive Lyceum meets in same Hallench Sunday afternoon, at 125 o'clock, James J. Norris, Conductor; John Lynn, Corresponding Secretary, to whom all communications should be addressed.

CHATTANOOGA, TENN. Regular meetings are held by the "Chattanooga Spiritualists" Union, "P. R. Albert, President; Ct. S. J. Boyce, Vice President; Dr. D. S. Curtis, Treasurer; J. R. Hartis, J. P., Secretary, Cleveland, O. Lyceum meets every Sunday in Hay-

Curtis, Treasurer; J. R. Harris, J. P., Secretary, C. LEYELAND, O. Lyceum meets every Suiday in Hardy's Hall, 255 Eachl avenue, at H. A. St. Conductor, F. C. Rich; Guardian, Mrs. P. T. Rich; Treasurer, George G. Wilsey; Secretary, A. Dunlap, 53 Whitman street, CHICAGO, I.L. The Flist Society of Spiritualists holds regular meetings in Grow's Hall, 547 Madison street, every sunday at 104 a, M. and 74 p. M. Dr. Louis Rushnell, President; W. T. Jones, Vice President; Mbs Nottle Bushnell, Treasurer; Collins Eation, Secretary, ETREKA, CAL, "Meetings are held on Sunday of each week at the Spiritualist Hall, Children's Lyceum meets at the same place each Sabbath at 250 clock P. M. Address W. J. Sweasey, Kirkeythle Mo, "The Society of Subrimalists and Lib-Kirkeythle Mo," The Society of Subrimalists and Lib-

at the same place each Sabbath at 2% o'clock P. M. Address W. J. Sweasey.

RIRKSVILLE, Mo.,—The Society of Spiritualists and Liberalists meets every Sunday at 3 P. M. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.

MOHLE, ALA,—Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary, Regular meetings at 14 A. M. Sandays, and scances Sanday and Tuesday evenit gs. at 7% o'clock.

MILWACKEE, Wis.—The First Spiritualists' Society hold meetings every Sunday at 2% P. M., in Field's Hall, 119 Wisconsin street, U. B. Smith, President; George Godfrey, Secretary,

New Yourk City.—The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No. 55 W. 3d street, near Broadway, at 16% A. II, and 7% P. M. J. A. Cozho, Secretary, 32 West 32d street, Children's Progressive Lyceum meets at 2 P. M. J. A. Cozho, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Mrs. M. A. Newton, Assistant Guardian; G. W. Hayes, Secretary; J. B. Sammis, Treasurer.

New HAVEN, CONN.—The "Free Lecture Association"

ant Guardian; G. W. Hayes, Socretary; J. B. Saminis, Treasmer,
New Haven, Conn.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Center streets. W. W. Stow, Secretary, 39 Bradley street,
New Haven, Services each Sinday at 2½ and 7½ P. M.
PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at chrodn Hall, corner of Broad and Coates streets, Prof. Isaac Rehn,
President, 421 North 7th street; E. Addie Engle, Secretary,
955 North 6th street. Lyceum No. 2 meets at Thompson 8t,
Church, Thompson street, below Front, Sundays, at 10½
A. M. Goo, Jackson, Conductor; Mrs. Hartley Guardian,
Spiritual Circle every evening at Circle Hall, 493 Vine
street, with change of mediums. Free Conference Meeting every Sunday, at 2½ o'clock.
POITLAND, ME.—Area an Hall, Congress street,—Spiritual Fraternity meets every Sunday, at 3 P. M. James
Furbish, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer,
Treasner.
Sons of Temperance Hall, 3514 Congress street,—The
Spiritual Association meets regularly every Sunday, Abmer Shaw, Esq., President; George H. Barr, Secretary,
SAN FRANCISCO, CAL,—Under the patronage of the San Francisco.

ner Shaw, Esq., President; George II. Barr, Secretary.
SAN FRANCISCO, CAL.—Under the patromage of the Sau
Francisco Spiritualists' Union, a Children's Progressive
Lycenm is held at 195 A. M., and a Conference at 2 P. M.;
also regular Sunday evening lectures are given at Charter
Oak Hall, Market street.

STOCKTON, CAL.—Meetings are held at Hickman's Had),
on Hunter street, each Sunday evening, by the Spiritualist
Society, of which Dr. Hudson is President, Mr. A. M.
Strong, Vice President, and Messes, Manchester and
Sturgeon, Secretary and Treasurer.
SACHAMENTO, CAL.—Meetings are held at Central Hall,
K street, each Sunday evening, Messes, Wheatley, Vanalstine and Butler, Lecture Committee. The Children's
Progressive Lycenm meets each Sunday at the same hall.
SANTA BARBARA, CAL.—Spiritual meetings are held

Progressive Lyceum meets each Sunday at the same hall. SANTA BARDARA, CAL.-Spiritual meetings are held every Sunday at Grane's Hall.

TRENTON, N. J.—The First Society of Spiritualists hold regular meetings in Washington Hall, Green street, every Sunday, at 10½ A. M. and 7½ P. M. Mrs. Anna M. Melsset, regular speaker. Mr. William Hibbert, President; Mrs. Britton, Vice President; Mr. E. Thomas, Treasurer; Mr. S. C. Fuller, Corresponding Secretary, to whom all communications should be addressed.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street. Lectures at 102 A. M. and 7½ P. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 P. M. UTICA, N. Y.—The Friends of Progress hold meetings at Progressive Ha I. Merritt Peckham, President; Alson T. Whiting, Secretary.

at Progressive Ha 1. Merritt Peckham, President; Alson-T. Whiting, Secretary.

Viykland, N. J.,—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 105 A. M. and 7 P. M., for lectures, conference or free discussion. H. R. Ingalis, President; Jenule Dixon, 1st Vice President; S. G. Sylvester, Corresponding Secretary; Henry W. Willmr, Recording Secretary; Trustees—S. G. Sylvester, Corresponding Secretary; Henry W. Willmr, Recording Secretary; Trustees—S. G. Sylvester, C. B. Campbell, N. E. Shedd, Jeanie Dixon, Mrs. H. H. Ledd, N. E. Shedd, Treasurer and Agent of hall. The Children's Progressive Lyceum meets at 12½ P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian: Lucius Wood, Musical Director; Miss Phebe Wilbur, Librarian: Elvira L. Hull, Corresponding Secretary, Speakers wishing engagements will address the Corresponding Secretary.

VINGENNES, IND.—Free lectures at Noble's Hall each Sunday evening at 75 o'clock, before the First Spiritual Association, S. S. Burnett, President; M. P. Glee, Vice President; D. B. Hamaker, Secretary.

WILLIAMSBURGH, N. Y.—The Spiritual Progressive As-

President; D. B. Hamaker, Secretary.
WILLIAMSRURGH, N. Y.—The Spiritual Progressive Association of Williamsburgh meets every Sunday, at 30 clock P. M., In Latham's Hall, Ninth street, near Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited tomeet with us. John W. Fox, Secretary, 111 Union Place, Greenpoint, L.
Conference or Medium Lecture every Sanday night at the rooms of Mrs. Hilton, Clairvoyant, No. 13 Broadway, near the ferry.
WINDOW MANY The Saladra Market 1997.

near the ferry.

WINONA, MINN.—The Spiritualists hold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their-meetings every Sunday at II A. M. and 7½ P. M. at Lyceum Hall, No. 108 E street, northwest. Col. J. C. Smith. President; Prof. Brainerd, Vied President; O. R. Whiting, Secretary; M. McEwen, Treasurer.

### Passed to Spirit-Life:

From Lynnfield, Mass., Jan. 29th, after an illness of five days, Mrs. Sophronia P. Mansfield, aged 70 years 6 months.

From Rockford, III., Feb. 1st, 1877, of apop'exy, Mrs. 1. Van Inwegan. Van Inwegan.

She was an estimable woman, ilberal, kind-hearted, and beloved. The beautiful philosophy of spiritualism was to her the spring of everlasting life which fully satisfied the longings of her sont. She lived it and firmly believed in it to the end of her earthly career.

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

#### To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOK-STORE, ground floor of building No. 9 Montgome medical law of the State, and was replied to at ery Place, corner of Province street, Boston, Mass.

at Andrew Jackson Davis's Progressive BOOKSTORE, New York City, we are now prepared to till orders for such books, pamphlets, questions. etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of

We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission. Send for a free Catalogue of our Publications.

COLBY & RICH.

If traproing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the omina stead as (condensed or otherwise) of corresponders. Our salumns are open for the expression of imperial free thought; but we cannot undertake to endorse the artist styles of apinfon to which our correspondent; give its attention.

# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 17, 1877.

PUBLICATION OFFICE AND BOOKSTORE. Montgomery Place, corner of Province street (Lower Floor).

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

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

Jetters and communications appertaining to the Editoria D., artiment of this paper should be addressed to Living an only, and all RUSINESS LETTERS to ISAAC B. RICH, BASSERS OF LIGHT PUBLISHING HOUSE, HOSTON, MASS.

spig tachets are the depositaries of a great truth, our rounfield, to don'ts, by many directly us, with criot and falseheed, but a trath for the establish ment of which they appear to experimental facts, capable of repeated verifica-flon. "A fact," says Carifle, "is a divine revelation, And he who acts contrary to it shis against God, "All traths confirm one another when read aright. It is to traffi, through facts, truth free from all controverted dogmas, that spirstraffs is asplic. Designed 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 selfglorifications 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 sullenly refuse to trade with or speak to a neighbor who happens to differ with 1 us in opinion. We hold conventions to set forth in magniforgent 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 cri ainal, 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 ecclesiasties, the regular doctors run to the legislatures to secure their ecoperation. 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 religious 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 allopathy 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. Dake, 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. 2d, 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:

port against the passage of the bill: To the Honorable House of Representative s of Alabama; Mr. 892, area in The understand dissentation the views of the majority of the special committee, expressed in this report in two roof the passage of the bill entitled, 'An Act to regulate the practice of incidence in Alabama,' and begs to mesent toleas the noncrity report of that committee. His reasons for epp sing the massage of the bill under consideration are in my, and the objections to it of serious and paramount importance—some of which are briefly stated that:

paramount importance—some of which are briefly stated thus;
Its provisions tend to vex and harass the people of the State in restricting their right of private judgment and liberty of action.

Its passage would create, but am a grand inquisitorial association clothed with immense powers and endowed with exclusive privileges totally incompatible with the genties of American treatom and the principles of the Constitution of A absum.

It arrogates superiority for one branch of the medical prefession by designating all others are bergular.

It claims, in effect, the passage and summary enforcement of sumplany laws for the aggrand zement of one branch of the medical profession to the deriment of all others, and in opposition to the interests and rights of the people.

others, and in opposition to the interests and rights of the people.

