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# BY DR. J. M. PEEBLES.

NUMBER SIX.

"1 do not doubt the goodness of the God whom-you Spanlards adore; but if he is good for Spain, our God is could good for Mexico."—Montezuma. "Our God, Cannatie, gives us great hearts and grand victories; and our Godess. Mailakelle, sends us the beartiful rains, and other Gods confer upon our Republic the blessings of pence and happines, we have no need of any foreign Gods."—A Tlascalan Priest to Cortez.

In remote antiquity, as well as in later periods, men who founded cities, daring heroes, and crowned conquerors, were worshiped after their deaths as gods. Accordingly, in an oracle addressed by the Pythia to Solon, there occurs this passage: "Honor with a worship the chiefs of the country, the dead, who live about the earth, and above in the heavens." The people of Acanthus worshiped a Persian, who had died among them during the expedition of Xerxes. At Trozene, Hippolytus was venerated as a god. Pyrrhus, son of Achilles, was one of the communicating gods at Delphi. With the ancient Hebrews, Jehovah was the God "above all other gods." Eurystheus was one of the Grecian gods. And Euripides explains the origin of this worship when he brings Eurystheus upon the stage, about to die, and makes him say to the Athenians. "Bury me in Attica. I will be propitious to you, and though my body be in the bosom of the ground, I will be for your country a protecting guest."

Human nature is the same in all ages. Like Oriental nations, the Aztecs, Toltecs, and pre- | great Hellenic country. The festival was insti-

huac. But as to the question, when and why they there migrated, the relations they sustained to the mound builders, and the pre-Mayá inhabitants of Yucatan, they have given less attention. it seems to us, than the subject deserves. To this, however, Brasseur de Bourbourg and a few others are exceptions. My researches in Mexico and the authorities that I have consulted since the return, all go to show that, long before the full establishment of the Toltec empire and the ancient city at Tollan, the following subordinate nationalities were established upon this continent-the Olmecs, Xicalancas, Totonacs, Huas tecs, Miztecs, Otomis, and Zapotics, constitut ing that great confederacy, the Colhuas.

When Cortez conquered Mexico, Montezuma's people, called Aztecs, proud and arrogant, had been in power over two hundred years; while the Toltec nation as such had ceased to exist long before this time. Considering ancient America, then, the three nationalities that most interest us; because coming within the semi-historic and historic periods, were the Colhuus, the Tollecs and the Aztecs. The Colhuas, interrelated and hold ing marital relations with the Phœnicians, Tyrians and Egyptians, were the pyramid-builders of this continent; and the Toltecs were the moundbuilders. The Colhuan pyramids, built primarily in honor of their gods, served for sacrificial fires. sacred altars, and a kind of telegraphic signal stations; while the mounds related to fortifications, to the burial of kings, chieftains, and other important personages. The pyramid-builders of America preceded the mound builders.

WHO WERE THE COLHUANS? AND WERE THEY THE PYRAMID BUILDERS?

The explorations and ethnological researches of the last decade have thrown floods of light upon the hidden glories of old America. Each year the road to antiquity is better bridged. The past lives again.

Those conversant with history hardly need be reminded that Plato sat twelve years a student at the feet of Egyptian priests in Sais, Psenophis and Heliopolis; or that the wisest men of Greece at that period-say from one thousand to five hundred years before Christ's time-completed their education in Egypt!

The hieroglyphical records of these priests, referring to the formation of continents and to the most ancient convulsions of nature, treated largely of the submergence of the island of Atlantis. The Grecian Solon, and other of the wise men of that country, had long known of the sinking of this Atlantis Isle, for not only was it recorded in their histories, but a very ancient festival of the Greeks, known as the "Lessor Pana thence," commemorated a victory over these Atlantis inhabitants, who were defeated when they

invaded Southern Europe, seeking to conquer the

of the Toltees who migrated to Tolian in Aní- | flourished many ages, until at length this ex- | gles between Teotihuacan and the Egyptian pyra- | the Toltees, . . . and a literary composition tended portion of the Continent was enguifed, by a tremendous convulsion of Nature, or by a succession of such convulsions, which made the ruin complete. After the cataclysm, a part of the Atlantis people who escaped destruction settled in Central America, where probably their civilization had been previously introduced."

The Abbé Brasseur de Bourboug is the ablest authority upon this subject. This scholar-so praised by the historian Bancroft in his "Native Races "-had in his possession manuscripts written in the Nahua Language, which he called the Codex Chimalpopoca. These manuscripts contain a "history of the kingdoms of Colhuacan

and Mexico." These, with other Central American books and manuscripts examined by Brasseur, contain clear and distinct accounts of just such an immense convulsion as that described by the Hindoos, by Egyptian priests, by Plato, Proclus, and others. And further, these Colhuans preserved recollections of this terrific catastrophe in one of their festivals, especially the one celebrated in the month of Izcalli, when "princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities of fire and water.' During this destruction of that part of the con-

tinent that extended into the Atlantic, and of Atlantis, "most of the inhabitants," say the Central American manuscripts, "were overtaken amid their regular employments and destroyed ; but some escaped in ships, and some fled for safety to the summits of high mountains, or to portions of the land which, for the time, escaped immediate destruction."

Eminent scientists add their testimony in confirmation of the old Central American records. We have room for only M. Charles Martin's, who, writing in the Revue Des Deux Mondes, says, 'Now, hydrography, geology and botany agree in teaching us that the Azores, the Canaries and Madeira Isles, are the remains of a great continent which formerly united Europe to North America."

When in those most interesting countries last winter, Mexico and Yuzatan, I had the privilege of examining the historical paintings and unpublished manuscripts of Prof. Melgar, a master truly in studies relating to ancient America. This savant says, " In the Maya language of Yucatan there exists the word Atlan, allied philologically to Atlantis. And in the Nahuatl dialect are found the radicals a, and all, signifying water, war, tops of hills and mountains. From these roots come a series of such words as Atlan tic, Atlantis and Atlaz."

- Now, then, as records both in the Orient and Occident testify, when a portion of this continent and that immense occan-isle, Atlantis, went down into the measureless deep, "a portion of the inhabitants," says Melgar, "fied to Central cradle of the races and the birth-place of the re-America, and all maritime and commercial relations ceased between the Continents."

mids are wonderful. The sites chosen are the same; the structures are oriental with slight variations; the line through the centre of the pyramids is in the astronomical meridian; the construction of grades and steps is the same. In America, as in Egypt, the larger pyramids are dedicated to the sun-god. The Nile has a 'valley of the dead,' as at Teotihuacan and Cholula there are 'streets of the dead.' The openings in the Egyptian pyramids and those upon the American continent are alike, and the chambers very similar."

Having seen and examined the pyramids on both continents, I can bear testimony to the general correctness of the above comparisons. The ravages of time, however, have so worn upon and wasted the most ancient of the American pyramids, that some of them are denominated at the present time mounds! Baron Humboldt, speaking of a ruined structure at Mitla, in Yucatan. says: "The distribution of the apartments in this pyramid edifice bears a striking analogy to what has been observed in the monuments of upper Egypt, and drawn by M. Denon and the sarants who compose the Institute of Cairo." Briefly stated, similarity of gods, phallic symbols, serpents, dragons, sacred animals, sarcophagi, lamps, embalming processes, ferriage of the dead, and the calendar systems of time-reckoning, all indicate common customs, and show a common culture existing between ancient Ethiopia and ancient America.

18 AMERICA THE NEW OR THE OLD WORLD? If this continent, geologically considered, is older than the Eastern, as Agassiz and other eminent geologists affirm, why is it not natural to conclude that it was peopled before or simultaneously with the Asian torrid lands of the East? It is well known that the rocks of the Azoic age constitute the floor which lies over the melted matter enclosed within the crust of the earth; and Dr. Hooker, the geologist, says "that these Azoic rocks that come to the surface in North America occupy, for the most part, a very long and comparatively narrow strip of land extend-ing from Nova Scotia , det to the base of the Rocky Mountains, also the Iron Mountain region of Missouri. Europe consisted, in the Azoic age of several islands of considerable size and some smaller ones." Let it be further remembered that the Laurentian range of sedimentary rocks, highly crystallized, extending from Labrador to the Arctic Ocean, is not only the oldest known upon the continent, but the most ancient in the world. Therefore, if the rocks and soils of this continent are the oldest, may there not be as good reasons for believing that the Western Continent peopled the Eastern, as that the Orient sent her colonizing swarms to this country? Allowing the latter position to be true, America is the

in the true sense of the word. "It contains," says he, "the mythology and history of the civilized races of America, and comes before us with the credentials that will bear the test of critical inquiry." This, with the Quiche manuscripts of Nimenes and others, abound in clearest proofs that America was peopled several thousand years ago, and that that agricultural people who built the mounds in old America were the Toltees

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ANCIENT INTERNATIONAL NAVIGATION. "It seems probable," says Charles W. Brooks, of the California Academy of Sciences, "that Yucatan once extended over the present bed of the Gulf of Mexico, including the West Indian Islands. . . . And long before Egypt, the progenitor of Greece and Europe, was settled, the inhabitants of Yucatan appear, by their monuments, to have been well advanced in general intellectual attainments, and to have led all known nations in art and science."

After the inundation of a portion of this continent and the sinking of the Atlantis with its thronging millions, navigation and commerce between the two continents, ceased for quite a long period. But the spirit of exploration, in remote antiquity, as in later times, sent out exneditions which resulted ultimately in re-discovering, and in the reëstablishment of commercial relations' between the two continents.

The Sidonians, B. C. 2000, made voyages in well-built vessels, using both oars and sails. The Arabian Cushites, B. C. 1728, conducted an extensive and profitable trade between Egypt and India, importing spices, gold and silver.

Sesostris sent four hundred ships into the Indian Ocean, acquiring possession of various islands. This navy, acting in conjunction with his land forces, conquered a large portion of Asia. He caused pillars to be crected along the line of his march, hearing this inscription : "Sesostris, the king of kings and lord of lords." This Egyptian, the second king of the twelfth dynasty, according to Manetho, flourished long before Abraham's time.

Necho II., an ancient king of Egypt, sent out an expedition that doabled the Cape of Good Hope. Herodotus, describing this expedition, says that "after sailing out of the Red Sea into the Indian Ocean, it continued south till the sun was north of their ships, and finally they passed around the Cape, sailing through the Pillars of Hercules"-that is, the straits of Gibraltar. Straho says : "The ancient Tyrians taught the art of night sailing," which implies a knowledge of the mariner's compass.

The Pho-nicians, B. C. 1100, extended their shipping interests along the entire northern coast of Africa, and passing the Pillars of Hercules they went on voyages of discovery, establishing commercial settlements in the isles of the ocean. Some of these expeditions from Phomicia and Tyre, and from the Asiatic, Malayan and Aryan countries, rediscovered and colonized this continent, said\_colonies uniting with the scattered Colhuans and other races, constituting after a long period the powerful, yet peaceably inclined, dynasty of the Toltees.

Toltec nationalities had their gods. When the famous Montezuma heard of the landing of the long-bearded Spaniards, he supposed Cortez to be the good, Quetzalcoatl-plumed god of the airwhom divines were expecting to "return, ushering in the millennium of peace. But Quetzalcoatl, remember, was not the great God of the Nahua nations. He was originally a man, (probably a Buddhist priest.) then a tutelary God, as was the Jehovah of the Jews.

But while these original Americans had their prophets, their shrines, and their tutelary divinities, they believed in one Absolute Being over all, the God of the universe. To this All-Father they paid their highest devotions. Infinite and invisible, they represented him by no external image. The name they applied to this God was, in their language, Teotl, and the great temple where they met to worship was called Teocallihouse of God.