It, in effect, raises a tributal with power to enforce laws diverse from the published statutes of the State, whereby punishments are awarded and inflicted without right of trial by jury or appeal to the courts for redress.

For these and many equally imperious reasons he grays that the bill shall not pass.

OLIVER S. BEERS.

was postponed to a future day, on motion of Mr. Beers.

Out in Nebraska there has just been a similar outbreak of bigotry and selfishness. A bill is and be ashamed of. before the Nebraska Legislature, that prohibits

of this movement is that a magnetic healer has been performing natural cures at a place not far San José Mercury had been criticising the new Having recently purchased the stock in trade Medical Society. To the doctor's served the Mer-

> will not themselves teach the people how to pre- \*under their wise and gentle guidance. vent sickness and disease, what right have they | In England, women are at all times eligible to still she had been called to do much and varied 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 pro- Massachusetts, Illinois and Iowa. The sooner fession? The Mercury quotes this overwise doc-; all the rest do, the more marked and rapid will be the Mercury, "can the practice of homeopathy, for instance, be right, when the allopaths have hostility, simply because of a business copartner-tesy merely, but concerns the public good. The last question was probably a perthe one just passed by the Vermont Legislature received, of course at the hands of a woman. To harmony in the ranks of their friends, what safe yet as often exploded, methods of cure,", spects unreasonable,

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 bepetition the Legislature of Massachusetts to pass by that it is the spirit that suffers rather than the anact whereby the City Council of Boston shall body, and if this man was not just as effectually be empowered to regulate (?) by ordinance the executed by the rope as if his sentence had not practice of medicine and pharmacy within the been commuted on the following day, then those city limits. Here is a step backward, which is who give currency to so remarkable a story are all the more startling because it is taken by what best to explain it in a way more suitable to themwas hoped would be a "reform" city govern- selves, if not to others. The simple story runs

The pretext is, that the public health and the lives of the community are likely to be tampered denned to die on the 21st of December. Though 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 Voodoo 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 exceedingingly 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 | are at present concerned, no more contributions 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 prac- | Spiritualist brethren of America, who have tices law; she pursues astronomical selence in united so generously in aiding to furnish "the the observatories; she keeps merchants' ledgers; writes novels, poems and essays, and edits news-Papers 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 respect to the rights, privileges and influence of already given out, at the present session, that it visory Boards of Women in connection with the at least an open recognition of the influence of 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 may be readily understood from seeing of what collation was followed by social converse. 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 great questions in regard to church matters, etc. woman, no one can be so well adapted as she to which have long occupied the attention of hunoversee the arrangements for the comfort of those in hospitals, while on Pri-on Commissions | ical field. 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. The further consideration of the whole matter. 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

It is in school service, however, that woman with threats of fine and imprisonment the practipromises to be particularly efficient, and it is a tice of the healing art by any person who does sign of reviving intelligence that people are gennot carry the "degree of a doctor of medicine"; erally coming to see it. The late municipal elecbut "regular" practicing physicians are allowed tion in Boston resulted in dropping women from to give certificates to their pupils. The reason- the School Board, but that is only a retreating printed next week.

wave that is to gather increased force for its return. There will be more rather than fewer from the capital. And even in California the women on the School Board of Boston in the same intolerant spirit is manifesting itself. The I 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 Pubonce by the President of the Santa Clara County | lie School system of Boston are more than the equals of the majority of the men on the School cary rejoins, and with real point and effect. And Board, and they have sufficiently shown it by the the medium's early experiences in England; it it puts the "regulars" some very tight fitting sagacity and soundness of their suggestions. As administrators, there is not the least danger of and had enjoyed but limited educational advan-Among which occurs this one: If the doctors any falling away in the character of the schools tages, her principal stock of information having

the boards of education. Three of our own States have already established the same ruletor as saying that "right is right." Then, asks 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 ever denounced it as wrong?" And it again in hope very soon to record the welcome fact that and ethics, after which she quires, "Does the eclectic system of treatment, they are as frequent holders of chairs at School the dawning of the Modern size isation, and become suddenly the correct one, after years of Boards as men are. This is not a matter of cour-Women are educators by nature. There is no losophy had wrought such great results in the sonal dig. "The new medical law," adds the man living who does not owe all the progress he face of the difficulties which confronted them, Mercury-which law is of the same cast with has made in the world to the early-teachings he and under the depressing effect of the want of -"encourages ignorance by discouraging sel- suffer a stupid prejudice to stand in the way of ence, progress in the physics, and the treatment | making that educating faculty as widely service- | afforded for their work among the people? of the sick in any but oldest and fossilized, often able as possible, is as cowardly as it is in all re-

#### Spirit-Hanging.

If the story of the condemned criminal in Canada, who went through all the tortures of ginning to arise. Already an order has been strangulation on the day before the one appointed adopted by the Council, requesting the Mayor to for his execution, does not imply pretty distinctas follows:

"Among recently reprieved criminals is Belremarkably cool and indifferent at the time of the trial, be became terribly agitated as the fatal day approached, for the commutation was delay ed until the very last. The intuderer complete ly broke down, and 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 ham mering, 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 tight-ened around his neck. With livid and distorted atures 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 execu-tion 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 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

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 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 the growth of healthy and larger sentiment in arranged a profusion of floral offerings, medallion pictures of mother and child being placed in a woman in the Massachusetts Legislature. It is conspicuous position. The exercises consisted of vocal and instrumental music, the reading of will probably authorize the establishment of ad- a memorial poem originally given through Mrs. Cora L. V. Richmond, followed by an appropris Primary Schools and State Almshouses. This is ateaddress from a gentleman of Boston, in which was emphasized the spirit's entrance to the woman, and the display of a commendable desire 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 that it is far greater than is commonly thought acknowledged, a séance was held, and finally a

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 dreds of trained and skilled knights in the polem-

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. II. Foster as a medium, meets our full 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 "Aztec" series

#### 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 rethereof. The lecture began by a retrospect of was stated that she was of humble parentage, been gained by attendance on a Sabbath school; 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 renew the advance steps which had been me strongly to the influence produced on society by Spiritualism. If, she asked, the modern phenomena and phicould not be achieved if better conditions were

#### 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. II. B. Storer, Prof. A. E. Carpenter and others. A small advery 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 admission 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 sec ond 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. Toohey, Secretary, read a series of which the following is

an earnest:

Resolved, That the rejection of the Paine bust by the Select Council at Philadelphia is a foothardy and wicked violation of the spirit of freedom, and a needless insult to the generous promotings of the donors; and that we, the members of the Chelsea Liberal Largue, deem this, the one hundred and fortieth birthday of Thomas Paine—

"the author-hero"—a fitting occasion to bear our most solema profest against this new attempt to belittle, the life services of Mr. Paine, while disappointing the fraternizing exceptations of freedom-hoving men and women in the midst of their Centennial rejoicings.

The resolutions were adouted, and after re-

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.

On that evening further speeches were participated in, and a committee was appointed to 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 head lines 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 othervise 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

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

According to the Haverhill Publisher, the manifestations at the home of the Pickering family at Rochester, N. H., continue with una bated 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 scance 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 satisfactorilyover 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

A bill is now before the New York Legislature which proposes to make women eligible endorsement, our feeling of confidence in this 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 Williamtic, Conn., will please accept thanks from the pen of J. M. Peebles, M. D., will be 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 ceived the attention and approval of the hearers | 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

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 anmittance fee will be charged at the door. [It is | tisipated 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 this 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 Trement street, Boston, on Sunday evening, Feb. 18th, to commence at 71/2 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 tenminute 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 make preparations for a public meeting of the otherwise of the present Moody revival. Remarks Society, to be held sometime in the immediate were offered during the evening by Horace Seafuture. This committee embraced the names of President D. G. Crandon, and Messrs. Wilcox, Kirkwood, Smart, and Robert Cooper. The same Lincoln, Turk, Casey and Strickland. Adjourned subject will be further treated of 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

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. Shraft 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 John W. Chadwick, his being the sixth address. Spiritualists, at the Harvard Rooms, last Sunday The subject of his remarks was the great Swedish afternoon. Mr. Charles H. Foster, the renowned test medium, was present, as was also Mr. Bishop, the would be exposer of Spiritualism. Having heard that this young man had made his boasts hefore 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 | ture in the New England States. Please address non-professional gentlemen of distinction, in him as above. 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 spley 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 Under the present law a man 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 be-

cause 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

In the course of the debate, as the Herald hath it, "Mr. Babson, of Boston, took the measure of the Puritan proclivities 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 deader than 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

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

After a brief argument by the Rev. Jesse H. Jones, of Abington, Wendell Phillips advocated the petition, referred to the advance made by Women in ort and literature upon the lyceum 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 haff century, and argued that woman's influence in all the worl. I'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 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 on-ward movement asked for by the petitioners. He believed that this new power was needed to aid in the advance of civilization, which was

threatened as it has not been in the past. Miss Mary E. Bede was then introduced, and compared the political rights of women in England with those of America. She claimed that while American women works in a warm character. 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 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 childhead 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 durduring his 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 continuities with the believes. 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 pyschological 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 diffused 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 lec-

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

outlawed one day in every seven, and the needed ity by placing his valetudinarian hand in mine.

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 Beard

of the plumes of his conceit.
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. Benton, but by the wellknown house of J. W. Bouton.

And yet, with the reporters' permission, I do Yours faithfully. sign myself,

II. P. BLAVATSKY,

302 West 47th street, New York.

\*The narrative whose misstatements this letter aims 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."—JamesA. 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

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 the light of t 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 Fix Lake (Wis.) Representation

### Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lyccum Ro. 1 holds its sessions every Sunday morning at this hall. 33 Washington street, commencing at 10½ o'clock. The public ordially invited. J. B. Hatch, Conductor.

Parker Fraternity Hall. — A Conference will be hold at this hall Sunday afternoon, Feb. 18th, at 3 o'clock. New Era Hall. Hotel Codman, 174 Tremont street.—Readings from Art Magic and discussions on Spiritual Science, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Harlinge Briten.

Eagle Hall, 616 Washington street, corner of Essex.—Tist Circle everty Sunday-morning at 10% a. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always present.

Nabsau Hall.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10½ A. M. Moses Hull speaks at 2½ and 7½ Crysmady, at 10½ A. M. Moses Hul

TEMPLANS HALL, 488 Washington street. - Mediums' meeting every Friday evening except the first in the month. All are invited.

All are invited.

Pythian Temple, 176 Tremont street.—The Spiritual ist Ladies' Ald Society will hold a Test Circle every Friday evening, commencing at 7½ o'clock. Many prominent mediums, have volunteered their services. Admission 25 cents, Mrs. John Woods, President; Miss M. L. Barreit, Secretary. cents, Mi Secretary,

CHARLESTOWN DISTRICT, Evening Star Hall -Spiritual meetings are held in this half every Sunday afternoon, at 30'clock.

Rochester Halt. - This place of meeting, as usual, was filled with as 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, elocutionist, who gave a fine rendering of one of Whittier's poems, also another selection. · Four members of "Grotto Group" gave an excellent recibers of "Grotto Group" gave an excellent recitation, and Mr. Hatch's advice to the other groups
was, "Go thou and do likewise." Recitations
were had from Oscar Dresser, Ernestine Eldridge,
Strah E. Ransom, Hattie Collier, Miss Lazzie
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 plano solo by Master Whelan
filled out a programme which was duly appreciated by all in attendance.

WM. H. MANN Rec Sec. protein G. P. L.

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 gave a nightly successful enterfainment—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. Hatthe 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 interst, the audiences gradually increasing in numbers as the season has progressed. Mrs. Maggie Boston, occupied the platform as speaker and test medium the first two Sundays in this month, to good acceptance. Mrs. Susio Nickerson White, of Boston, is engaged in this hall for Sunday afternoon, Feb. 18th.

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.

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 being my birth-place.

3. That M. Blavatsky was not seventy-three when he capped the climax of my terrestrial felicity by placing his valetudinarian 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. Pennsylvania State Society of Spiritualists.

HENRY T. CHILD, M. D.

18 AGC REHN, Pres.
634 Race street, Philadelphia, Sec 'y.
(Papers friendly to the cause are requested to copy the above, 1

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 Thansfer 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.

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#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the wail-known English lecturer, will act in dutine as our agent, and receive subscriptions for the Binnier of Light at fifteen shiffing per year. Parties desiring to see subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

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BY T. P. BARKAS, F. G. S., An Address delivered to the Newcastle Psychological Society, on Monday evening,

October 23d, 1876. This Address embraces a record of some of the most remarkable phenomena which Modern Spirituavism has ever develop d. It gives an account of a lady medium, aperson of ordinary education, who, under spiriticontrol, answersaustract questions in Science with astonishing fluency and account.

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These in SARAHA, DANSKIN.

these in Sugas to make that spirits early will then the characteristics of their earth-inte to that beyond, whether for good or cvit consequently those who pass from the carthesphere in a condex toped state, eventually progress to a logher consistent.

We ask the tealer to receive no doctrine out forth by spirits in these columns that does not comport with his or her reason. Adexpress as much of truth as they perceive-

## The Banner of Light Free-Circle Meetings

epies are expel in the serse are exists often pro-rially of expending the antience. These read to one into tigence by the Chairman, are sent useful.

Transference B. Willson, Courman,

### REPORTS OF SPIRIT MESSAGES

### MRS. MESSIE S. RUDD.

#### Invocation.

Oh, then who set the God of the sunlight and of the shadow, then who set our Father and our Mother, then whose presence is everywhere, our Models, from whose gives now to revery war by we would ask tree to send to the from thy given Wisdom Circle spirits capable of guiding and helping us to day as we come to carile and clasp the hands of mortals withat we may do our duty faithfully: that we'n ay bring proofs of the soul's immortality: that carth's chaldren may red that there is no death, but that 'life is true ever to itself, and if they would inherit life immortal they must tread the paths of earth brightly, purely

#### Questions and Answers.

CONTROLLING SPIRIT.—If you have any questions that we are able to answer, we shall be very

Quis .- [From the audience.] Will the controlling intelligence give us some idea of the principal conditions, required for the proper de-velopment of mediums?

Ans.— Mediumship is various in its character. Some persons are mediums from the cradle, others seem to develop at an early age, and others at middle age. If they are mediums from the cra-dle, there is no necessity for efforts at develop-ment. Each year added to their life will develop and unfold their mediumistic powers. Such has been the case with the medium before you to-day. Even at the age of two years she gave proof of development of mediumship, and year after year the angels spake to her and called her their own. So it was with the medium who held the chair she holds to day. We well know that mediumistic germs lie dormant in the system, and seem to be generally called forth by certain conditions which develop mediandistic force. Let any one who has proof that he possesses mediantistic powers attend closely to his manner of living, his diet, his dress, his thoughts, his prayers, and to the power that governs him from day to day, and we believe that the germ within will unfold exceedable out that he the neith he able to held comand we believe that the germ within will untold gradually, and at last he will be able to hold communion with the angels. We believe mediumship to be Godgiven, and that it is implanted in the system of the individual at the moment of conception, and is gradually unfolded. But, as we said before, close attention to the modes of lite. In this vicinity, I felt just as though I would be welcome, and whether I am or not, I am here; and none can help themselves. I shall sign my name, Dr. Gridley Thaxter. said before, close attention to the modes of lite will aid him or her in the unfoldment of mediumship. In a harmonious ricle, where the angels are called upon prayerfully and sincerely to help, assist and guide, if there are any mediums present we believe they will be developed into a happler and better condition than they ever dwelt in

before. Q.—[By M. J. Henley, ] Do selfish spirits form themselves into bands and control individuals on the earth plane, for the gratification of sen-

A.—No, we do not form ourselves into bands for any such purpose. There are instances of individual spirits getting control of mediums for the gratification of sensuous appetites, but there never is a grand band that controls a medium for any such purpose. Whenever a medium is developed sufficiently for a band to control him and to surround him, then that medium is almost always safe; but a medium who has no particular band surrounding or assisting her or him stands in a medium transfer or him stands in a medium. him, stands in a very precarious condition—is open to any individual, whether obedient to the laws of health or the laws of life, or whether dis-obedient to these; whether they are what you call regular spirits or irregular spirits. Were we to allow the instrument which we control to go to allow the instrument which we control to go out of your Circle-Room to-day without closing around her our band closely and connectedly, she could be drawn hither and to-ither by any spirit that might control. It is true, we open the door and call in every spirit to control while we are on this platform, but when we say our work is done, and bid you farewell, we draw around her in close compact, or surround her with our own particular influence. And the Banner Cir-cle Band surround her with another influence, consequently she is fortified against outside influences. But were we to allow her to be controlled by any and every thing that came outside of this Circle-Room, we should find her either upon a bed of sickness, or just entering the spirit-world. We say to every medium, seek to be surrounded by a spirit-band; seek to draw around you good true, substantial spirit-friends. Then you will have nothing to four in regard to outside influences. Seek to be true to yourselves and to the angel-world, and you have no need to fear. If you desire mediumship for the good you may do and for the good it may bring to you as an individual, you are safe, and the matter of dollars and cents will follow, for the angel-world will

never see you suffer.

Q —[From the audience.] Do we really know

when we do right or wrong A.—Each individual will be obliged to answer that question for himself or herself. So far as I, an individual spirit; am concerned, it seems to me that I do know when I do right and when-I do wrong; for whatever I do with my own heart's approval, and with my power of love and unselfishness, and it seems right to me at the time, must be right—if I injure no human being, but do the best that I know how. My advice to all is, ever try and do that which seems right, and comes up to the promptings of the highest and the best part of your natures. Then I think you will know where you stand.

### Henry S. Hazard.

I would like to have you record in your paper, if you please, that Henry S. Hazard, of Fall River, has called here. I suppose I am called upon to make my affidavit that there is a life beyond the river. I trust that some of my friends will be reached, and will listen to me, as I shall speak to them. A lady who used to live in Fall River assisted me to day. She was a good inedium—I believe they called her so, when here. Her name is MacQuitty. She assisted me to come here to-day, for which I am much obliged.

### Sarah L. Daniels.

My name is Sarah L. Daniels. I was twenty-My name is Saran L. Daniels. I was twenty-two years old. I went away with a lung difficulty, and I feel it a good deal to-day, as I come back. I don't know how I got here, but I followed the gentleman who spoke first. I don't know why I followed him, for I have been in constitution good white longer than he it left a spirit-life a good while longer than he. I left a sister here and a brother, and I want to say to my brother George—he is in California, now, near San Francisco, I don't know just where—I want to ask him to look out for Mary and send her something. I want to let Mary know I am round and I have n't forgotten her. I am going to find Aunt Sarah, and get her to help her. I've alike? [Yes.] Well, sir, I'd like to say that I and Mr. Chairman, I would like to express my

done the best I could, but I can't make a good

#### Dr. Edwin Smith.

I'd like to have you say that Dr. Edwin Spith called here to day, and would like to say to some of his patients that don't believe in this thing—they have some friends by which the paper will reach them—not to worry; they will get along, notwithstanding I am away. There is a friend I wish to reach.

I went out from Cleveland baying had a fall

I went out from Cleveland, having had a fail but a short time before. I found that the old form was failing, and notwithstanding the will-power which I tried to use, I could not make it avail. I had to give it up. I am glad for this avenue of return. I amthankful for it. I trust I shall reach somebody who will respond to my thoughts. I have been trying to impress one or two individunave toem trying to impress one or two individuals for the last day or two, and finding it impossible to do what I wanted to, accidentally learning of this place. I have called here. I find myself in a new home, under new circumstances, and I really hardly know where I am, or what I am doing, but I 'll do the best I can, always.

### Dr. Gridley Thaxter.

I have been asked, sir, to come here to day. I have been in spirit life a good many years, yet this is semething I have not meddled with a great deal, aithough I have several times attempted to get hold or some medical student, or somebody I thought I could possibly make a handle of, I had a possibly make a handle of, I had a possibly power when I was here—so they used to say—at least it never seemed necessary for the to ask many questions of my patients; I could always first out what ailed them without a ... great deal of talking. I don't know how it was, but I got a clue to the disease. They used to say 1 d ask one hading question, and that was suf-

the ask then I'd gave my diagnosis.

When I passed away, some of my friends that thought considerable of me, when they came to have other physicians who asked so many questions, couldn't understand how it was that I could tell them what ailed them, while they now have to tell the others. I know now I was a clairyoyant, and that was the manner in which I get hold of the diseases of my patients. Now, an old lady, a friend of mine, has been questioning within herself; and one or two friends somewhat younger have been also questioning, as to whether I was what they call a clairvoyant—a medium. I have the moral courage to state in public— whether those friends that remain on earth, (and 've got some) will feel bad about it or not—that I was what you to day call a medium. You may think I was rather a rough medium; I don't say I was the most spiritual man that ever lived, by any means. I tried to do the best I could—tried to understand whatever disease I was called upon to investigate; and many times I have been called in to consult with another physician, when it would flash on my mind what the trouble was like lightthinking, if I only came and gave my testimony to this fact. I do n't know as I shall do any good by so doing, but I may benefit myself; as I said before, I have a great desire to influence some one here to work. I have occasionally made a han-dle of some of these instruments, but never to any extent. To come in this way and talk

### Mary Ann Drew.

I can't see very well. I could n't see before I went away. I should n't have come to-day, but an old lady—a nice looking old lady, said you were all good here, and she thought I'd be able to were all good here, and she thought I'd be able to see if I'd tell you about it. [To the Chairman:] I can see you pretty well. I can't see much way off. She said if I came here I'd see. I do n't see anything but you, but I guess 't wân't you she meant. She said I'd see better afterwards. The doctors hurt my eyes. I do n't want you to touch 'em. «I had a terrible time, I guess. My name is Mary Ann Drew. I went out from New York City. I suppose I was poor, but old grandma took care of me and did the best she could, but she could n't help me, my eyes were so sore.