When the pious and murderous Cortez entered their great capital, Aug. 13th, 1521, making the noble Guatemazin a prisoner, there were standing and in use full two thousand temples. And throughout the Mexican Empire there were at this time, according to Torquemada, forty thousand temples devoted to worship.

Spiritual gifts, at this period, were common to the priesthood. The Catholic Clavigero tells us that some of these "priests ministering in the temples. made an unction with which they anointed the sick, rubbing their bodies and limbs violently." "Others," says he, "practiced the superstitious method of breathing over the sick to heal them." This was a practice among the New Testament apostles. These "priests commonly lived together in communities." . . And the "priesthood was not confined to the male sex; for holy women were employed in the immediate service of their temples." These "matronly women were virgins," says Clavigero, "who consecrated themselves to the gods, the temples, and to good works." One order in the Aztec priesthood, and the "most influential, was celibates." 'They lived very austere and self-denying lives. None but "men above sixty and the most virtuous characters were admitted into their presence." This class of priests were "so celebrated that kings consulted them with eyes fixed upon the ground, and their replies were received as revelations and oracles from the dead."

The Aztecs, in the times of their degeneracy, sacrificed human beings, especially prisoners of war. The Jews, also, during one period of their history, indulged in the crime of human sacrifices. Abraham was about to sacrifice his own son, Isaac. The Toltecs never sacrificed human beings. The leaven of Buddhism had taught them that all life was sacred.

tuted by Erichthonius, one of the most ancient of the Greeks.- Proclus, mentioning Atlantis, says: "It was an immensely large island, and held dominion over all the lesser islands of the Atlantic Ocean." Though Solon knew of the sinking of the Atlantis with its swarming millions before his visit to Egypt, yet he there heard for the first time the cataclysmic disappearance of Atlantis, described by Egyptians.

Here is the gist of Plato's version :

"Among the great deeds of Athens, of which recollection is preserved in our books, there is one that should be placed above all others. Our books tell that the Athenians destroyed an army which came across the Atlantic Sea, and insolent ly invaded Europe and Asia. . . '. Beyond the Pillars of Hercules—Gibraltar—there was an . Beyond island larger than Asia Minor and Libya combined. From this island one could pass easily to the other islands, and from these to the Conti-nent. . . . In the island of Atlantis reigned three kings with great and marvelous power. They had under their dominion the whole of Atlantis, several other islands, and some parts of the Continent. At one time their power extended into Libya, and into Europe as far as Tyrrhenia, and uniting their whole force, they sought to de stroy our countries at a blow; but their defeat stopped the invasion and gave entire independ ence to all the countries this side of the Pillars of Hercules. Afterward, in one day, and one fatal night, there came mighty earthquakes and inundations, which engulfed that warlike people. At lantis disappeared beneath the sea, and then that sea became inaccessible, so that navigation ceased on account of the quantity of mud which the engulfed island left in its place.

Though the above passage, and similar ones, found in the records of the ancients, were once thought to be fabulous-as were Marco Polo's Cathay descriptions-they are now considered, not only by geologists but by archeologists and scholars generally, to have been statements of a literal fact—a lost island of gigantic dimensions ! This oceanic catastrophe, related to Solon by those learned priests of Egypt, occurred several thousand years before that time. The Orientals in different periods calculated time by lunar months, solar years, gods, heroes, kings and reigning dynasties. It is difficult, therefore, to determine just the time of the sinking of the Atlantis. It is, however, something over 16,000 years since !

But was there any trustworthy account of the submergence of Atlantis preserved on this side of the Atlantic waters by ancient Americans? Certainly there was. That able author and archmologist, J. D. Baldwin, expressing in part the views of another, thus writes : "This Continent extended anciently from New Grenada, Central America and Mexico, in a long, irregular peninsula, so far across the Atlantic, that the Canary, Madeira and Azores, or Western Islands, may be remains of this portion of it. High mountainsstood where we now find the West India Islands. Beyond these, toward Africa and Europe, was a

Previous to the sinking of the Atlantis, portions of the Atlantes people had found their way into Africa and to different points of the American Continent. Those tribes, so nearly white, seen in the interior of Africa by Mungo Park and described by Dr. Livingstone, were the modified remnants of this race. And those migrating to America, finding better soil and a more invigorating atmosphere, united gradually with the autocthonic tribes, expressing their artistic status in pottery, pyramids, and temples, and their devotional in phallic symbols and sunworship.

All archeologists unite in testifying that Ux mal, in Yucatan, is vastly more modern than Co pan or Palenque. But when Uxmal was desert ed no mortal can tell. "Copan and Palenque, even Kabah, may have been old cities," says Baldwin, "if not old ruins, when Uxmal was built." And those magnificent ruins of Quirigua are evidently older than either Palenque or Copan. The rule is, the older the ruins the higher the style and the more exquisite the workmanship. To this end, Charnay says. "At Palenque. as at Mitla, the oldest work is the most artistic and admirable."

It may be objected that the wooden lintels over the doorways in Uxmal militate against the great age ascribed to the Yucatan ruins. This was Stephens's position. Critically examining this wood, and bringing bits of it home with me. I have to say that in color it is reddish, and seemingly as hard as flint. When it is remembered that wood well preserved has been found in Egyptian tombs and temples three thousand years old; that the ancients had a chemical process of hardening and preserving wood, and that no wooden tintels were used in building Chi chen, Copan, and Palenque, the objection has not a particle of weight. Palenque and Copan were doubtless wasting away long before Jesus appeared under those Syrian skies, or Guatama Buddha taught on the fertile banks of the Ganges.

The great pre-Toltec nationality of old America may be denominated Colhua, and the people Colhuans ! These, descending in part from the Atlantes of the unfortunate Atlantis, and partly from the Autochonic races, were the pyramidbuilders of ancient America. They had held for a long period shipping and trading relations with Egypt and Ethiopia. But far away, in a still more distant antiquity, the inhabitants of the two continents traversed the entire distance by dry land. This was very many thousand years before the sinking of the Atlantis.

The Pyramids of Egypt, and those of Mexico. Yucatan and Central America, bear a striking resemblance to each other, and were'evidently

motest civilizations. Nothing can be clearer than that the American Tropics, so rich in spontaneous fruits, and so luxuriant in tropical foliage. did not remain unpeopled till the appearance and reign of the Toltecs.

WHO WERE THE TOLTECS?

Ethnologically considered, they were an amalgamation of the Atlants from Atlantis, and a branch of the Aryans, the latter element prevailing-they were the successors of the Colhuans, they were the mound builders of old America The dominant opinion that the mound-builders reached America in the sixth century after Christ, will not stand the test of criticism for a moment. Recent archaeological investigations, together with better translations of long shelved Mexican manuscripts, and newly-discovered picture-writings, put the palmy period of the Toltecan dynasty in this country full one thousand years before the Christian era. Because the classic Greeks and carly Roman writers were unacquainted with the Toltecs, or even with the Continent of America, affords no proof that the ancient Phoniclans, Tyrians and Egyptians were not. Such an affirmation would be but an exhibition of the politio principii. Rome in her proudest days knew little or nothing of Cathay, now called China. And what was more to her dis-

honor, she had forgotten in the time of Augustus the location of her old rival, Veü, the most important city of Etruria. The locality of buried Pompeii and Herculaneum was unknown to Europe for a full thousand years !

The historian Torquemada found an ancient manuscript, describing the Toltees as a fine-appearing, industrious, orderly and "intelligent people, cultivating the fields and working metals." They also made use of copper, were skillful artists, reaching this country in a long-past period, both by land and sea." This was no doubt literally true, the Atlantis branch coming by land, and the Aryans by sea.

Cabrera assures us that "Iluchue-Tlapalan was the ancient country of the Toltecs," and in my opinion it was located in the Mississippi and Ohio Valleys.

Gemelli, on the evidence of the ancient manuscripts he had consulted relating to the Aztecs and Toltecs, expresses the opinion that "the Toltecs on this Continent were in their prime long before the Christian era."

-"In the histories written in the Nahuati language," says Brasseur de Bourbourg, "the oldest certain date is 955 B. C." The Archeologist Baldwin, quoting the above, adds, " If this date could be accepted as authentic, it would follow that the Nahuas, or Toltecs, left Huehue-Tlapalan more than a thousand years previous to the Christian era, for they dwelt a long' time in the country of Xibalba.'

Max Müller-and there is no higher authori-It i customary for modern writers, treating of great extent of fertile and beautiful land, and constructed for similar purposes. Treating of ty-writing of the Popul Vuh, speaks of it as the cline. ancient America, to commence with the history here arose the first civilization of mankind which this matter, Garcia Y Cubas says: "The analo- original of the Teo-Amoxtil, or the sacred book of San Francisco, Cal.

THE COLHUANS, TOLTECS, AZTECS AND OUR NORTHWESTERN INDIANS.

These may be considered general names and divisions relating to the present and the very ancient inhabitants of this continent. The northern part of America was doubtless peopled by Tartars, with tribal sprinklings of Seythians, and the earlier Mongolian races. Our Northwestern Indians of to day strikingly resemble the northern races of Asia. And then, there is no reason why those Tartars should not have crossed Behring's Strait from Asia. The passage is very easy. And further, the manners, customs and physical appearance of the rude inhabitants on both sides of the Straits are almost identical.

The Aztecs, emigrating more immediately from a region north of Mexico, settled around the lakes and upon the beautiful table-lands of this country, establishing a nationality that existed overfutwo centuries. The warm sunny climate and the long reign of the mild-mannered Montezumas materially modified their natural characteristics. Appropriating the lingering arts and sciences of the Toltecs, they built largely and grandly upon the ruins of their predecessors. Juarez was a direct descendant of the Aztecs, and so is Gen. Diaz, the present head of the Mexican government.

Toltees worked the copper mines of the Lake Superior country; walled the lesser lakes, and constructed the time-defying mounds that dot the Western and Southwestern portions of this country. Attacked by the Chichimees, a general name for all the warlike and uncivilized aborigines of North and Northwestern America, they were driven southward from their homesdd Tiapalan-disputing territory and constructing fortifications as they retreated before those Tartar-like savages. The old Central American manuscripts say the "struggle was absolutely terrible, but after about thirteen years, the Tolterrible, but after about thirden years, the fol-tees, no longer able to resist successfully, were obliged to abandon their country to escape com-plete subjugation." Guided by heir chieffains and prophets, they reached a r bon nearer the sea, namida Tiapalan-Conco. Here they remained a number of years; but finally "migrated to Mexico, building a town called 'Tollanzinco,' and here the great eity of Tuilan which became MEXICO, DURDING a town called 'Tollanzinco,' and later the great city of Tullan, which became the seat of their Government." Professor Bald-win thinks that "a very long period, far more than two thousand years, must have elapsed since the Toltecan mound-builders left the valley of the Ohiq." The great kingdom of the Toltecs, occupying originally most of that havin that have occupying originally most of that basin that lay between the Alleghanies and the Rocky Mountains, saw its most prosperous period between one and two thousand years before the Christian era.

Here ends the promised series of six letters upon my recent Traces in the Lands of the Azters and Tollecs, all of which constitute but the merest skeleton of a future volume, to be denominated, Old America, its Origin, Institutions and De-

#### OF LIGHT. BANNER

#### Written for the Banner of Light. TO MOTHER, IN THE SPIRIT-LAND.

· BY C. FRED BLANCHARD.

2

Dear mother, since thine eyes were closed Forever on this mortal day, Two years of mingled joy and grief Have stolen silently away.