### Controlling Spirit.

Verily, as was said of one of old, does he rewalk. Many perhaps think it strange that the child expressed herself as she did, that she could not see in spirit life. There semetimes comes from inherited disease a difficulty which lasts over for months, even in the spirit-land, and only is thrown off by coming in contact with something material, some mediumistic person; therefore we allowed her to come to the circle today. Although she may not have said anything of particular interest, yet she gave to you a lesson, preached a sermon, and showed you that you can assist spirits; for as she passed out, and now stands here, she clasps her hands and explains a little when the same passed out. claims, "I can see! I can see better than I could before!" So you have really ministered to spirits in prison, and have done good not only to your selves but to her.

### Wi liam F. Manchester.

I suppose you require my name, first, do you not? My name is William F. Manchester. I belong to Swansea. I felt as if I would like to come and say to my father that I hope he won't come and say to my father that I hope he won't feel lonesome; that I hope he will understand that I am not going 'away, but that I am close by, and that if it is possible for me to help him still, I will. I think I'll be a better boy to him than I eyer was before. Please tell him I have a home filled with all that is pleasant, and that I shall try to learn all that is possible, and may be I shall be able to communicate with him. Please direct the letter to Henry Manchester, of Swansea Mass. sea, Mass.

Thomas H. Shields. Mr. Chairman, I have some curiosity in regard to this matter, although I really don't know much about it; but still I have found, since I entered spirit-life, that there is not any such thing as death. We find that out for ourselves. I am glad of it. I wish I had been satisfied of it riosity to me—this spirit-world. Yours is only an imitation of it. Your world is not worth a snap compared with our world. I am completely astonished that you think so much of your world! What's it world a whole? It's only. world! What's it worth, anyhow? It's only such a few years at best that you can live in it, and in this nice, grand, beautiful world of ours there's an eternity ahead. It's enough to fill one's soul with the grandest feelings. I feel to rejoice, and I want my friends to rejoice with me. I don't know how I got here, really. Com-ing so far from home, it seems to me my friends must realize it's me. If they don't, I don't care –not a snap

I tell you, Mr. Chairman, I am in love with the spirit-world! not that I have advanced very far. I know if I had lived a better life, a truer lar. I know if I had lived a better life, a truer life, I should know more of the world than I do now; but still I am glad to come and to subscribe my name—Thomas II. Shields. I passed out from New Orleans. I made it my home for about forty years, but I was a native of New York. Many of my friends are there, and I would say to them: Come one, come all, and listen to the spirit's teachings and if I am able to give you spirit's teachings, and if I am able to give you any thoughts I shall be very glad to do so, and will meet my friends wherever there is a medi-um I can control.

### Lydia Searrin,

died—that aint what you call it, is it?—I was born again, in Newport, R. 1. I've tried to be happy since I got here, but it seems as if there was a good many obstacles in the way. I do n't think they cared much about me before I went away, but I could n't help it. I did the best, the very best I could. I used to live in Cincinnati. I think it's pleasanter there than it is in Newport; but then the friends were there, so I went. I was seventy-two years old, and my name is Lydia Searrin. is Lydia Searrin.

#### John D. Meyers.

I.would like, Mr. Chairman, that you say that John D. Meyers, of Cineinnati, would like to report at your Banner office. As a spirit he is still alive. He is doing what he can for humanity. I was seventy or seventy one years old. I hail from Cincinnati. I would like to give my affidavit, if that is correct, in regard to Spiritualism. I know that it is true. I have no fears to assert it, and I'll give my hand and heart for the work, for whatever needs to be done. for whatever needs to be done.

#### Lizzie Entwisle.

Mr. Chairman, ladies and gentlemen, this is new work for me. It seems strange to me to come before a public andience. I have not been come before a public audience. I have not been used to it; But still, if it's the best and the only way for me to reach my friends, why then I must become as best I can. I find things very different from what I expected, I expected to find a different heaven from what I do. I find that earth is only the poorest initation of the spirit-world. I find that "as ye sow, so shall ye reap," and that if I sow seeds of discord I shall reap a hare yest of inharmony. I find that there are real dwelling places, houses, not made with hands dwelling places - houses not made with hands -that there are gardens, trees and flowers; rivers lakes and mountains. Why! I supposed I would find a city. I supposed A should find God, and that I should be able to meet Christ, whom I had locked upon as the perfection of all! Since I came here I have boarned that he was only a man and a meeting, and that was why he suffered so intensely while in the form. I have also learned that I was mediumistic, and it was one reason why I was so sensitive while Llived on earth. True, I lived not many years, only eighteen. I have been gone only a short time, yet I feel that I owe it to my young companions and my friends to return, and I find no other way excepting to come to your circle. Indeed, sir, I don't know how I came so far away from home; and yet I find my-self drawn here. I have come from the State of

Missouri. My name you would like to have, I suppose. It is Lizzie Entwisle.

I would say to my father, preach-more of love than of hate, for the angels have been very near you, and were very near you when I went away, and I shall be very near you always. I shall try to guide your hand; I know that there is a power by which I can make you understand the Scrip-tures better than you have ever understood them flash on my mind what the trouble was like light; tures better than you have ever understood them ning, and it was a wonder to them how I knew; before. Father, mother; friends, I stand beside No books ever gave it to me; it was born in me; you, and I have met the darling ones and have it was a gift from God, and as I brought it out, developed it, it was a help to me. I traveled the road for weeks and weeks, I know now, with some one sitting by my side. I remember well many cases where it was as plain to me asthough looking in a glass. Now I felt that perhaps I ever near you and is watching over you. Try looking in a glass. Now I felt that perhaps I ever to be good; do not one act that you will be should reach those individuals, and set them to ashamed to let the angels look upon, for they thinking, if I only came and gave my testimony stand ever with you. stand ever with you.

### Ensign DeFoe.

They called me a fool when I was here. Do you let fools come? [All can come.] Well, you are real good, aint you? You let fools come—that's what they call me. [Perhaps you'll prove that 's what they call me. [Perhaps you'll prove that you are not one.] Well, I don't believe but what I can. My name was Ensign De Foe. I went out from Tuscaloosa. I don't know how I got way up here. I followed a trail. I guess you call it so, don't you? [That word will do.] It was a current of electricity—that's better, aint it? I found myself here, and a gentleman who said his name was William White. tleman who said his name was William White-you know him, he lives up here—he said I could come just as well as not; that I wa'n't no bigger foot than the rest of folks. I'm real glad I come. fool than the rest of folks. I'm real glad I come. I am, now! You don't think I'm a real big fool, do you? [No.] I don't neither. I know just as much as the rest do, only I've got a foolish way of showing it. I want to tell you that up top I've got a real nice home. They said I wouldn't have, when I got up there, but I have! Aunt Susan, she helped me. You know they kicked me round when I was here. I used to draw water for 'em, and go errands for 'em. They did n't care much about me; all they cared was to kick me round. That wa'n't good—do was to kick me round. That wa'n't good—do you think so—to kick folks round? I don't belor' bless you! do n't you know they send a lot of 'em up here that they 've no business to? I takes care of 'em. I've got a great big arm chair I rock 'em in, and help 'em, and I tend the tlowers, and do lots of things. I do the best I rowers, and to lots of Anings. I do the best I can: And I aint such a big fool arter all, am I? That's what they used to call me. I'm real glad I come. There aint anybody said I'm a fool. Now I'll say good-by. If the fool can help any of you that's round here, he'll do it. Good-by.

### George H. Deane.

Well, Mr. Chairman, I return here, not expecting to convert anybody, but because I wish to speak, to realize that I can speak. My name I will give as George II. Deane. I "kicked out" of the old form in Valparaiso, about three years ago. I have a sister who believes in your philosophy, who lives in Halifax, and I desire to reach her, and tell her that if she will follow the instructions that have lately been given her she will get hold of the right end of my affairs, and will be able to unravel them, and benefit becalf. will be able to unravel them, and benefit herself and family thereby; but if she takes the other course that she has been advised to by her uncle, she will surely lose it all. She believes in this philosophy; your paper reaches her.

### Mamie Downes.

My mother's a good ways off from here, sir

My mother's a good ways off from here, sir, but can I send a letter to her? [Yes.] A lady will show the letter to her if I send it. It goes in your paper, don't it, sir? [Yes.]

There is a lady who has been watching for me to come. I've heen gone three or four years, I guess. I don't know how long. I went away with a bad throat. Mother is way down in Virginia in Pichnamy. ginia, in Richmond. She aint been there a great while. I didn't go out from there. I want to send a letter to her, and to say that Mamie Downes comes back. I want her not to stay there are level there are level to the sen between the sen between the same level. there any longer than she can help; she will get sick if she does. Tell her my throat does n't plague me now, only when I come where she is, and that 's the reason I have n't been any more. I try to get to her, and when I get close by the lady it makes my throat sore, and I do n't like to have it sore. I was about nine years old.

### William T. Sumner.

I went out from Wheeling, Va., of congestion of the lungs, they said. I've been gone about five years last June. My name is William T. Sumner. I have some friends that I desire to reach. I know of no better way than to come here. I had rather a hard passage over—a quick one but a hard one—but since I have been here I have had every opportunity to enjoy myself and have had every opportunity to enjoy myself and to do all I could for others. Now there's a friend of mine-I will call him John-that I want friend of mine—I will call him John—that I want to reach, and if I can get at him in any way, share or fashion, I think I can put him on the road of doing something by which he can make some money—which he needs more than anything else at the present time. I think the best prescription any doctor would give him would be gold. I came here to-day to do the best I could about it.

### Mary A. Hill.

feelings on this occasion. I would like to say to you that, although called from earth suddenly by you that, atmough called from earth staddenly by apoplexy, my mind has become active, and I am myself. I would like to say to my friends that there is no death; that what seems to be death is simply the opening of the door, the changing of one's garments. When I got out of that apoplectic body it was like putting on a new garment that I knew nothing about, and turning it to good account. I related that I least It may glad to feel that I knew nothing about, and turning it to good account. I rejoice that I lost it—am glad to feel free from it. I can only rejoice to-day, friends, that I have had the opportunity of communicating through your ever-ready post office. I am fully aware what effort it cost the publishers of the Banner to open this room to the public; but the spirit-world blesses all concerned for it, for where else have we to go? Had it not been for this room I know not that I could have communicated with mortals at all. Mary A. Hill, of St. Johnsbury, Vt.

#### MESSAGES FROM THE SPIRIT-WORLD

GIVEN THEOUGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN.

During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-ship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

### Mrs. Danskin's Mediumistic Experiences.

[Part Fifty-Seven.]

BY WASH. A. DANSKIN.

In the summer of 1872 I was called upon early one morning by a woman, who requested that Mrs. Danskin would go with her to see a youth whom the attending physician had just pronounced beyond the reach of medical aid. The request Roman Catholic church, for its transition to the

land of the hereafter.

Mrs. Danskin was easerly welcomed by the family; still her position was an embarrassing

To take, in the midst of such magnetic conditions, one who was, to all external perception, beyond hope, under her treatment, was assuming too great a responsibility. So she said the case had gone too far for her to anticipate a successful world work. case had gone too at for her to danish de a decine; cassful result, consequently she must decline; but, yielding partially to the entreaties of the mother, she promised to see him again. The next day, when she called, the mother and son by their pleadings overcame her reluctance, and she found herself established as the physician upon whom all the hopes of the family were centred.

There was a complication of diseases, dropsy and inflammatory rheumatism being the most

Doctor Rush has rarely undertaken a case that was not relieved; and in about twenty days this youth, who had been handed over by the doctor

to the priest, did not seem to need the special care of either, for he was well, and had resumed his duties in his father's place of business.

The father was so rejoiced at his son's escape that he rebuked the mother when she asked for Mrs. Danskin's bill, and insisted upon her re-ceiving a sum far beyond the amount she would have charged for her services.

#### George Prentiss.

My name is George Prentiss. It was in De My name is George Prentiss. It was in December, cold, bleak December, when the spirit took its departure from its mortal frame to lands unknown. I have a brother named Joseph. He is a printer by trade. It is to him and to others I send these few lines, to let them know that the soul is immortal, that it has power of action in every faculty that belongs to the human. I lived on Sands street, Brooklyn, and, after having passed through the darkness and emerged into the sunshine, I felt a joy and delight that cannot be expressed. be expressed.

be expressed.

This seems a wonderful mode of speaking to friends on earth, though not unbecoming; novel, though beautiful; strange, though a fact—yes, a fact that can be sifted and analyzed, and the more it is sifted the stronger the truth will be found. Condemn it not, Brother Joseph, until your mind has traced its threads and found them reaching up to those who have given up the body and taken upon themselves the spirit. This is a part of the work of the spirit-world—to send delegates to earth whereby men may be instruct-ed—may learn there is no hell except that which you think so—to kick folks round? I don't believe you would. You look real good and smiling—[to the Chairman.] When I got up top they
didn't call me a feel once. They said I might do
just what I had a mind to. Do you know what I
do? I tend the flowers and make 'em grow, and
you know there are lots of little ones up here—
you know there are lots of little ones up here—
you know there are lots of little ones up here—
you hoss you! don't you know they send a lot

lor' bloss you! don't you know they send a lot

wy lossons have begun—first, to earth, to tell my
lossons have begun—first, to earth, to tell my sydiff at their gloty, would awe the spirit. Thus my lessons have begun—first, to earth, to tell my story; then afterwards, for a season, to turn my back to earth and earthly things, and engage in that work which will usher me into the grand, eternal garden. I have finished.

### Amy Carke.

At Cornwall, Orange County, New York, I died. My name was Amy. I was the wife of Noah Clarke, in the sixty-fourth year of my age, or thereabouts. Not as a beggar, not as a sup-pliant, do I come from the home eternal, where no shadows mar the path of one whose life has been virtuous. I am steadfast to that holy reli gion which, in the hour of trial, was such a strong support. It led me through the wilderness with-out my feet being lacerated by briars or thorns; and now I come with quickening of heart and unfolding of brain for good to others, whereby they may live Christian lives, and when death comes have no fear of the result.

We are formed and fashioned to be travelers on we are formed and distributed to be travelers on earth for a season, and then pass on to other worlds, and there perform our labor of love to those who need it. The motive power of my life bids me be up and doing. If the spirit-world was not active and full of life, what would become of time? Naught to do but sleep—that would be useless, and our Creator has taught all those who are taughtall those who are teachable that industry brings about goodness and holiness.

This life varies but little from the other, only the one is finer in all its textures and all its developments. I am joyous and happy, I am truthful and honest, I am doing that which seems to be good to myself and beneficial to others.

My Father who art in heaven, has bid me to let my light shine, and I am doing what I can, and it brings me comfort. All who may read— strangers, friends or acquaintances—will see that I have stamped my individuality on the few words that I have been permitted to speak. And now, farewell. May the angel-world bless you as it has blessed me.

### John Borland and William Bayley.

John Borland was my name, and the other fellow that was with me—his name was William Bayley. Now this is no fairy tale that I am about to tell; it's a story about four fellows that was killed at Pittsville, near Ashland, where the accident happened. cident happened.

It occurred in a coal-pit—do you see? . The keg exploded, and us fellows was killed out and out. As that other man was coming along he saw us, and we was looking doleful, scared, and pretty much bemired. Said he, "Wayworn travelers, where are you going, and what is the matter?" And said I, "The sum and substance of it is, we're kilt intirely, and have lost our way; we don't know how to find home. "Will ye be after directing us to Pittsville?" "Well," the man said, "you had better turn in another road. If you're kilt, there's no more of you, according to the flesh." "But," said I, "that's cruel! cruel! We were working, like true men, to get bread for us and ours, and if the Holy Father treats us this way, what confidence can we have in going to his home?" And said he, "Follow me, and to his nome? And said he, "Follow me, and the way will be made clear for you to speak to your relations." And that's why we are about here. William Bayley is about sending word to his friends and relations that there's no use

in mourning and grieving and fretting over that which they cannot control. We are not a freezing, we are not a burning, but we are in a state of excitement over this new thing called death; for we are not dead at all, but we've come under rules that others know more of than ourunder rules that others know more of than ourselves. I would like to say to the friends, that you can't shirk any of your responsibilities on to the shoulders of any other man. You have just got to come up to the very letter, and you had better leave all your dirty clothes behind you. My heart is as big as all out doors, but I don't care for anybody unless they care for me.

Me and Bayley come along together; what become of the other fellows I don't know; but may the Lord have mercy on our souls, and prepare

come of the other fellows I don't know; but may
the Lord have mercy on our souls, and prepare
us for the station into which this man says we
have got to go. We say to all our friends and
relations: Pray for us; in the twilight of the
evening pray that peace may come to us; pray
that God and the angels may give ransom to our
souls, contentment to our minds, and good will
to our ashes. Let the dust go to dust; but the
spirit—oh, friends, the spirit! pray that it may
go back to the bosom of our God and our Father,
who we know reigns supreme, though we never
see him. It is a solemn thing—notso much to us see him. It is a solemn thing—notso much to us as to those we've left behind—to start from the threshold of your own door, in health and strength, and before many hours to be summoned to that grand tribunal called God's altar. We must go, for others wait to show us back.

#### William McMachan.

My residence was in the vicinity of Wheeling, West Virginia William McMachan was my name. About the seventy-fifth year of my age I left the seen for the unseen. As on and on I went, memory lost its data of home and kindred in the dazzling splendors that met me on the way. Why said I this is an onen gala day. beyond the reach of medical aid. The request was declined; but so urgently was it repeated again and again, that finally a promise was given to see the patient at an early hour. She went released. The physician had withdrawn, and the priest had taken his place at the bedside, to prepare the soul, according to the rites of the physician always, for its transition to the lite absence. You have partaken of that which prepare the soul, according to the rites of the proper of the lite absences has content for in the Eather's home. men call death. You are now passing through its changes; be content, for in thy Father's home is a mansion for you and yours." But, said I, where is the memory of home and kindred, that for the time has been blotted out? The answer came, There are things of more consequence at the present for you. For the cleanliness of your mind, for the culture of your brain, for your uprightness and performance of duties toward others, your path through the valley has been made light.

Now, place yourself where I am, and see if you would not, like me, go back and contrast the beautiful days of childhood with the present.

"Death," you know, to the ear of mortal has always sounded doleful, but when one meets with all this pleasantness, all the sorrows, all the tangles, all the pains and aches pass away into the mists and are no more remembered.

Oh, what a change has come over my earthly

Oh, what a change has come over my earthly day dreams! I thought if I was not perfect in all my attributes, that Deity, with his almighty power, would send me to eternal woe; but I am an inheritor of that eternal city where all things stand in beauty to the man whose works are just.

I will not speak of the crown, but I will speak of
the joy which my spirit feels at this wondrous change. Condemn me, readers, if you will, but before condemning read the pages of nature, see if what I have stated is not natural. If not, then condemn. It is beautiful to return, not to manifest in flesh, but in spirit—that which the eternal law-giver hath awarded to the one who now speaks. Farewell.

#### William Haskett.

In West 21st street, New York, I lived, and from thence my remains were carried out and deposited. William Haskett was my name. Strangeness came over my dreams as I lay down to sleep, and slept that sleep which men and women call death; for suddenly the spirit bounded from its tenement and passed into realms which the mind ofttimes dwelt upon but could learn little of New Lordon to the law of learn little of. Now, I conform to the law of eternal life, asking and receiving. I knocked, and the door was opened, and I entered therein, for the turnkey bade me pass on and unloosen my

for the turnkey bade me pass on and unloosen my sandals at the next station.

On and on I go, until I meet kindred souls who welcome me and bid me enter; the table is spread, and from that feast I arise with knowledge that my life is to be one of endless bliss forever and forever, through the courts of the eternal. And here I stand, awe struck by the dazzling splendor that meets my view. No romance, no poetic fiction, but grand substantial facts. My every footsten was wreathed with flowers, and I had the step was wreathed with flowers, and I had the intense delight of knowing that I was now, in reality, an inheritor of that kingdom not made with

Thus I stood, and in the moments of blissful neditation I contrasted the celestial with the terrestrial—the one gross and ponderable, the other fine and ethereal. So, friends, you see there are strong and substantial facts upon which to build this intercourse between the two worlds. May it ever be truthful and beautiful. There is only a span, or a river, that divides us. We come and go ofttimes on the electric thoughts that are outspun from the human-mind, dilearken to what I say. When we have achieved our position under say: When we have achieved our position under that grand and beautiful law, the joy of the spirit

I have kindred, I have friends, and they, like the many, will denounce this, but what they learn not in earth-life, they will have to be taught when they pass over the river. My advice is to lay your burdens down before you start on your journey. Having said this, I withdraw.