Two years ! yet in my quiet hours Thear thy voice in fancy yet; Still rise before me by-gone days, And scenes that I would ne'er forget.

Oh, mother, if we could not know That loved ones who have left us here Are waiting on the other shore,

And keeping still our memory dear, How wretched should we mortals be !

Oblivion alone before, And all in life we 've learned to love Departed, to exist no more !

But hope, undying reason, all We know of Nature's perfect plan, Proclaim immortal life beyond-Progression's higher school of man

Oh, spirit bright, shed round my way The blessed sunlight of thy love! Direct my steps, exalt my soul, Till fit to dwell with thee above.

# Spiritual Phenomena.

#### MATERIALIZING SEANCES.

To the Editor of the Banner of Light:

Since my letter to you giving some account of our private séances held by Bastian and Taylor, the circles have been interrupted somewhat by the sickness of Harry Bastian ; but now he has recovered sufficiently to again hold sittings regularly three or four times a week, besides the private one.

Several things have been done in our private circle since my<sup>9</sup>last letter that are certainly worth mentioning in your paper. 1 will therefore relate as much as I can remember of the most interesting manifestations.

I have a music box that weighs eighty pounds. which was out of order, and I left it at Bastian and Taylor's, to be called for by a repairer. One evening it was taken into our circle to see what the spirits could do with it, and it was floated in the air seemingly as easily as Taylor's box, which weighs only a few pounds. In the light circle Mr. Taylor stopped the music at the request of the spirits, and when he attempted to start it again it refused to go, and the more he tried to make it, the more it persisted in the opposite course. The spirits then told him to put the box by the door of the cabinet, and they would fix it. The box was accordingly placed by the door, and in a few moments May (a familiar materialization at the scances) came out, drew the box toward her and opened it, and after working a few minutes at it, set it in motion, and it played nicely the remainder of the evening. During this time it was light enough to see her work, but it would have been entirely too dark for a mortal mechanic to have been able to do anything with the box; as well might a watchmaker attempt to mend a watch by the light of a tallow dip ten feet away from him.

For some time the spirits have promised the Indians a "benefit night," and so one evening lately was entirely devoted to them; on that occasion at least eight or ning appeared, as near as I can remember, of different sizes, from six feet four to four feet six, and all dressed differently. One of the maidens who appeared called herself Prairie Flower, and came for the benefit of Mr. Taylor ; Sunbeam, Mrs. Weeks's control, put in an appearance. She brought something in her hand which tooked like a small piece of cloth, but which, under her manipulations, soon assumed the proportions of a blanket, which she spread out on he floor and sat down on. ่ไทรโด bounded up as lightly as a rubber ball and retired. Lottle Fowler was present at this circle, and Pinky, one of her band, came out in full Indian costume, and took Miss Fowler into the cabinet, where she found Bastian apparently in a deep sleep. Two of my own band also came out, Snowdrop and Wasso. May is exceedingly skilled in needlework and embroidery. She was famous for this while in the body, and her hand has not lost its cunning. When material is furnished her she will make flowers and bookmarks, or anything that she may be asked to. One evening "I brought some zephyr of different colors and silver wire for her to make flowers out of. Heretofore she has made such things in the dark circle, but on this evening she chose the light circle. She seated herself in a chair about midway between the door and the sitters, with the material in a basket in her lap. She worked away about eight minutes, and then got up and retired to the cabinet, leaving her work on the chair. When the result of her labor was examined, it was found to consist of a rose and a pansy made up together, each one as perfect as the material would allow A long time since the spirits promised to take me into the cabinet when they found the conditions favorable, and on Wednesday evening, Jan. 17th, they fulfilled their promise. May came out of the cabinet, and took a chair and placed it a short distance from the door; then she indicated that she wished me to sit down in it, which I did. She then invited me to examine her clothing, particularly her shawl, which seemed to be of the most exquisite point lace. Her white robe was short enough to show her feet, which were encased in what seemed to be beautiful white satin. She was so perfectly materialized that I could even see the nails on her fingers and observe her eyes moving. She presented as lovely a figure as one could wish to look upon. The imagination of fairy-tale writers has never con ceived anything lovelier. After I had examined her closely few moments I took my seat, and to another lady and held up her pection. She then retired to the she went shawl for cabinet, but in a few moments came out again, took me by the hand, and led me into the cabinet. There I found Bastian sitting in his chair, apparently in a sound sleep. May made me put my hands on his head and shoulders, so as to assure myself, as far as the sense of touch could do so, that it was Bastian and nobody else. His moustache and long hair seemed so like his own that it could hardly be possible for them to belong to anybody else. May then pressed my head forward until I could hear his deep breathing. Enough light came into the cabinet through the open door to show his outline, but not enough to recognize him.

the cabinet, and I took my seat. She then took two chairs and placed near the door, and retired to the cabinet. In a few moments she came out, bringing Bastian with her. His eyes were closed, and he walked as if shackled, showing that he was unconscious, and that it was May's willpower which controlled him. She seated him in one chair, and she took the other. His head leaned backward for a few moments, and then fell over on May's shoulder, and they remained in this position for, I should say, upwards of two minutes. She then arose and started backward to the cabinet, extending her hands toward Bastian, who followed her with the same shacklejointed gait that he came out, and apparently controlled by her will. This is the third time that this has been accomplished with Bastian, and demonstrates conclusively that he is one of the greatest mediums in the country, if not in the world. To see the medium and a materialized spirit at the same time is about as strong proof of genuine mediumship ras can' be had. Any one who will cry "fraud" under such circumstances had better give up further investigations and wait for further proof of the truth of Spiritualism until they get "beyond the tide." I only regret that this much cannot be accomplished in the public scances, so as to convince those who are willing to believe, but cannot from the evidence they get there. MRS. MARY B. CARY.

A MARVEL IN THE OLDEN TIME.

To the Editor of the Banner of Light:

Chicago, Ill., 1877.

The following account of the throwing of ponderable bodies by invisible agencies is from Barber's Historical Collections of Connecticut. The facts were communicated to Mr. Barber in 1836 by persons cognizent of them, one of them being Mr. Sage, the owner of the building. The occurrences happened in the town of Salisbury, commenced Nov. 8th, 1802, at a clothier's shop, and are described as follows :

"A man and two boys were in the shop; the boys had retired to rest, it being between ten and eleven o'clock at night. A block of wood was thrown through the window; after that, pieces of hard mortar, till the man and boys became darmed, and went to the house to call Mr. Sage, who arose from bed and went to the shop, and could hear the glass break often, but could not discover from whence it came, notwithstanding the night was very light. He exerted himself to discover the cause without success. It continued constantly till daylight, and then ceased till the next evening, at eight o'clock, when it commenced again, and continued till midnight; then ceased till the pext evening at dark, and continued till sometime in the evening, and then ceased. The pext day it commenced about an hour before surdown, and continued about an hour, and then it left the shop and began at the dwelling house of Mr. Ezekiel Landon, one hundred rods north, in the town of Sheflield. It continued several hours, and ceased till the next morning. When the family were at breakfast, it began again and continued twoor three hours, and ccased till evening, when it began again and continued all the fore-noon, and then ceased altogether. The articles thrown into the shop were pieces

of wood, charcoal, stone, but principally pieces of hard mortar, such as could not be found in the neighborhood. Nothing but stones were thrown into the house of Mr. Landon, the first of which were thrown into the door. There were thirtyeight panes of glass broken out of the shop, and eighteen out of the bouse; in two or three in-stances persons were sat by the things thrown. What was remarkas, thothing could be seen coming till the glass broke, and whatever passed through the du directly down on the window still coming till the glass broke, and whatever passed through, fell directly down on the window sill as if it had been put through with a person's fingers, and many pieces of coal and mortar were thrown through the same hole in the glass in succession. Many hundreds of people assembled to witness the scene, among them were clergy-men and other gentlemen, but none were able to detect the source of the mischief. The more redulous readily believed it to be witchcraft, but t was generally thought to be some sleight of nand, effected by a combination of individuals as the windows were broken on different sides of the buildings at nearly the same time."

The explanation by sleight of-hand was worthy of Dr. Hammond, Dr. Marvin, Prof. Lankester, and others of our times, who have entered the lists and vainly essaved to set aside the facts of Spiritualism by their ex cathedra fulminations. The invisibles have left their impress upon the ages, ever since spirits began to cross to the other shore. The facts they have been dropping from time to time are coherent, constituting a chain which pseudo-scientists, aided by priests and bigots, cannot break or cut. I am content, and have no fears, for the fortress of truth is impregnable; it cannot be stormed nor undermined.

# Ørganization.

# THE TRUE WORKING BASIS.

To the Editor of the Banner of Light ;

If the topic of organization is not exhausted, should like to record a word on that subjectnot that I expect to say anything new, but with the hope that the arrow sped at random may reach some spiritual heart, and quicken it with a fresh and strong desire for UNITY and HARMONY. I have heard the cry, "Spiritualists cannot be united," "ropes of sand," &c. Nevertheless, I have, in the face of past failures, faith in common sense, and the instincts of self preservation; and purpose. Though simple and small the beginwhen some magic pen shall point to the key-note of union, and touch the magnetic cord aright, the present divergent forces will become convergent, and the union will be an accomplished fact. Let but a few earnest, loving souls unite, and the secret spell of their true harmony will overpower all discordant elements.

We may be compelled to resort to a broken symbol with the words "unite or die," but I hope not.

I believe the leaven is already at work. The natural common sense of the present age, joined with warm throbbing, hearts, electrified by angelic communings, will draw together the best spirits within our ranks, who will unite in a joint | due time be added thereto. effort for the common good of all.

We are all liable to err, and I believe the errors of the Philadelphia Convention grew out of their grand conceptions of the future of Spiritualism, and their enthusiasm led them to mistake the visions of the future for the living present.

There are few persons who have less faith in nere argument than the writer hereof. Yet a little argument at times seems to be a necessary evii.

I would therefore, with your permission, place upon your pages one more index finger, pointing to THE mistake of the Philadelphia Convention. I think if the humane Bergh, of New York; had been present he would have cried out in the agony of his spirit, "DON'T OVERLOAD."

I am not disposed to quarrel with the most sanguine Spiritualists as to the scientific importance of the situation. I am willing to admit that Spiritualism is the grandest of all, and that it includes all sciences.

I will not quarrel with the religious element, but will admit spirit communion to be the most sublime, beautiful and soul-satisfying of all reigions.

This very immensity of the subject should warn us that our finite minds cannot grasp and master during our earthly lives the infinite possibilities of Spiritualism. Future generations may witness the fruition of our most sanguine hopes, but not unless we of this generation sow he seeds of harmony and union instead of the fabled Dragon's teeth.

We are the husbandmen of the PRESENT, plant ng with our material hands that which we must ceap with our spirit fingers.

If we plant the seeds of jealousy, avarice, ambition, and other selfish passions, think you the spiritual fruit will be pleasant to contemplate? If our Spiritualism is of the heart, as well as

the head, our path is plain and simple. Let us take for our' motto: LOVE ye one

nother. HELP ye one another.

And although we may all feel ourselves capable of performing Herculean labors, which shall astonish the angel-world, and place our names high upon the pinnacle of fame, let us generously forbear, and content ourselves with "little acts of kindness," but make those acts so frequent that, although they may not o'ertop the mountains. they may be well scattered o'er the plains; where their humble blossomings shall make fragrant the air and gladden the hearts of those in need of such sweet mementoes of hope.