### Laura Baughman.

My name was Laura. I lived in Hanover, Pennsylvania. I was the eldest daughter of Baughman.
I was twenty years old when death, the messenger of eternal life, came, not gaunt and ghastly, but beautifully clothed with raiment white as snow, and bore me over the river, that river which has been called the river of death, but the the liber of the street o but not truthfully so; it has been badly mis-named. It should be called life, for in it and through it and by it and with it we are freed

from cares and sy it and with it we are freed from cares and sorrows, pains and toils.

This is a wondrous story for one so young as I to tell, to be content to die, but I was; for in it and through it I saw my Master's will, and, as his servant, was willing to submit, knowing that he knew better than I. Now I stand on the shores of eternal life, erect, without a fear, and without a flaw in my condition. And the angels, it white, emblematic of innocence.

in white, emblematic of innocence. Sad for those who stay behind, to lower one so young in years down into the cold and silent grave, and after the sod has been placed thereon to turn their backs and leave the cold and inaminate form all alone, with the deep darkness of night to settle upon it; but then the morning comes, and the beautiful rays of the sunlight play over and about it. It is sad to the mortals, but it gives joy to the angels, and I, with many, come and visit the spot and hallow it, not with tears of sorrow, but with smiles of gladness, for one who was fettered down below is now made free like the little bird, and can warble praises now in song toward her Creator, God, who through the natural law of death has given me

life.
Father, memory still holds you dear, and my kind friends likewise. Seek me through proper agencies and I will communicate, for I love to tell the wondrous story of my Creator's goodness.

### MESSAGES TO BE PUBLISHED:

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

TO BE PRINTED IN OUR NEXT:
Mary Bell Tolson; — Benson; Eben Stevens.
Walter Hobart; Dr. John Clough; Dennis McCarty;
...C. . C. Eliza Josephine Arbuckie; Joseph Sherman; Julia Mack-tiosh; Increase Robinson; F. D. Alger; Ira Bryant; ally W—th; Desire Mason.

[Owing to its extreme length, the remainder of our list of announcements of "messages to be published" is omitted. The communications will appear in regular order.]

MESSAGES RECEIVED LAST WEEK: John H. Pierson: Charles E. DeLong; Emma M. Emery; George N. Blakeslee; Nathaniel Coggeshali; Lily D. Mills; Francis E. Kent; Mary E. G.—; Col. John Brooks, Arthur Curtis; William J. Dowd; John F. Moore; Elvira Sheppard; Thomas Monretus; George Carroll; "Tom White"; Julian McLin; George N. Poor.
Hannah Howe; Cyrus Corbett; Ossimus Cutler; Mary D. Jones; George T. Holden; James Samples; Harry D. Watten; Morning Star.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.
Orrick Bagley; Wm., Conn; Harriet Holley Borrell;
Anna Jackson; Josephino Lewis; Mary Mittnacht; Anna
Wildey; Nelson Wiley; Mary Wood; Col. Thomas Moore;
Jane Wetherall.

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Dec. 30.

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6m—Feb. 3.

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July 29.—1y=

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the Gods, Chap, 9,—Titles of the Saviors, Chap, 10,—The Saviors of Royal Descent, but Humble

Birth. Chap. 11.—Christ's Genealogy. Chap. 12.—The World's Savlors saved from Destruction in lutancy.

than 12.—The World's Saviol's Saved from Destruction in Infancy.

Chop 13.—The Saviors exhibit Early Proofs of Divinity.

Chap, 14.—The Saviors' Kingdoms not of this World.

Chap, 16.—Stytem Saviors Crucified.

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glin.
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Chap. 23.—The Divine "Word" of Oriental Origin.
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Doctrine.
Chap. 23.—Absolution, or the Confession of Sins, of Hea-

Doctrine, Chap. 25.—Absolution, or the Confession of Sins, of Heathen Origin.
Chap. 26.—Origin of Baptism by Water, Fire, Blood, and the Holy Ghost.
Chap. 27.—The Sacrament or Eucharist of Heathen Origin, Chap. 28.—Anointing with Oil of Oriental Origin, Chap. 29.—How Men, including Jesus Christ, came to be worshiped as Gods;
Chap. 30.—Sacred Cycles explaining the Advent of the Gods, the Master-key to the Divinity of Jesus Christ, Chap. 31.—Christianity derived from Heathen and Oriental Systems.

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the Divine Incarnation.
Chap. 37.—Physiological Absurdities of the Doctrine of
the Divine Incarnation.
Chap. 38.—A Historical View of the Divinity of Jesus
Christ.

Christ, Charp. 41.—The Precepts and Practical Life of Jesus Christ, Charp. 42.—Christ as a Spiritual Medium. Charp. 43.—Conversion, Repentance, and "Getting Reli-gion" of Heather Origin. Charp. 44.—The Moral Lessons of Religious History, Charp. 45.—Conclusion and Review. Note of Explanation.

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 17, 1877.

Spiritual Manifestations.

To the Editor of the Banner of Light: On Sunday, Jan. 28th, I was present at a lecture given by Lyman C. Howe, the inspirational trance speaker, at No. 55 West 334 street. His discourse was interesting, particularly so after he had finished the consideration of the main topic of the lecture; at this Juneture a lady present asked for an explanation of the process of spirit materialization, whereupon he gave a clear and concise description of the process of both spirit-materialization and photographing. Thave heard many highly gifted trance speakers and lecturers, but do not remember ever to have listened to a discourse from any source more eloquent in language, and graphic and convincing your perplexities many, and your labors very in description, than was the latter part of Mr. Howe's address; at the close of which I saw an old lady hand to him two snow-white flowers that she selected from a bouquet on the speaker's desk, emblems, as she said, of two celestial spirits she had clairvoyantly seen near him, and who had just left his presence.

On my way from the lecture, I chanced to fall in with Mr. Charles H. Foster, who, as we walked along, entertained me with the relation of an aneedote, wherein a friend of his, a confirmed skepto had recently met him on the street, and re- crowded, a majority of which I think were Spiritmarked that he wished he (Mr. Poster) could 'make "the raps" outside of his own room.' Mr. Foster told him that he could. "Then," said his tr end, "make them here, and I will pay you one dollar for each rap." Upon this they both stepped are side to an iron picket, and Mr. Foster asked his triend to count the raps as they fell on the rail. The skeptic counted distinct raps until he reached ten when he handed Mr. F. a ten dolfar bill, and begged the spirits to cease, as he was now fully convinced.

By this time we had reached the Fifth Avenue Hotel, where I had occasion to call. As we passed out of the hall into the reading-room, we paused ·beside a glass show case that stands just within the door. In confirmation of what he had just been saying, Mr. Foster asked me to place my ear against the surface of the upper plate of the ease. I did so, and, upon asking whether any of my spirit friends were present, three distinct raps tell apparently on the under surface of the glass, immediately under my ear. Thow asked Mr. Foster to stand entirely apart from the case. He did so in person, but rested the end of his wasking stick on top of the glass-plate, so as to make the necessary mediumistic channel of communication. Lugain put my ear to the surface of the glass, with my eyes-resting on the point of Mr. Foster's cane, which was perhaps twelve. it ches distant. In answer to my question, dist that his mediumship is widely appreciated, and tract raps, or rather thads, came just under my ear as before. As usual, there were scores of persons in the room at the time. I used to sit a good deal with Mr. Foster, some years ago, and, of Light, so richly laden with inspiration from wishing to see how his present powers compare a higher life, as well as the practical teachings with what they were then, I made an engagement to meet him the next morning at his rooms this our humble home and earthly abiding place. at No. 9 West 23th street, where he resides. As God bless the ministry of spirits in or out of the usual, Mr. Foster handed me quite a number of flesh who love truth and despise error." He slips of paper which he tore off a sheet of fools. | further says: capiln my presence, and asked me to write on each one the names of such spirit-friends as I would like to communicate with, and also any distrust, whose abiding faith is still unshaken in questions I wished to ask. He then left the room, and joined his wife and child in an adjoining apartment. During his absence I wrote the name of one person in spirit life, on a slip of paper, and the names of two others conjointly on another slip. I also wrote the names of two others, each on a separate slip, accompanied with a question. On two other slips I addressed separate questions to the first mentioned spirit, without indicating the name or initials of the ing the walls of their homes. Spirit healers are spirit addressed further than in my own mind. spirit addressed further than in my own mind. These slips of paper were about three inches in length and one in width, and as I finished writing on each I folded it very carefully and compactly. When all were done I mixed and shuffled them, so that if my life had been at stake I could not have told one from another.

Mr. Foster now returned to his seat at the table, which stood in the contre of a fully lighted room. Taking up one of the pellets, he asked if the spirit to whom it was addressed was present? Three distinct raps immediately came in response. Will (said he) the spirit present write its name beneath the table? Again three raps; whereupon I handed Mr. Foster a slip of paper on which I had inscribed my initials. This he had scarcely placed beneath, the table when he handed it to me with the name of one of the spirits I had asked for. I now took the pellet from Mr. Foster's hand, and, on unfolding it, found the name correctly given. I do not remember the exact order in which the pellets were taken up, but in every instance they were answered exactly to the letter, and that, too, without hesitancy or the slightest mistake.

When Mr. Foster took the paper in his hand containing the names of the two spirits, the same names were both instantly written together under the table. And when the questions written on separate pieces, that were addressed to a spirit not named were taken up by him, they were both appropriately answered by the spirit to whom they were mentally addressed.

So, too, when one of the pellets, containing a name and question on the same slip, was taken in Mr. Foster's hand, the question was appropriately answered in writing, whilst the correct name was indicated through the alphabet by raps. And again, when the other paper containing the name and question on the same slip came up, the question was appropriately answered through the alphabet, whilst the three initials of the name were given correctly in stigmata on the back of the medium's hand. In no instance did Mr. Foster touch more than one pellet at a time, which he always held by its tip end, fully in my sight, until I took it from his

If what I witnessed at this scance was simply an exhibition of "mind-reading," as some might disparagingly remark, it must certainly have been of a most complicated kind.

THOMAS R. HAZARD. New York City.

The Banner of Light is undoubtedly the leading organ of Spiritualism in the world, and, irrespective of the impartiality and candor displayed in the editorial department, the neatness and correctness in the typography and general "get up" of the Banner in itself is an indication of the spirit in which it is conducted.—R. Bewler, jr., Uttoxeter, Eng.

Paragraphic Pencilings from the Zealandia.

BY DR. J. M. PEEBLES.

"All aboard!" shouts the mate. In an hour or two, friend Colby, our steamer, the Zealandia, swings away from its moorings, for a thirty-four days' battle with winds and waves, bound for Australia; and calling at the Sandwich Islands. the Fejees, New Zealand, and one or two smaller

In circumnavigating the globe before, I took the northern route, via China, Arabia, Egypt, &c. This time I take the southern route, via India, Ceylon, Natal and Cape Town, South Africa.