This brings me to my point : Can we not, as Spiritualists, unite in small circles, and join ds for s re good mirnose? Not as "lest ci the true Spiritualist has outgrown that which is a necessity to the neophyte. One satisfactory test is as good as a thousand; nay, better, for time spent in proving a fact established is time wasted, and all Spiritualists believe that time wasted leaves ugly scars upon the spirit. Once convinced, our duty is clear-to show by our works the faith that is within us. Let us not be ashamed of our footprints when exposed to the light of eternity. I adopt the word circle, not because of its past relation to Spiritualism, but because it is the most comprehensive word, applicable to the purpose; in the English language. The word society, as at present used, means only frivolity and hypocrisy. It is a Janusfaced word, and if it ever had any claim to our respect it has long since forfeited its birthright. Circle also means unity. Unless united there can be no circle; it implies a centre, which is our religious and scientific knowledge, and our FAITH in good works, as the regenerator of the world. It implies a periphery, as only the harmonious can act or profitably unite in the same circle; and specially to Spiritualists it means a harmonious band, united, that they may magnetically draw from the angel-world, to our centre, such spiritual and scientific truths as angels may give, that we may radiate them from our centre to the world without. This platform is broad enough for the most progressive, who have faith in WORKS as well as words. To those who believe that the world was made in six days I respectfully submit that it will take us much longer than that to redeem it from past errors, and *labor* as well as words will be required. Is it not time that the voices of the true-hearted, blending in harmony, should ring out in no uncertain tones, proclaiming the preclous truths entrusted to our care by the angelworld?

to feel it a slight to be rejected on the ground of inharmony, for such rejection might imply a su-perior order of magnetism as often as otherwise. The circle properly organized and ready for la-bor, do not look at the mass of work as laid out by the Convention, but content yourselves with simple acts of practical good, and allow no circle to break until you have pledged yourselves to the per-formance of some such act. Then use every effort to redeem such pledge before the next session or reinion of the circle. Thus shall your powers be concentrated in harmony, union and strength. A definite object of labor given, a definite good is to be accomplished, and the united will and labor of the circle is pledged to the fulfillment of your ning, yet the end is not here. Such a circle will radiate its influence, filling the very air with its steadfast purpose until other minds viewing its results become inoculated with a desire to unite and do likewise.

I make no provisions for grand results, or grand assemblages. All the grandeur consists in consecrating *yourselves* to the labor of performing such acts of goodness as may be within your power to perform. Do ye this, and none shall be greater in the Kingdom of Heaven.

This shortens the Philadelphia bill. But is it not the first necessary step? Do this with heart and will, and all other desirable things shall in

Is it not patent that our Philadelphia friends commenced with the fruit instead of the blossom? Let us reverse the order. Let us go earnestly to work as home missionaries, and there generate the desire for better things, the will and the power to help each other in loving charity.

The fruitage of twenty such primary circles would be a grand circle, with greater powers of usefulness and a broader field of action, but the husbandman's labor must ever be in the primary or home circle.

I have endeavored with my pen to paint the picture as I see it. It is homely and chilling to our ambition, perhaps. The root of the tree is not as beautiful as its foliage, but it is of the first importance. К.

Boston, Mass.

# HEALING MEDIUMS.

Free Thought.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

I wrote a word the other day and illustrated my remarks by some experience with a writing medium, and, from my experience since, I am not sorry I wrote it. I have lately met a man who has been wonderfully cured through the healing powers of a well-known medium, after the M. D.s of various names and kinds had all but finished him into hopelessness and poverty. I have thought it worthy of notice, even if it drew attention to the medium. I have no disposition to write any one up especially, but the fact suggested this article, and to make myself intelligent the reference can hardly be avoided, nor does it seem to me to be desirable.

The subject of healing, as practiced by clairvoyants, magnetizers, eclectics, and electrics, with h swarm in these dilapidated days, is really one of the properties of Modern Spiritualism, and when one is asked, *Cui bono*? as is frequent-ly done, we can say in answer, that besides the one great good—the proof of the survival of man after the death of his body---it has given to the world a new and improved hygienic system. I am aware that many of these practitioners take the accent off of Spiritualism from policy, and even say they are not Spiritualists, catering thus to the prejudices of the community, but still the fact is there, and, all things being equal, the be-lievers in Modern Spiritualism should give their preferences and patronage to those who sustain its flow. its flag.

The individual referred to as being cured bears the name of Augustus Waugh. I met him acci-dentally; he seemed a well, able-bodied man, and he was: he told me his-invalid experience, and knowing it to be reliable, I thought it worthy of being recorded for general information. If the relation of it is of any benefit to the lady who relation of it is of any bencht to the lady who cured him, who is a clairvoyant and a medium, I do n't know as we ought to be sorry, for she is one who sticks by the *ism* and gives the spiritual source the credit for any power she has. Having gone thus far, I may as well say I refer to Mrs. Folsom, of 41 Dover street, Boston, well known as the diagnocian associated for a few years past with De Storry and who now in the remember. with Dr. Storer, and who now in the same place is healing the sick on her own account. She has many friends, who will be glad to know of her success, not only in increasing patronage, but in beneficial results. I will relate this instance very briefly, for I am aware that cures are not the most interesting matter for the general reader. Mr. W. was thrown from a wagon, and badly bruised on his back and side; he apparently got over it in a few days and was at work. In about a month his back grew tender and pained him; at first late in the day, and coming on earlier and earlier, he was soon entirely disabled and home-bound. His trouble was spinal. He tried a doctor of reputation, who was going to make him a well man in less than a month, but three months found him worse, and no signs of improvement. He tried then several others consecutively, with the same result; one doctor put him through a course of medicated baths, till he was too weak to finish the course ; another then strapped his back with iron to keep him stiff, till in a few months he could neither endure the arrangement on or off; he grew worse and worse in spite of the doctors he had employed. He was weak and in pain, and expected to die, and he began to think the sooner the bet-ter, as there was no hope for him, and he had then been under the care of a succession of doc tors for three years, and his case was considered tors for three years, and his case was considered hopeless. A few months ago some one suggested to him to try Mrs. Foisom. This lady goes into a trance and is clairvoyant, or a spirit diagnoses a patient, prescribing the remedy. As an individual, she has no medical knowledge, but when in the trance is physiologically expert. Mr. W. told me he gave the medium no information, she examined him, located his trouble, and gave him at once a treatment, magnetizing the part. He began to get better under her treatment, and in a few months was perfectly cured. We have been as months was perfectly cured. We have been as brief as we could be and be intelligent, and we think it was simple human magnetic treatment by the laying on of hands in the proper way, by the proper person, that saved this man from death and cured a multitude of aches. I am not much of a believer in physic, never having taken much, thanks to a good organism. We are inclined to endorse the facetious remark Oliver Wendell Holmes that if all the physic was thrown into the sea it might be bad for the fishes, but he was sure it would be better for mankind. I like the ancient's remark, also, that the second-best medicine was best if the patient thought so, intimating that the cure was in the mind, not in the dose. Still I have no doubt physic is an element in healing that cannot be dispensed with, and the mediums who live as M. D.s, including the lady referred to, prescribe medicine, and it was used in the case alluded to, but for all that we are in Holmes's line of faith, don't want any physic, believing that, in nine cases out of ten, rest, diet and Nature's recuperative powers are all that is needed. We have sometimes wished the medium class did not give so much in bottles and parcels as

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In this connection something ought to be said about the Indians, who seem to figure so largely and often as medical advisers on the other side. Only think how many of these Indian spirits seem to be returning good for evil, heaping hot coals on white men's heads by relieving pains and curing diseases. It has always seemed to me that the best place for the Indians ways seemed to me that the best place for the Indians was in the land of souls, safe, useful and happy. The thought comes over one who has smelted the Indian in the raw material, that there is many a good chance, as the controller of a medium or healer, as "Wild Flower" or "Violet," to return bad physic for our early and later completurn bad physic for our early and later comple-ments to them. The fact that they do not, shows them to be better Christians over in the happy hunting ground than we should expect the average Christian to be when he shuffles. But my article is getting too long, so I must leave the Indian part of this discourse to the reader's re-flections.

# CAPITAL PUNISHMENT.

To the Editor of the Banner of Light :

Many well-reasoned articles have been written against it, and recently a short synopsis appeared in the Troy Times of a sermon by Rev. H. D. Kimball of Troy, N. Y., taking ultra grounds in its favor by various scriptural quotations, showing it to be a divine institution, asserting that the death penalty for murder should be quick and sure, as the reform needed to prevent the increase of murder ; that the present sympathy for criminals, and insufficiency often of punishments, would result in "Judge Lynch" taking the law into his own hands, and thus avenging the innocent victims.

Not having yet seen any presentations for and against the gallows argued from spiritual, gener-ative and sequential standpoints, I will endeavor n this writing to state the view from these causes. First, why so many murders? It being allowed that pre-natal conditions not

only govern physical but mental and spiritual states, it follows, if the laws of generation were lived in their "Divine order," more saints would be born and less sinners than now are. The seed causes for murders are unconsciously and ignorantly, no doubt, planted in the unsuccessful attempt of times to prevent unwelcome bables being born alive. This motive should be known as a murderous one, in a correct spiritual sense.

Circumstances are liable to occur in the adult life of such infants, when this murder-germ in the mental constitution shall evolve its fruit in murder. Who is to blame? Shall there be no sympathy and love toward this criminal, ac-

Again, as a man thinketh so is he. So Mr. Kimball's able, vigorous and ingenious lecture is consistent with his belief. We find most of those who thus believe are also followers of the idea that the shedding of the blood of the inno-cent Jesus opened the way for an atonement for all moral delinquencies. But Jesus did not tell those who asked, "What shall I do to be saved?" to wait till he was crucified, and then there would be a chance! Nothing of that sort. A true atonement each soul has to make for liself before it can come into at-one-ment with itself or the divinity within. Legally choking a man to death is the worst possible use you can put him to. Many murderers to day are tried, convicted, and converted too, then legally murdered, expecting to go from the scaffold to heaven, &c., who wake up in spirit-life to find they are in hell— 

Venge—having been deceived by the ministers and priests, and by law choked out of this life pre-maturely, and mentally incite others like them-selves to murder. Again, many soldiers go out of this life on the battle-field, full of madness and a desire to shoot and kill; they generally, if the war continues here, serve out their time often by inciting their comrades to fight and kill till peace is declared. Then we will hope most of them are clear of the murdering spirit; but some are not. Those who murdering spirit; but some are not. Those who really enjoyed shooting and killing, will influ-ence others in this life so to do. All who have this murdering propensity, either inherited or by education, as soldiers trained to kill, need reforming—a reform which will suppress its action and cause it to be outgrown. As Divine justice requires of every soul to make its own atonement—and this life is the proper place to do it—it should be understood by this time that murderers should be reformed here. If their victim was a husband and father, the slayer should be made to work for the widow and children the balance of his earth-life; for other cases, a compensating penalty should be made. "After death, the judgment," is only so because we then come into a more vital and realizing sense of our sins, weaknesses or blunders, having thrown off the earthly covering. It need not necessarily be so; let the suffering for evil be here, as over the river, for a good purpose, as monitorial and rem-edial-moral hospitals, instead of State prisons. The sins of the soul, or the tares, must either here or hereafter be outgrown, or atoned for, be-fore heavenly or healthy states can come. If we want only good spirits to return, to inspire, ele-vate and purify us by their ministrations let us vate and purify us by their ministrations, let us see to it, so far as we are able, that we send none out of this life who are wicked and bad. I have thus tried to explain my plan to have less murders. In brief: not to have infants born to be murderers; abolish all legal murders; teach no more the dogma that the shedding of innocent blood ever has or ever can remit a sin or its consequences; teach those who sin that they make their own hell; that there are no worse devils than ourselves; that capital punishment, like eternal punishment, is useless and wicked; that it is *infidelity* to justice, mercy and love, and the world will be the better for it. So Номо. sees and feels

After I had examined him as well as I could, to satisfy myself it was him, May led me out of Providence, R. I. & WILLIAM FOSTER, JR.