A thousand memories of friends and friendships flash upon my mind; and among these, few are more pleasant, than the remembrance of the fraternal feelings that have existed between us for these many years. Not a jar, not a bitter word! Your editorial responsibilities are great, arduous; but glorious will be your reward ultimately, for all self-sacrificing efforts.

In Santa Barbara 1 found a well organized Society of Spiritualists. They sustain meetings regularly. Mrs. Smith, residing here temporarily, Is a very superior physical medium. She shrinks from notest. Herself and, husband think of visiting San Francisco, and then Ohio and other

Last Sunday 1 spoke to the Unitarian Society in San José. The singing was fine, and the house ualists. The Rev. Dr. McKeig, the pastor of this Initarian congregation, is exceedingly liberal and fraternal.

Thomas Walker, the English trance speaker, has met with great success in this city. His audiences were large and enthusiastic. They paid im \$50,00 per Sunday.

On Tuesday evening the Spiritualist Society of San Francisco gave us a complimental benefit. Resolutions were passed in favor of Mr. Walker, and a magnificent gold ring presented to him, Mrs. Ada Fove tendered her services upon the occasion. And I want to say that for giving tests in a public audience Mrs. Foye has no equal. It is absolutely wonderful-and all in the full light!

his post, selling Liberal and Spiritualist Books, Pamphlets and Papers. And in this noble work of disseminating liberal literature Mrs. Snow is

My stay on the Pacific coast has been exceedgratitude to "mine host," to the Spiritualists, to pedient and sagacious in the building up of the truth. friends all. Farewell!

San Francisco, Feb. 4th.

#### Spiritualism in Chicago.

It gives us pleasure to announce that Dumont C. Dake, M. D., is at present in excellent health, that his business is on the increase in the West. He writes us, under a recent date, that he is "gladdened by perusing the pages of the Banner | the current, filling its salts with his best wishes for a prosfrom wise and experienced minds, denizens of

"Notwithstanding the cruel crusade against mediums, they find many noble and able defend-ers, who are not lost in doubt or overwhelmed by their knowledge of spiritual things, confident that all is well with Nature's divine revelations and her noble revelators. We know whereof we speak when we say that to-day in this city there never was a greater interest, manifested in spirit communion. I am daily thrown in contact by my professional duties with many of the leading families of this city who are not only true Spirit ualists but several have mediumistic gifts, and often have private circles; and it is no uncommon thing to see elegant spiritual pictures adorn-

The question of class legislation, i.e., the pas-sage of a law in this State preventing the sick from being healed by non-diplomatized physicians, is again being agitated by the so called 'regular' (?) doctors. While I have no personal animosity, nevertheless I am brimful of indignation toward these would be conservators of the secret rights of the months and a vin the secret. sacred rights of the people, and as in the past will in the future ever defy, and fear them not. They publicly claim through the press 'that no reliance ought to be placed upon any medicine given to prevent scarlet fever, which is now al-most in an epidemic form in this city; medicines so given do harm, and that they should be taken only upon the order of the physician of the family, etc., etc. The following extract of my let ter, which appeared in the same issue of the Chicago Times, may possibly prove of interest and benefit to some of your readers:

benefit to some of your readers:

As a physician and teader of your valuable paper, we take great interest in the agitation through your columns of the best means to prevent and cure scarlet fever and objective takes the animal family. We were pleased in reading in yesterday's Times the letter of our wortry health commissioner, W. P. Wright, Esq. His baconic note is to the point, and speaks volumes in his piatse. Truly be is indeed a philanthropist whose heart and head are in the right place, moreover has the nerve to dare to suggest a compromise of antagonistic theories (among our medical experts), to the end that truth may triumph and our affected be headed. This indeed would be a God-send to suffering humanity, could it be brought about, b. t, alsa's owing to the intolerance in the different schools of medicine, as well as to the prejudice which one set of physicians manifest rowned another, poor suffering humanity would have but little hope of relief or cure outside of mature, were it not for the individual embodiment of genios, truth and progress. The press to-day is our great educator, therefore we look to it for enlightenment upon most every subject.

Belladonna acts a well-proven prophylactic to

Belladonna acts a well-proven prophylactic to scarlet fever. Three drops of the first homeo-pathic attenuation in a wine glass of water three times per day. Coffee, also, burnt in the room two or three times per day. If the throat is sore, tonsils inflamed, etc., keep the patient in room until fever symptoms subside. Also gargle with salt and vinegar in warm water. Prevention also consists in giving your children no meat, substi-tuting fresh fish, grains, fruit, bread, and simple puddings, etc. It is also excellent to wash the body with cooling fluids, and anoint occasionally with pure olive oil. Many eminent physicians prescribe the above, and hundreds of families have tested the efficiency and efficacy of the same proving it to be beyond all peradventure a safe and sure method. Our greatest living seer, Andrew Jackson Davis, endorses it in his Harbinger of Health—and would that every family in the land had the book in their house, as it con tains many valuable prescriptions.

In closing, I am constrained to say, Mediums, be not afraid. Lions are in the way, but they are chained, and their power is limited. Be firm and hopeful, and with full reliance upon God and your divine calling you shall come out victors in the end."

### Medical Inquisition.

The doctors who live upon the medicines others eat are successful—if not in saving lives, at least in making a law that gives them a monopoly. They were not satisfied with keeping their patients in the dark with Latin prescriptions that put twenty-five per cent, of all drug money paid to druggists into their own peckets, besides exorbitant fees for services pretended; not satisfied with a fair showing of their "science" against so called "quackery" and common sense, but they must be "protected," that is, must condemn as criminals whoever differs from their schools of practice. Whoever practices now must hold Treasury Department.

diplomas from their school of colleges—must pass examinations at their board of inquisition. What does this mean? That the momen practitioners who have been deburred from the benefits of a class of medical schools and have been graduated from of medical sensors and hard been graduated from others, may not attend to their own sex in times of meed. These monopoly-diplo-mad men doctors must have all such delicate cases. There is profit and prestige in it that they cannot afford to lose. It means that liberal ideas upon health subjects must be crushed out and made dishonorable. The medical printerest must be honored, and natronmedical priestcraft must be honored and patron ized. It means that this class of privileged dic-tators want a clear field, so that they can, with even greater impunity, destroy the sensitiveness and modesty of daughters, the purity of wives, and the honor of husbands and fathers. have in this act thrown down the gauntlet which they will find some not too cowardly to pick up. We expect, law or no law, to employ whoever no please, if we need medical aid in our family, but it

#### New Publications.

will never be one who is inside of this iniquitous inquisition ring.—California Agriculturity.

THE STATE CENSUS, Volume III., forming a bulke, clearly printed, and perfectly arranged body of statistics, has been laid on our table by the courtesy of Carroll D. Wright, Esq., Chief of the Bureau of Statistics of Massachusetts, and Superintendent of the State Census of 1875 now in process of publication. The present volume is devoted to the Agriculture of the State, and contains facts and figures of the widest interest and of permanent value state that the agriculture of Massachusetts is in a steadily progressive and prosperous state. If the staple crops are so generally neglected. It is for reasons which must rule in all kinds of business. Other crops pay better. Massachusetts cannot compete with the great West in the production of wheat, corn, wool, and the like; but in supplying the con-stant demand of her local markets her agriculture is alive and enterprising, and has no lear of rivals. There may not be so many acres cultivated in the State as formerly, but they are better cultivated and yield products of greater value than the larger amount of land did after the old way. The products now are chiefly vegetables, fruits, butter eggs, milk, poultry, mutton, and the like; and the money value of the total products is over sixteen per cent, more sachusetts farming, and those outsiders who carn at the productive resources of the old State may as well alt down to the study of the third volume of the State Census, and save their breath to cool their porridge.

THE WINE-BIBBER'S TEMPERANCE SOCIETY, Is the rother inconsistent name of a next brochure from the press of Lee & Shepard, the object being to show that, while the dectrine of total abstinence is the true and only safe one, it is policy to form temperance organizations to which drinkling men may belong, no member being required to sign a pledge of total abstinence until he has, by free discussion and sufficient experience, found out that to be the only Herman Snow stands like a faithful sentinel at right way. In this respect, the author of the present in genious little story advocates the formation of temperance societies on the same basis with religious societies, of which none but those who choose need subscribe to the pledge, and putting a stop to the use of the hard language which total abstinence men are too apt to apply to moderate drinkers as well as to absolute drunkards. It will do everybody good to read this little story, for it is eminently practical. ingly pleasant, and I leave with a soul full of and it is well calculated to open people's eyes to what is ex-

A VOICE FROM THE PEWS; or, A Tabernacle Supple ment, by A Men Der, is the extremely suggestive title of a very superior little volume, presented in the form of a pamphlet, whose author-whether he be lawyer, doctor, or what else-goes thoroughly over the ground of the gospe dispensation; and Into this little compass is packed more learning, original thinking, logic, references and citations, philosophy, poetry, practice, and real religion than can be found on whole shelves of the theological libraries, It is a truly religious production. The author is royally indifferent to everything like fame connected with it, but sends it down the stream as a boy entrusts his little boat to perous voyage and a safe port. He discusses-and does it in a masterly way-the doctrine of faith, the object of religion, Pharisaism and Conviction, God, Apprehending Christ, Benefit of Prayer, Fasting, Sin and Hell, Happiness and Heaven, Salvation, Prophecy and Rhapsody, and other questions that belong to the great central one of all. It is a little treatise that will leave a deep mark on the mind. The New England News Company have it.

THE UNDERWOOD MARPLES DEBATE, commencing F. Underwood, of Boston, and Rev. John Marples, of To conto, Ontario, is reported and presented in neat volum form by D. M. Bennett, office of the Truth, Seeker, New York. This protracted debate caused no little interest in Canada, as its perusal in the present faithful form will likewise do in this country. The subjects debated were— The Existence of a Personal God and the Inspiration of the Scriptures. Mr. Underwood is widely known as an advocate of Free Thought. His opponent was a Scotch Presbyterian Minister, who came, out to Canada only a few years ago. Mr. Underwood had evidently every advantage of him in point of coolness of mind, clear and condensed statement, and logical continuity of thought. Dr. Marples shows best, as a declaimor, whose emotions are thoroughly stirred by his faith in what he is saying. The whole debate will move very profits and stimulating reading.

THE FATAL SECRET. By Mrs. Emma D. E. N. Southworth. With stories by her sister, Mrs. Frances Henshaw Baden.

This story of "The Fatal Secret" has been printed from he author's manuscript, and, therefore, has never been published in any other than book form. It is pronounced the very best of her numerous productions. The readers of "Ishmael" and "Self-Raised" will want to peruse "The Fatal Secret." Mrs. Southworth's romances all are distinguished for their realness and intensity, and those who read one want to read all. This last one will command a not less wide and eager demand than have the other forty-one books from her prolific pen. Peterson & Brothers have presented it in a highly attractive form.

WHITEFRIARS: or, The Days and Times of Charles the Second. By the author of "Whitehall; or, The Days and Times of Oliver Cromwell."

This is of course what is known by the title of a historical lovel. It treats of a time that is rich in striking and stirring scenes, remarkable characters, court intrigue, and mman passions as the motive of action. The interest is sustained to the last, and the two novels are freely ranked with the best historical novels of Sir Walter Scott. It is indeed a powerful romance. Peterson & Brothers publish it in paper covers.

CYBILLA is a bewitching novel by the Baroness Taut-phocus, the author of "The Initials," a justly famous fiction, and well worthy to come from the same genius. The eaders of novels all unite in ascribing to " praise and admiration that accompany the best work. It published handsomely, in paper covers, by Peterson &

WHITNEY'S MUSICAL GUEST-W. W. Whitney, publisher, Toledo, O., for January-is a worthy commencement of volume tenth of its existence. Sixteen pages of new and choice sheet music, together with much miscellany which cannot fail of interest to its readers, fill up the pages of the number.

RECEIVED: D. M. FERRY & CO.'S SEED ANNUAL for 1877 (Hustrated), issued by that firm at Detroit, Michigan. A pamphlet of some 76 pages-intended for the use of the raveling public and for invalids desiring to visit the South, entitled, Guide to Southern Georgia and Florida, arranged by J. H. Griffin, passenger agent Atlantic and Gulf Railroad, and published at Savannah, Ga.

No. 10 of the GOVERNMENT COUNTERFEIT DETECTOR. published at 605 Walnut street, Philadelphia, Pa., by John

IMMIGHANT'S GUIDE TO WESTERN TEXAS .- 58 Sears Bul ding, Boston,

THE ILLUSTRATED ANNUAL OF PHRENOLOGY, and the HEALTH ALMANAC, for 1877. An interesting and valuable compend, in which much of use is blended with handsome illustrations. S. R. Wells & Co., publishers, 737 Broadway, New York.

THE RAPID WRITER AND TAKIGRAFER, for January, published by an Association of the same name at 87.E. Washington street, Chicago, Ill., Eastern office, 108 S. 10th street, Philadelphia. This to all students of Rev. D. P. Lindsley's Tachygraphy (in whose interests it is issued), is simply invaluable. The present issue contains 8 pages of engraved short-hand writing, and is fitted to the wants of the beginner; the next number, it is announced, will be for those of more advanced pupils and practitioners. David Philip Lindsley, editor, Fernwood, Pa.

A WIDOW OF WINDSOR, an English novel, by Annie Gaskell. Loring, publisher, corner Washington and Bromfield streets, Boston. Specimens of the work of the American Lead Pencil

Co., office 483 and 485 Broadway, New York. THE ADVERTISER'S GUIDE, N. W. Ayer & Sons, Times Building, Chestnut and Eighth streets, Philadelphia, Pa. SHUMWAY'S FLORAL GUIDE, R. H. Shumway, Rock-

The requisition of the War Department, in favor of Capt Eads, for \$500,000 worth of bonds on account of his work in the Mississippi River, has been honored at the

### BRIEF PARAGRAPHS.

SHORT SERMON.—The man who neg ecteth his present feedeth himself with wind, while his cread is eaten by an-

In January there were 43 fire alarms in Boston, of which 16 were still, I false and 3 needless. The number of fires was 36, and the estimated damage thereby \$76.50-\$25.274 to buildings and \$51,706 to contents. The insurance was \$275,300-\$147,825 on buildings and \$127,475 on contents.

The British steamship Ethel, on her way from Bilboa to Newport, (Wales,) was wrecked on Lundy's Island, and nineteen persons were drowned.

"So every wise man alone is the most complete master of his work, therefore a king."—Horacs.

Australia's wool crop in 1876 was of the value of \$70,000. 000, or more than fourfold the value of her gold crop. She rejoices both in gold and in a golden fleece.

From a record of the quantity of mail matter delivered in Boston during the month of January, it is learned that the number of mail letters received was 551,011; mail postal cards, 104, 121; local letters, 252, 801; local postal cards, 98, 280; and newspapers, 220,018.

A grand ball in ald of the Old South Church Preservation Fund will take place at Music Hall after Lent.—Boston Post.

Bishop, in his appropriate costume, will undoubtedly be present as the chief attraction. What next, "In aid of the Old South Church"?

Prince Gorichakoff has retired from public life, after having been in it for fifty-seven years.

"Among all the anomalies that baffle conjecture and afflict sensibility in the moral world, the follies, the fickleness, and the passions of man are the most inexplicable and the most deplocable. He is a tyrant in the defence of filterty, he is a plunderer in support of law, he is an oppressor for the honor of government—he becomes a savage in the very bosom of society, and the relentless persecutor of his species for the imaginary glory of his God !"

A London dispatch dated Feb. 10th, says: Forty Yarmouth and Lowestoft fishing vessels, having 200 men and boys on beard, are missing. The government despatched

Gen. Tchernayeff thinks that war between Turkey and Ru-sia will come with the spring that is close at hand,

The alarming discovery has been made that a European oleop'erous insect (Anthrenus scrophularia), hitherto thknown in the United States, has invaded Albany! Where are the military? "

Sald Judge Marshall-" A strict observance of justice and public faith, and a steady adherence to virtue, are the principles of good government."

To die ! What is in death to fear?
'T will decompose my 'lifeless frame!
A power unseen still watches near
'To light it with a purer it une,
And when anew that if one shall burn,
Perhaps the dust that lies ensbrined
May rise, a woodbine, o'er my urn,
With verdant tendrils round it twine,
—Anon.

PORT ROYAL, S. C., Feb. 10th,-The steamer Bavarla from New Orleans for Liverpool, was burned at sea Feb, 6th, at 9:30 r. M. The ship was on fire fore and aft, and the crew and passengers were all saved in the ship's boats. They lost everything but what they stood in, and were picked up by the bark Dorothy Thompson, in a northeast gale, nineteen bours after, and landed at Beaufort, S. C. The steamship sailed from New Orleans Jan. 28th, with a argo of 4325 bales of cotton, 50 bigs of seed cotton and 1000 barrels of raisins. The vessels and cargo were valued at

A dispatch to the Times from Calcutta reports that a guspowder explosion occurred at Adhemated, by which 50 persons were killed and 1,000 wounded.

ANOTHER GRAND EXPOSURE !- Jo Cose states that he has met a highly educated man who declares that the prevalent belief that there exists a European Continent is one of the most stupendous delusions of this deluded age. London and Paris bever had an existence outside of the brains of befuddled perambulating swindlers. Ships that are said to go to '' Europe'' do no such thing, but sail in circles of a thousand miles in diameter. Passengers in these ships fondly imagine they land in the ports of great cities, and are deluded into the idea that they travel in lands beyond until they disembark at the place from which they started. electro-biological-magnetic-super mundane mesmeristatic action of the water on which the ship floats, producing an unconscious cerebration of the molecular muscles. Jo Cose says this is very evident, if not more so. The gentleman alluded to proposes to devote his life and energies to the exposure of this wide-sprend and "pestilent delusion" that has for centuries despoiled the world of its best minds, We have no room to enter further into the details. Suffice It to say, that he proposes to give his first Grand Exposure at the Music Hall, Boston, and to "donate" all the proceeds above his own fee, which is one thousand dollars, to the "fund for the preservation of the Old South Church." It is said that many of O. F. M. have generously offered to append their names to a call for such a meeting.

The engineers have discovered that the foundation of the Washington monument is insufficient, and recommend that the monument be erected at the junction of Massaind Fourteenth street, th site in the District.

SANKRY'S COOK It is strange that Mr. Cook So readily forsook

The poor woman that wished to be prayed for, He called for the police, -(Which are on the increase,) And had her seized by the limbs-of the law!

On the night of Feb. 9th the boiler of the Chicago Daily News exploded, demolishing the two-story extension of the building in which it was situated, ruining a folder machine and injuring four cylinder presses to some extent. Two or three human folders were scalded and brulsed.

A cigar contains acetic, formic, butyric, valeric, and roprionic acids, prussic acid, creosote, carbolic acid, ammonia, sulphuretted hydrogen, pyridine, viridine, picu-line, and rubideme, to say nothing of cabbagine and burdockic acid. That 's why you can't get a good one for five

One hundred convicts will soon be released, by expiration of sentences, from the Massachusetts State Prison.

No compulsory-education-law will be sufficient unless it compels every man who has reached his majority to subscribe to and pay for and read at least a weekly newspaper. These reforms should be thorough,—St. Louis Times.

The Vermont insane asylum at Brattleborough was visited by a fire, Feb. 13th, causing a loss of about \$20,000.

Digby says that, come to think of it, he has sometimes xperienced delightful electric sensations when the light of a pair of bright blue eyes fell upon him. But that was

Mr. Longfellow is said to possess a bit of Danté's coffin, and he gazes at the sombre relic with un. Danted mien.

NEW MUSIC. - We have received from F. W. Helmick, music dealer and publisher, 50 West Fourth street, Cincinnati, O., a copy of a new song (with lithographic title page) entitled "Angels Hover o'er our Darling," by Geo.

BOFFIN'S BOWER,—Perhaps the most successful and beneficial work which Miss Jennie Collins is doing is that of providing for those working-girls who are in employment only in the "busy season," as it is called, and are without means of support during the remainder of the year. During the past few days a large number of these girls have been taken care of, led and iurnished with situations. Miss Collins acknowledges the receipt of the following donations: A tot of fresh fish, sufficient to furnish dinners for a hundred, from Shattuck & Jones, of Faneuli Hall Market; a barrel of apples and vegetables from Miss Mary Shannon, of Newton; \$1 from a lady in Norwood; and \$1 from George Craft, of Brookline.

Song-writers have a good deal to say about the "old choolhouse," but are very careful not to mention the fact that a rabbit track would have pulled them away from the icar old structure, at race-horse speed, during any period of their attendance.

Captain John Macaulay, formerly commander in the mploy of the Cunard Steamship Company, and for three years past the superintendent of its wharves in East Roston, recently passed on from this city. Funeral exercises of an impressive and interesting character took place Monday afternoon, Feb. 12th, at St. Paul's church, on Tremont street, in the presence of a large number of the employes of the Cunard Company and the friends of the deceased, among the latter being many of the leading business nien of this vicinity.

The Sultan dismissed Midhat because he feared Midhat was getting ready to dismiss the Sultan.

We are in receipt of a colored chromo, representing twelve styles of the new German Pansies. The work is well done, and the varieties of this beautiful flower, as shown by the chromo, are entirely novel and distinct. This chromo, together with their book of " Everything for the Garden," numbering nearly 200 pages, is mailed by Peter Henderson & Co., Seedsmen and Florists, 35 Cortlandt street, New York, on receipt of 25 cents.

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