A correspondent sends us the following from a recent number of the Western journal whose name appears at its close, and pertinently asks : "Was it not a spirit-voice which spoke to the afflicted woman? and is not this case, if truly reported, another instance of cure by spirit intervention, rather than the mere sequence of a petition made after the church formula?"

"The meeting then being declared open for testimony, the Rev. Arthur Mitchell said that he was glad to be able to attend the prayer meetings once more, having been kept away for a week by reason of sickness. He thought Maj. Whit-tle's scheme of reading the Epistles seriatim a very good one, and promised himself much grat-ification by listening to the readings. He told a story of a visit which he paid on the preceding day to a woman who had for many years been a suffering saint of God. Although a paralytic and speechless, and subsisting entirely upon liquid nourishment, her sick chamber was an abode of peace. He had known her seven years, out had not visited her for a considerable time. Yesterday he visited her again, and there heard a most wonderful story from her. She declared that some time ago a voice seemed to say to her, 'Kneel and pray.' She had not knelt for seven 'Kneel and pray.' She had not kneit for seven years, but felt constrained to obey the injunc-tion. With great trouble she did kneel, and an Instant later she saw a bright light. At the same time she felt a curious cracking in her jaw, which extended down her arm and side, and at the same moment she was cured of her seven years' ill-ness. She got up and walked into the next room, frightening her attendant almost to death, and a few minutes later she crossed the road to inform her nephew of the wonderful miracle which had been wrought. He (Mr. Mitchell) had not the slightest doubts as to the facts in the case, and considered this as a genuine instance of answer to prayer, signified in what men call a supernatural manner. The woman had since visited him at his house on Michigan Avenue, and if any person felt anxious to obtain further particulars as to this wonderful response to prayer he would be happy to furnish full details. The Rev. Mr. Raymond led in prayer, praising God for this manifestation of His power, which

he considered as being an unanswerable argu-ment to the skeptic and the infidel. The Rev. E. R. Davis narrated half a dozen in

The Rev. E. R. Davis narrated haif a dozen in-stances of direct answers to prayers which had come under his notice since the opening of the Tabernacle services. Maj. Whittle said if they believed not these Works their meeting and compared and the set

works, theirs was the greater condemnation. He considered it fully proved that there was a living God-able and willing to answer prayer. -Inter-Ocean, Chicago.

> To mortal man great loads allotted be, But of all packs, no pack like poverty.

Then let neighbors meet together, ignoring class distinctions, and, choosing those who are harmonious, enter upon the work with a will, that, however small, the circle shall make for itself a spiritual record worthy the approving smiles of angels.

I prefer that the circle shall meet in some harmonious home. Let this be the nucleus, and from such small centres I believe we shall achieve grander results than can be hoped for in halls or churches where inharmonies are sure to present themselves. First make your foundations sure, at home, and in harmony.

In organizing the circle choose a President and Secretary, and such other officers as may be desirable. Let all proceedings be with strict order and decorum, for thus only can you secure the brightest influences. Let all rules and regulations be as simple as may be consistent with good order and comprehensive labor. Perfect harmony

is of the first importance; and here allow me to state, that no person should allow him or herself ! they do ; but one thing is in their favor, the pre-

Though we have quoted this living extract before, we feel that its cheering words cannot be too often pressed upon the attention of the people:

"Go to work, my friend ! the world is getting better. I have a dream that prisons will not al-ways be cursed with the shade of the gallows; that ignorance will not always exist in this world; that the withered hand of want will not always be extended for charity; that wisdom will sit in the Legislature; that when the will sit in the courts; that charity will sit in the courts; that charity will stand in all the pulpits, and that the world is progressing in education, in everything that will carry out the grand destiny of the American people."—Col. R. G. Inge**rs**oll.

If I feel gifted with power beyond myself to tell mortals not to fear the change called death ; for in it we are revived in thought, spiritualized in feeling, educated in faculty and unfolded in capacity to appreciate the grandeur and the glories which the overruling Soul has spread before his children. My kingdom is not of earth, but of heaven, where the blessed are; where the whiterobed angels throng to meet and welcome you to the shores where time is no more known.—Spirit Nelson Burnesion.

As a man in closing his eyes feels the action of the lumi-nons air through that dim splendor which still penetraies his sight, so the soul, imprisoned within the organs of the body, perceives that inward light which manifests itself beneath the vell of external objects, and which, though not seen, is felt.—Danté.

# FEBRUARY 24, 1877.

#### BANNER $\mathbf{OF}$ LIGHT.

### THE COBLE.

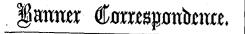
The eye was filled by the heave and the flash, The ear was filled by the roar, As the great wind blew from the wild north west And the great waves crashed on the shore; The sky hung black and angry Over the raging see Over the raging sea, And away, where the mighty billows rolled, And the spray flew fast and free, The broad, brown sail of the coble Quivered and filled and shook, And out on the pier the fishermen Stood stern and pale to look. The eye was filled by the heave and the flash, The ear was filled by the rear; The coble tossed and veered and tacked, As she strove to make the shore; Ready with rope and rocket The stalwart coast-guard stood. And ever and ever fiercer rose The fierce North Sea at the flood ; And the sall of the home-bound coble Still fearless flew and brave, Amid the howl of the rising wind And the crash of the rising wave. At last she fetched the harbor,

And role o'er the foaming bar, While the cheer of the eager watchers blent With the thunder on the Scar;

And I thought, just so, 'mid the turmoil, The fret and the fover of life, A heart fares, striving and straining

'Gainst the currents of earthly strife.

Ah, let us keep sail and compass, Hope's star and the anchor of faith, And so glide to the haven where we would be, O'er the last long wave of Death ! -All the Year Round.



#### New York.

BINGHAMTON .- Mary A. Leonard writes, Feb. 8th : "I feel as though I must throw in my mite of testimony in behalf of the earnest workers of the cause of Spiritualism who have in times past visited our city. We have been treated to rea-son, philosophy and facts through Peebles, Wil-son, Miss Nellie L. Davis and A. A. Wheelock. Mrs. P. W. Stephens, late of California, attended our Convention in October, performing her usual earnest work. She was here again last week, and gave three public lectures and several sc-ances. She speaks (entranced) in a fluent and earnest manner, allowing the audience to select the subject. She improvises beautiful poems, from subjects given by the audience. Her sub-ject last Sunday evening, in Leonard Hall, was ers of the cause of Spiritualism who have in times ject last Sunday evening, in Leonard Hall, was 'The Demands of the Hour,' and she gave one of the best discourses I ever listened to.''

HORNELLSVILLE .-- W. W. Ingstrum says

"The rare intellectual and moral nutriment (devoid of the noxious vapor of bigotry) that uniformly abounds in the columns of the inestimable Banner of Light, renders it indispensable to my mental and moral cravings for that peace of soul that passeth all understanding. The phe-nomena of Spiritualism, in demonstrating spirit identity and spirit return under available and property observed protection conditions are not properly observed practical conditions, are en-gaging the serious attention of a liberal number of free and independent thinkers here. Spiritu-alism, in brief, is the grand centre post on which all religious systems hinge their respective codes of faith. I fervently pray that a united oneness of interest will speedily advance a cause that concerns myriads of departed spirits and merits the practical recognition of all truly rational and God allied souls in mortal."

NEW YORK .- Mrs. R. G. Dolger, in renewing her subscription to the Banner of Light, says: "No church service or priest ever gave me such consolation and sweet feelings, such hope for the future life, as the precious pages of the Banner of Light. God bless it and its editor."

#### Kentucky.

LOUISVILLE. - A correspondent -- "B."writes under date of Feb. 12th : "During the past six weeks our pleasant but very conservative city has enjoyed something of the sunshine of Liberal Thought. Mrs. Livermore has delivered two lectures in the Church of the Messiah, which were much admired. Dr. J. R. Newton, the great healer, has been exercising his powers with success, and leaves to day for Cleveland with a pleasant memory of our people. The chief impression, however, has been made by Dr. Ab-bie E. Cutter, of Boston, in her lectures to ladles. Our barget hell was been working of the first Our largest hall was barely sufficient for her first audience, and our best society has been listening to her for the last two weeks with great pleasure. At the close of the first week her audience rose en masse to request her to continue, and in their letter of invitation they speak of her lectures as an 'intellectual feast.' Dr. Cutter is very much pleased with our Louisville ladies, and they are really charmed with her. She combines most happily the skill of the experienced physician with wonderful powers of diagnosis, and in her lectures she speaks from the soul and to the soul with the eloquence which not only convinces the hearers but wing their sympathy and love. Her merits as a physician are becoming widely known by her success, she having rescued a poor woman at Cincinnati from impending death by cancer after all hope had been lost. She is now successfully treating one of our prominent citizens for the same deadly disease, after all medical skill had been exhausted in vain. What a wide field for usefulness is open to good women in the practice of medicine and in the field of progressive thought. With her deep enthusiasm in hu-man progress, her practical wisdom, love, energy and eloquence. Dr. Cutter is doing a noble work, and Boston may well be proud of her, but the people of the South-west will not allow Boston to monopolize her labors."

belts, the evolutions of the spiritual belts mingling with the evolutions of the sun and entering the great solar belts, the sun will no longer evolve the great solar beits, the sun will no longer evolve solar rays; having become a spiritual sun, it will evolve spiritual rays only. After the spirits have all arisen to the last of these series of belts, and all the belts have merged into it—(stop one moment and consider the eternal grandeur, beau-ty and sublimity of this celestial scenery, a belt formed of a countless number of suns each sun formed of a countless number of suns, each sun surrounded by a solar beit containing all the spirits soft its solar system) — from this great solar belt the spirits will ascend to a series of belts formed from the evolutions from the great centre around which our sun revolves. Our sun will finally evolve its last ray into its solar belts, and the evolutions from the great centre, or round which our sun revolves, will mingle with and sweep all these solar belts into its spiritual belts. And this evolution and ascension will continue until this evolution and ascension will continue until-every particle and spirit has neared the great centre from whence all came. I see a point in the illimitable future when there will be but one great infinite negative belt, nearing and sur-rounding the great positive Delfic centre. And, between the two, new universes will be formed of infinitely greater refinement, beauty and grandeur, than any now in existence. Spirit is the great creator, refiner and consumer of all matter, the only reality in the universe."

EUREKA.-W. J. Sweasy writes: "A few earnest souls still contrive to keep our banner floating in the breeze, but from some cause we progress or increase our numbers very slowly. Last fall Lois Waisbrooker spent two months with us, followed by Dean Clarke, who tarried with us, followed by Dean Clarke, who tarried with us three months; and for the last two months we have listened to Mr. Todd, with the exception of two Sundays, when we were favored with two thrilling discourses by Mrs. Belle A. Chamber-lain. Desiring to say nothing derogatory of either of the other lecturers, whenever Sister C. speaks here she has full houses. What we want is a good test medium. We still keep alive our Lyceum, and have the best hall in the city."

#### Florida.

JACKSONVILLE.-J. Edwin Churchill writes Feb. 3d: "For a number of years I have been traveling, speaking and holding circles, developing mediums, through Georgia and Alabama, and now I am in Florida. We have organized a society of some twenty members of free thinkers, and have adopted the name of 'Friends of Progress.' We meet every Sunday at National Hall at 2 o'clock, J. Griffith, President, and J. Edwin Churchill, We Secretary. A choir is being organized, and an organ secured There are circles holden three times a week, at the American House, (where a pleasant and comfortable home can be secured for all persons who wish to spend any time in a genial clime and with a social element, at reason-able rates.) Dr. Courtney has established a Hygienic House one mile and a half from the city, and can accommodate invalids at the usual rates. All persons are invited to open a corre-spondence with me in regard to our Liberal Colony, in which we propose to support no drones, we living in families, securing public land as homesteads, getting an act of incorporation from

the Legislature granting us special privileges of self-government, so we may not be compelled to pay taxes to support Church or State, or a privi-leged aristocracy of lawyers, doctors, preachers, I shall take my journey further south in the early spring, with my own team, prospecting and speaking, and in the mean time I will keep and speaking, and in the mean time I will keep all the friends of the 'dear old Banner' advised as to our cause. With the great body of bar-ren and sandy land in Florida, 'there is much that, by cultivation and judicious fertilizing, can be made a source of pleasure and profit. I would say that there is no day of the year that a man cannot be out cultivating the soil. I am delighted with the climate, and think that by spring I shall be entirely restored to my by spring I shall be entirely restored to my usual health. Jacksonville is a thriving, fresh, and new little city, commonly estimated at 11,000 inhabitants, including East Jacksonville and Brookline. There are many very fine hotels and boarding houses here, and churches scattered all about about.

On the whole, Florida is the place for invalids, and if they come here they can breathe without the fear of taking cold every five minutes. I hope to go east some time in the early summer, along the Atlantic coast. Until further notice address me at Jacksonville, care American House."

#### Maryland.

BALTIMORE.-Lottie Fowler writes under date of Feb. 13th, from the Mansion House, in that city, that "Mrs Dr. Washington Danskin is having a decided success in her practice. She is a lady of high excellence in soclety, her medi-umship is of the first order. Her husband is a host of himself in spiritual teaching; he has a mind peculiarly adapted to the elucidation of the great spiritual truths for time and eternity; he never wearies in his labors of love in the great cause, and ultimate success must be the result of his labors. Mrs. M. J. Hollis, of Kentucky, is spending the winter here and in Washington City. She is giving scances, 1 learn, with great satisfaction to her visitors. She has stood the test of America and Europe, and her mediumship has met the most unqualified approval after the severest most unqualified approval after the severest trials. I learn she contemplates a visit to Europe during the year. Thomas Gales Forster, the distinguished lec-turer and able defender of spiritual truths, has been enlightening the good citizens of the Monu-mental City. He expects to visit Europe in the spring.

# THE OLD CLOCK.

The old clock in the corner stands, With solemn face and useless hands, No tick, nor sound, but silent, dead. No tick, nor sound, but shent, dead, An emblem fit of years long fled. Faithful and true, time honored one, Thou 'st done thy duty; nobly run Eight days at length without complaint, Or let, or hindrance, or restraint. And there thou stand'st, and when I gaze And there thou stand'st, and when I gaze Upon thy form, as in a maze, Methinks before my eyes, I see Loved ones, a happy company : Familiar faces, grave and gay, With some with whom there's many a play, And joyous, pleasant time I 've had, The thought of which now makes me sad. Where are those loved and cherished forms, Who fought life's battles, faced its storms? Does echo answer, where? 'oh where? No! Faith points upward, you 'll meet there. My mind recedes, in days of yore, A girl again 1 live once more, My dolls and playthings, playmates too, From the long past are brought to view. Oh, free and careless peaceful days, Too full of bliss to last always ! We romped and played, roamed o'er and o'er The verdant fields and pebbled shore. The verticing the stand peopled shore. Too fleeting youth 1 Alas! how soon The morning fair gives place to noon, The noon to eve, the eve to night! How swift each season takes its flight And yet 't is well: who 'd wish to stay Ever among our toys at play? Oh ! rather let our minds aspire To oblicets greater, grander, higher! To objects greater, grander, higher t Oh, very dear thou art to me, Old clock, for from my infancy I 've looked on thy familiar face, And now I give thee resting-place, Beneath my humble roof content To let you dwell; for not misspent Has been your life; for others' good Many long years you 've patient stood, And ticked, and ticked, and marked the time For age and manhood in its prime. And this the moral I can see : May I as useful, patient be!

# -[M. C. SMALL.

#### The Spirit-Birth of Susan H. Blanchard.

On Friday, Feb. 6th, the sun of this mortal existence set to rise no more for Mrs. Susan H. Blanchard, of Worces-ter, Mass., one of the best public mediums that has yet appeared to bring light to a dark and materialistic age, on of the purest and truest of that faithful band who have fallen in the track of their onerous duties, assoldiers in the new dispensation.

Mrs. Blanchard had drank deep draughts of the cup of sorrow from early youth to the last day of her tollsome life. No doubt the ministry of this stern but inevitable teacher had its share in fitting her so admirably to alleviate the sorrows of others; cortain it is that, in her public and private capacity alike, few women have succeeded in en-dearing themselves so thoroughly to a large circle of friends and admirers as the subject of this brief notice. Her gifts as a medium between the visible and invisible realms of being have been exercised for some eighteen years, but we believe it has only been during the last eight years that she could so far overcome her repugnance to the pains and pen-alties of a public career as to submit her sacred gift to the cold criticism and exigent demands of the world as a professional medium. Mrs. Blanchard was essentially a test medium, and by her remarkable powers of clairvoyance. spiritual sight, trance speaking, writing, and diagnosis of disease ever succeeded in convincing the numerous visitors who thronged around her of the presence and ministry of the angols, and the watch and ward of immortal spirit guardians. None but the recording angel of higher and more just tribunals than those of earth can ever number up the hearts this patient and faithful laborer has gladdened the darkened eyes she has brought to the light of truth and immortality, of the bleeding hearts her gentle minis-try and tones of inspiration have bound up. Weil and faithfully did she perform her Master's bldding in every phase of life and under the most trying conditions of pri vate sorrow, and public effort. None knew her but to love her, None kneed her but to praise,<sup>11</sup> During the last few, years of her career she resided with

her friend Mrs. Martha Jacobs, whose untiring zeal and energy in the cause of Spiritualism are too well known and appreciated by every Spiritualist of Worcester to need comment here. ,

In company with this attached friend, the poor medium visited a certain well-known practitionar of Power 24, X., under whose treatment it was claimed she could be cured of that fell disease to which so many of this generation have fallen a prey, namely, a cancer. Despite the efforts put forth, the disease again reappeared, and took a deep and incurable hold upon her system. For six dreadful months of pain Mrs. Blanchard remained confined to her bed, and though ministered to with all the tenderness and watchful care that loving friends could bestow, none but those who surrounded her could understand the extent of her sufferings or appreciate the angelic patience, resignation and fortitude with which she bore them. Never was there a more notable evidence of the glorious consolation that true Spiritualism can bring, both in the hour of trial and at the approach of death. The Spiritualism she taught to others, was completely demonstrated in her own noble example, and the value of her blessed faith never shone forth more gloriously than in her own person. Before the hour of mortal sunset, whose approach she fully realized, she arranged with her beloved friend Mrs. Jacobs every detail which she desired to be carried ont in her obscynles, se-lecting the songs she wished to have sung, and exacting from the writer of this notice a promise often'reiterated that she would be present to celebrate her soul's birthday into the land of rest and eternal home. In the minutest detail of the event at hand, she manifested a calm and almost child-like interest, and in all the minutle over which the beloved one thus peacefully lingered, her friend Mrs. Jacobs followed out her wishes. Summoned from Boston to fulfill the long-promised duty of heralding the pure spirit to her home of light, on Tuesday, Feb. 6th, the writer joined a large circle of sorrowing friends at her late residence, and assisted them in taking leave of the form so dear to their mortal eyes, a form those eyes might never look upon on earth again. The Universalist society granted the use of their handsome church for this interesting occasion, and their esteemed pastor, Mr. St. John, attended at the house, as well as at the public service in his own church, to assist the writer in conducting the exercises. A very large and deeply interested congregation mani fested their respect for the amiable medium by their at-tendance, and if motives of mere curiosity to witness a spiritual funeral served to swell that attendance to an un-usual extent, there is the best reason for believing that every one, without distinction of sect or creed, partook of the universal feeling of interest and sympathy that pervaded the meeting, and left the place feeling that it was good for them to have been there. Many a stranger, no doubt, heard the sublime truths of the Spiritualist's hollof for the first time-many besides there were who that day un-learned much of the scandal and prejudice that had filled their minds against the Spiritualists. The services exerted a soothing, no less than a hallowing

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Pennsylvania State Society of Spiritualists. The Eleventh Annual Meeting of this Society will be held at Lincoln Hall, Broad and Fairmonnt Avenne, Phila-deiphia, Much aist, 1877, and on Sunday, April 181, at 10 A. M. and 3 and 8 P. M. This will be the Twenty-Ninth Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia, in conjunction with us. The members of this Society and friends of the cause from all parts of the State and from other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and Alexient organization will be considered, and it, is hoped that some-thing can be done to navance the cause of Spiritualism and to bring its advecates into more harmonions relations with each other, that the power which righting belongs to the millions of Spiritualism, in this and other hands, may be so directed as not only to protect Spiritualism the threace of the real benefit of mankind every where. The meeting will be free to all, and we hope on rifends will respond to this call, either personally or by letters ad-dressed to our Secretary. "Come, let us reason together," There are thousands of Spiritualists in this great State whose influence would be much more rifectual if we knew cach other better and were properly banded together in a society, without a creed or any restriction of Individual freedom, but with a determination to ald each other and the word in the reforms of the age, all of which are more or less intimately associated with our cause. INARCE ANDER Sociated Withour cause. INARCE ANDER Sociated Prince Period Conter and the word in the reforms of the age, all of which are more or less intimately associated with our cause. INARCE ANDER Sociated Prince Period Period Nither Person the word in the reforms of the age, all of which are more or less intimately associated with our cause. Pennsylvania State Society of Spiritualists,

ISAAC REIN, Pres. 651 Race street, Philadelphia, Sec'y. [Papers friendly to the cause are requested to copy the above.]

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king david

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A REVIEW

LECTURE BY JAMES FREEMAN CLARKE,

THE RELIGIOUS PHILOSOPHY

Ralph Waldo Emerson, LIZZIE DOTEN.

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#### Minnesota.

LAKE CITY .-- W. F. Jamieson writes : "Having just perused the synopsis of Mrs. Cora M. Bland's lecture, published in your paper, which sparkles with gems of thought, in settings of the most graceful imagery, bound together with solid logic, I write this suggestion : Why should not all liberal societies in America write to Mrs. Bland (care Banner of Light) and en-gage her to deliver that lecture? Such a lecture can never wear out. The people who listen to it would return to their homes reinvigorated mor-ally and intellectually. They would feel full of the feast of its thought.

I have attended many of the Literary Bureau lectures, (admission fee 50 cents to \$1,) and will tell you how they impressed me. With a few notable exceptions, the speakers engaged by the Bureaux abound in labored efforts to say brilliant Bureaux abound in labored efforts to say brilliant nothings. It appears as if a programme were agreed upon that nothing should be said to make people *think*! It looks as if the Literary Bu-reaux consider thinking a crime, thus allying themselves with the inquisition of Bruno's time. . . I hope to see societies organized without creeds all over our land, and the brave and true sustained."

#### California.

PESCADERO.-Mrs. S. J. Finney forwards us the following, under the caption of "One of the late S. J. Finney's last notes ": "After the last organization of conscious intelligence has ascended from this earth, the evolutions of the earth will continue the same, until the last parti-cle shall have ascended and mingled with the spiritual belts surrounding our earth; and when all the spirits of the second sphere shall have as-cended to the third that belt will continue its cended to the third, that belt will continue its evolutions and pass into the third; and finally in like manner all will merge into the seventh sphere. (What is true of this planet is true of all planets in the universe.) From the seventh sphere the spirits will ascend to a series of belts surrounding our solar system, formed from the evolutions of our sun; and when all the planets and their spir-itual belts shall have merged into these great solar London as in the opposite direction.

The societies of Spiritualists are working successfully and most harmoniously here. Baltimore makes a delightful residence. The

citizens are kind and hospitable to a fault, fully appreciative of merit, and extending the sweetest courtesies to spiritual mediums of acknowledged worth. I am spending some time here, meeting with my usual success, though the ill health of friends in Boston may hasten a visit to them at an early day."

#### Massachusetts.

BALDWINSVILLE .- S. Carter writes that he is unable to perceive so much evil in the want of concentration on the part of Spiritualists as many appear to descry. He thinks the strong individuality shown among the masses who have adopted the spiritual belief, is only an evidence that people are learning more and more to think for themselves. He is of opinion that the circle and the press are doing much work now which once fell to the domain of the pulpit and the rostrum, hence, perhaps, the paucity of "meetings, But he believes everything is proceeding for the best good of all.

### "The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz : the existence of the spirit after it leaves the mortal form ; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists

The Journal of Commerce has been investigating the length of lime it takes to transmit a message over the At-lantic cable. The first signal is felt in four-tenths of a second; but the following one goes through more rapidly. As many as seventeen words have been sent over the At-lantic cable in one minute. Fifteen can easily be sent under pressure; and twelve words a minute is a good working rate. A fact not yet explained by the scientists is that the

alike.

effect on all present. Peace and good will prevailed, and the spiritual medium and Universalist minister, who.occu pied the same reading-desk, formed a not unfit emblem of the land in which the parted spirit will find neither sect, creed nor line of unkind demarcation.

A fine quartette added the charm of their sweet voices to the occasion, and when all was done the congregation slowly and respectfully departed, after receiving the thanks of the writer for the use of their church and the assistance

of their pastor. Mrs. Susan H. Blanchard was a native of Massachuseits, hitable the age of 41 years and 10 months, and leaves be-hind her a name on which the halo of affection and respect will long shine, unsolled by a single stain.

EMMA HARDINGE BRITTEN.

### Passed to Spirit-Life:

Feb. 6th, from the town of New Hampton, where she was stopping for a few days, Susan A., wife of Rufus Cass, of Ashland. N. H.

was stopping to a row days, busan A., who of Addust Cass, of Ashland, N. II. She has left a kind and affectionate husband and three daughters (the oldest only about thirteen years of age), and a circle of friends to mourn her departure. She bore her great suffering with patience and resignation, being sustained by the presence of loved ones that had passed on before. A short time before leaving the form she gave a mother's counsel to her children, and gave directions for preparing the body for burial, being perfectly conscious of the change about to take place. The funeral services were held in Ashland, 0th inst., Mrs. A. P. Brown, of St. Johnsbury, Vt., officiating. A large whom were unary of the most intelligent and influential whom were unary of the most intelligent and influential philosophy of Spiritualism listened with respectful and philosophy of Spiritualism listened with respectful and philosophy of the proid and were vocalized through the organs of the speaker. D. K. S.

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

#### BY A. E. NEWTON.

In the Editor's Appeal he says: "I may have some nuwelcome truths to tell-some distasteful advice to give-and possibly may awaken in some minds painful thoughts of the past. Quartel with me if you will-dispute me if you can-but listen ! STRIKE, 4007 HEAR !" Paper covers, 48 pp., 25 cents; flexible covers, 50 cents; postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

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# INNER MYSTERY. AN INSPIRATIONAL POEM. BY LIZZIE DOTEN.

This Poem was delivered by Miss Doten at a Festival commemorative of the twenticth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31, 1868.

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anarch 31, 1868. Price 35 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. Montgomery Place, corner of Province street (lower foor), Hoston, Mass.

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# Banner of Light. BOSTON, SATURDAY, FEBRUARY 24, 1877. PUBLICATION OFFICE AND BOOKSTORE.

So. 9 Montgomery Place, corner of Province street (Lower Floor).

GENTS FOR THE BANNER IN NEW YORK

THE AMERICAN NEWS COMPANY, 10 NASSAUST. COLBY & RICH. FUBLISHERS AND PROPRIETORS

+"LUTHER COLBY......, FDITOR, ISAAC B. RICH....., BUSINESS MANAGER,

acters and communications appertaining to the al Department of this paper should be addressed to a Conry; and all BUSINESS LETTERS to DAAG BUTHER COLBY; and All BUSINESS LETTERS to ISAAC B. RUH, RANNER OF LIGHT PUBLISHING HOUSE, BOS-TON, MASS.

Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and falsehood; but a truth for the establishment of which they appeal to experimental facts, capable of repeated verificathen, " $\lambda A$  fact," says Carlyle, "is a divine needation and he who acts contrary to it sins against God," "A truths continu one another when read aright. It is to truth, through facts, truth free from all controverted dogmas, that Spiritualists aspire .- Desmond Fitzgerald.

#### **Problems** Propounded in Advance of Publication.

Since we printed Bro. Davis's announcement of his preparation of the second volume, or Sequel, to "The Stellar Key," both he and we have received very congratulatory letters, many of them proposing questions to be answered and is going by as fast as it can, and the age of sight -settled by the author in the course of his series ( of chapters, the commencement of which will within a few weeks appear in the columns of the Banner. Mr. Davis desires us to say that most of the questions put to him in advance by correspondents are fully answered in the forthcoming chapters. But it is his particular desire and request that correspondents will suspend their wish to interrogate until after we have printed the entire series, and in accordance with this request isfactory to find all the trouble taken in this case he hopes no one will feel neglected if letters of this nature are not acknowledged.

The London Press on Slade.

Now that Dr. Slade has, to use their own expression, "escaped like a bird out of the suare of the fowler," it is of interest to note the tone of remark on this celebrated and most singular case by the press of the British metropolis. The London Times and Telegraph, which are the creditable to the administration of our law." most powerful of all the English journals, devote an editorial column each to a review of the ualism will defy the might of the very press that the fact of spirit recognition is denied for no betmatter, in addition to the space given the reports molds the ordinary opinions of a nation. It of the trial as it progressed. Perhaps the Telegraph makes the more succinct and clear state- all hostility seem blind. We have thus carefully ment of the case. It says that Dr. Slade has not | recited the true grounds of the decision, on apbeen discharged on the merits of his defence, and the real question at issue remains absolutely undecided. What the Police Magistrate, Flowers, did decide was, it says, that he had used "subtle crafts, means, and devices, by palmistry and otherwise, to deceive and impose on certain of Her Majesty's subjects," for which he convicted the prisoner and sentenced him to three months' hard labor. "The prisoner," adds the same journal, "appealed, and his appeal has now been sustained. not on the ground that the evidence on which Mr. Flowers convicted him was inadequate, but for the essentially unsatisfactory reason that the certificate of his conviction contained a clerical, but at the same time a fatal, error. The Telegraph ascribes this fatal error to an oversight, either by the magistrate, or his clerk, or the law officers of the Crown, and observes that it is hardly likely to occur again. The Times specifies, that "the Conviction, in reciting the statute under which it was drawn, omitted the words "by palmistry or otherwise," and Serjeant Ballantine at once objected that by this omission it was wholly invalidated," The omitted words must be taken in the statute to qualify the proceding words, "subtle craft, means, or device." The Times further observes that "this section of the statute deals, in fact, with a particular class of offences, and the omission of the three words in question deprived it of its essential force." - It says also that such an omisson would once have been fatal to the prosecution, but it is now open to a Court, upon due application by the prosecution, to amend an indictment. "Strange to say," adds the Times, "it appeared that the omission had, in this case, been deliberate. The counsel for the prosecution very frankly admitted, in effect, that he wished to avoid the question whether Dr. Slade's assumed offence was akin to "palmistry or otherwise." Had he inserted the words, he apprehended a contention that the offence was not "patmistry"; and had he relied on the words "or otherwise," he expected the reply that the offence " was not clearly set forth." So that it was the fault of the prosecution, it

not suspect for a moment, however, that the same invisibles at whom they mock with such a stolid self-complacency, may have so planned the mode of the intended victim's escape for the very purpose, and a double one, of outwitting a bigoted and intolerant prosecution, and of delivering an exponent of great and immortal truths.

The Times remarks that it would seem obvious, as Mr. Flowers admitted, that the applicability of the statute turned upon the question whether Spiritualist tricks, such as those of Slade, could be held akin to palmistry and fortune-telling." The counsel for the prosecution, it adds, seem to have felt very doubtful " whether Mr. Flowers's opinion on this point could be upheld, and they endeavored to evade it." The spectfully decline all business operations looking conclusion of the Times is, that "it is certainly proper that the evasion should have been defeated; but it is none the less extremely unsatisfactory that an important prosecution should be thus defented by a technical error." Doubtless that leading British journal feels as bad as it can about it. But we are going to make it, if possible, feel still worse by telling it to review its own explanation of Mr. Slade's escape, and there discover that the prosecution virtually confessed beforehand that it could not convict him under the statute. That is precisely what it all amounts testimony as a basis, however, the main point of to. The case was bound to fall through any way.

Prof. Lankester had taken a larger contract than he could fulfill. And for this superserviceable zeal "in de- nicate with mortals, while the Spiritualists hold fence," as the Times says, "of the dupes of Spir- ; to a distinct individuality among spirits, strongitualists," it proceeds to administer some broad | er by far than it was when they were invested thwacks upon the backs of the British public. It is really entertaining to observe the supreme assumption of this always assuming journal. It it may be an insuperable one, considered in announces, in its Jupiter Tonans style, that another. Prof. Parsons, who is esteemed as au-"people who are capable of believing that the spirits of their deceased relatives, for whom they may be supposed to entertain some kind of respect, are capable of writing such nonsense as is usually produced at these séances, are beyond the protection of any legislation." So--so, thou bloody thunderer! . These lightnings of thine strike nobody, and are therefore harmless!

Wherefore collect the great British public within this idle fulmination, and, like the brutal Roman Emperor who wished the people had but one neck, seek to strike them dead by a single blow? No one is going to be frightened in that way. It is not so easy to persuade ordinary people that they cannot tell better than others can tell for them when they are conversing with their invisible relatives and friends. Neither the London Times nor any other journal on earth, whatever its prestige or power, keeps the mysterious key that unlocks the recesses of the human consciousness. No doubt a great many such are ambitious to do it, and would be very glad to hold the responsible position ; but the age of authority and insight is superseding it.

It is 'so amusing to witness the bafiled 'Times's descent from its high horse of universal censure to the scolding-seat of an old woman. We can almost see the ample frills of its high-crowned cap shake in harmony with the rattle of its spectacles, as it querulously finishes by saying that 'not much, perhaps, would have been gained by the conviction of Slade. But, after all the endeavors made of late years to free prosecutions from technical difficulties, it is extremely unsatthrown away at the last by a technicality." In other words, it bemoans the insufficiency of the | states that it holds the other life to be but a constatute, and the prosecutor's inability to wrest it in such a way as to punish with imprisonment a spiritual medium. To such a depth has descend-ed the once great and mighty London Times. We should only expect it to add, that "the fault in this case may not be in the law; we do not presume to decide ; but that the case should have broken down on such grounds is certainly dis-

It is the scorpion biting the file again. Spiritworks with a power and prescience which makes peal, on this celebrated trial, because it forms a very distinct landmark in the progress of Spiritualism abroad. The escape or the imprisonment of Dr. Slade avails nothing either for or against the truth of it. That rests on no accidents. It is destined to illuminate the earth with its increasing glory, and bathe it in a fresh flood of belief and consolation. It will permeate all religions and all philosophies, proving what is good and dismissing what is evil or needless. That it should be opposed by the very ones whom it promises to benefit, does but show how profound is the need of human emancipation from the bonds of a bigotry that cannot offer in return

fully under the good or evil, according to our character.'

We will continue a little further with the quotation, for reasons which will make themselves obvious : " As we shun evil and live according to the commandments, we come more fully under the power of the angels who can protect us from danger and lead us to good. Some persons are more easily impressed by their influence than others, and there may be times when we come more fully under their power than at others; but the angels and good spirits always do the best they can for us. We are always in their presence, and as men advance in spiritual life they will be led more entirely by the Lord by means of his Word and the messengers he sends to us." The New Church, therefore, believes in angelic presence, good and bad, just as Spiritualists do. It credits earthly proceedings to their constant inspiration. It gives to every person freedom to be influenced and guided by good spirits, or misled and deceived to their misery by evil spirits. And it holds that angels and good spirits are all the time doing the best they can for us.

In fact there are many points, if not the most of them, in which the Swedenborgians and Spiritualists hold a similar belief. Taking the above difference is this, that the Swedenborgians believe in bands or bodies of spirits that do not seek to establish their identity when they commuwith blood and flesh. This difference may be but a trifling one, considered in one view, and thoritative as any other commentator on the New Church doctrines, in speaking of what he prefers to call "Spiritism," objects to it that, while it is doing a notably good work in discrowning ecclesiasticism and Old Theology, it projects the realities of earth into the spirit-sphere. He objects, in short, that spirits in the flesh are only the self-same spirits out of the flesh after the event called death, possessing the same natures and proclivities as when inhabiting the earth.

"Spiritism," says Prof. Parsons, meaning Spiritualism, "does nothing more than extend this life beyond the grave. If its theories, or its dreams, are realized, the other life is but a continuation of this. So far is it from opposing naturalism, that it gives to the merest, lowest and grossest naturalism an element of perpetuity and this is its highest idea of immortality. Now he is forced to bring a charge like that in order to evade the logic which spirit recognition by mortals establishes as the result of spirit-communion at all. Individualism in this intercourse with spirits is scouted, while the intercourse itself is held as the basis of a new religious belief. But did not Swedenborg himself, the founder of this faith one hundred years ago, declare his personal recognition of spirits, high and low, good and bad, with whom he spoke on untold occasions? It looks as if the disciples were inclined to be wiser than the master.

Prof. Parsons continues by saying that the tendency of the age to naturalism is what, above all other things, needs correction, and he professes to believe that it will be soonest done by the doctrines of the New Church. It may be so; but he totally misapprehends, or else misrepresents, the philosophy of Spiritualism, when he tinuation of this, as if on the same plane and under similar conditions." It cannot be necessary to refute such an assertion as that. Spiritualism strives, not to pull the other world down to this. but to lift this one up to that so far as it can be done by linking the two together in a closer and more practical union than the mind of man ever before conceived of. Parsons charges the contrary, which is his way of establishing a difference between the two systems or theories. And j ter reason whatever,

goes on, if so disposed." "We see," says the spirit, "the spiritual counterpart of your garments saturated with the magnetism of your thoughts, and that alters their spiritual appearance, so that they cannot long remain just as they were when first put on."

"Thus you see," adds the communicating spirit-since the thoughts of the mind tinge the magnetism which the body throws out-"how advisable it is to keep your thoughts pure, and the same obligation lies upon us also, in order that you may not be the means of doing injury to others. On the other hand, it is equally true that a man may unconsciously do a considerable amount of good in the world by simply living a good life, and thus influencing others, not so much by his example as by his personal magnetic sphere, which is beneficial to the morally diseased with whom he comes in contact." An equal amount of good may be done by a man who leads a pure life in the midst of the impure, as by one who gives thousands away in charity. The one gives spiritual benefits, the other bestows temporal advantages. We know many men who live pure lives, and mix with their fellow-men quietly and unostentatiously, and who are doing good to the latter in many ways that they do not see or appreciate at present, but which by and by will be made clear to them." We could multiply extracts almost interminably, and all would go to show the practical character of this timely little book on a subject that is too generally treated as an unapproachable mystery.

#### Testimony from California.

We are glad to note evidences from independent sources of the spread of the Spiritual Phiosophy and the vitalizing truths it embodies. In a recent issue of the Index, published at Santa Barbara, California, there is an article full of encouragement relative to the growth of Spiritualism on the Pacific coast. The Index bluntly says that "Spiritualism cannot be judged by its bummers any more than we could judge of the morale of an army by the same tokens.

"Spiritualism," remarks the Index, "is the subject to be investigated, not Spiritualists. If we judge of Christianity by its professors, we must form a low opinion of it; and yet, that is how Spiritualism is judged by the majority. Spiritualism means-not table tipping and piano-moving, playing on guitars, ringing bells, and writing on slates, not the production of spirit-hands, or flowers, or wax-molds, or even levitation or the setting aside the laws of gravitation; all these are mere incidents, and affect the real question as little as the quaint dress of the Friends does the truths of Christianity." This is exceedingly well put, in one sense, though it does not go deep enough in respect to the significance of these outward manifestations and phenomena. But so far as limiting the judgment of the thing signified by the sign is concerned, the statement is a comprehensive and thoroughly truthful one. "Whether the manifestations," continues the Index, "are humbug or reality, no more affects the real merits of Spiritualism than the miracles of Christ did the doctrines he taught."

And it proceeds to remark that it is not a plant of but a few years' growth, but that it is older than Christianity, or Judaism, or Brahminism : that the Egyptians practiced it in the days of the Pharaohs, the Phœnicians and Chaldeans studied its mysteries, the Persians were learned in its philosophy long before the days of Zoroaster, the Chinese held it as a religion before Confucius was born, the Greek mythology was based upon it, and the religions of the early inhabitants of Palestine were largely made up of Spiritualism. That it has long been, in one form and another, the real religion of the world, the Index thinks cannot be gainsayed; the only question of vital importance is, whether it is conducive to the best interests of humanity or not, whether its practice leads nearer to or further away from the truth. Traces of its universal existence are to be found in the recorded or traditional life of every old nation. The great mass of what are called superstitions date back to it-the common belief in ghosts and hobgoblins, in genii and fairies, witches, magic, black art, and the like, so inherent in human nature, and which retain such a tenacious hold'in every country, all have their origin, says the Index, in Spiritualism. Then it comes down to the plain, practical sense of the whole matter. "If it is possible to commune," it reasons, " with departed spirits, or with spirits belonging to other spheres, it cannot hurt the churches to know it, but the knowledge may qualify the ministers to give such advice to their flocks on the subject as shall save them from going astray." With a further appeal to all persons to investigate the truth of spirit-communications for themselves, this liberal and independent journal on the Pacific Coast ends its commentaries on the subject.

plead again to a charge substantially the same as which he has already been acquitted.

This view meets general acceptance here The argument against it is that it will practically surrender a good deal that our opponents want; and that they will, if it is adopted, practically have succeeded in driving Slade away, as they so earnestly wish. And we do not yet know that these fresh summonses are not mere brutum ful

"2. We may, if his health permits, bring Slade back to face this new ordeal. We should say, with overwhelming force, "This man was beyond your jurisdiction, on his way to Russia, but he has voluntarily come back to face his accusers and clear away every slur from his good name. He courts the fullest inquiry. He has nothing to hide, and of his own free will he stands here.' I believe the moral effect of this would be tremendous. We Englishmen admire pluck, and we should cheer such conduct to the echo. But to to it we must be *sure* that we should win; that Slade could stand it; that we should have a fair trial-all doubtful points. When Mr. Munton re-turns from Boulogne with the result of his inter-view, I will write you again. I am indignant, and blush for my country."

We doubt very much the policy of inducing Mr. Slade to return to England, because, even if the testimony in behalf of genuine phenomena were admitted by the judge, it would make no impression in the present state of the public mind, and would be sneered away by a few coarse jests and contemptuous gestures on the part of the prosecuting counsel. Mr. Slade's best course is to recover his health, if possible, and then fulfill his engagement in St. Petersburg. We hope to hear that this is what he has decided to do.

#### Medical Bigotry in Massachusetts.

The would-be conservators of human health in this Commonwealth are making great strides toward the inauguration of a policy which will result, if not checked, in the practical banishment from the State of all but those physicians who wear the badge of the regular medical faculty upon their backs. Magnetic healers, trance physicians, clairvoyants, eclectics, liberals in medicine of whatever type, should look to their safety, and endeavor by counter petitions, etc., to defeat the selfish project.

With the city government of Boston forcing the Mayor into the august presence of the Legislature, armed with a petition for the "regulating" of medical practice within the corporate limits, we have now the new spectacle of petitions placed in the stores of the apothecaries praying that the law-makers of the Bay State will pass an act remanding the treatment of disease back to the hands of the old-fashioned drug doctors. The homeopaths take great comfort, apparently, from the fact that the step does not point toward their direction, but they will do well to remember that if they assist the regulars in muzzling freedom in curative matters now, their turn will come next. This movement is pitilessly retrogressive in its character, and the now delighted followers of Hahnneman may find themselves the victims of persecution from their present auxiliaries before they are aware.

It is useless for the medical bigots to say that the spiritual school of healing, at any rate whether by laying on of hands, or by remedies prescribed-has not won surprising victories in this State, all the more wonderful because, in most cases, it is only after the M. D.s have given them up as doomed to die, that the majority of the patients have called in a spiritual physician. It looks as though the regulars wished to insure by law the death of all persons who cannot be cured according to their system.

Are the people of Massachusetts ready to yield their individual right to employ any person or any mode of practice which in their judgment indicates the best results, into the band of a rigid and unbending medical monopoly? Nous verrons.

A late London letter to the Boston Daily Advertiser touches up the released Dr. Slade, and chuckles at the thought that he, and with him Spiritualism, is to be put beyond the pale of recognition by law. In the same way the Amerchuckling at the thought o ing the field to themselves by laws that shall fine and imprison healing mediums. Let us remind these premature cacklers that they only serve to proclaim the fact that Spiritualism is troubling them exceedingly. Nothing proves it more clearly than the fact that they are running to the Legislatures for protection. The Advertiser correspondent is good enough to tell us all how Spiritualism affects his "mind." "To my mind," he says, "Spiritualism is a sort of standard whereby to prove how little advance intelligent people have made on the intellectual stage of Cotton Mather." After that announcement, his "mind" no doubt feels better. He is satisfied that people all around him "are longing to believe in something," and we hardly wonder at it when we reflect that he is present. "My own belief in the potency of spirits," adds this bottleimp, "is limited to that form of spirits which can be swallowed." And our belief in the "potency" of his views is limited to that form of views which is poured out as a liquid from a decanter. "There are hosts of believers in London," says he, "I am well acquainted with many of them; and I know that their belief is due to their incapacity for weighing evidence." This odd juryman of the Advertiser having confessed in advance what his capacity is, in defining his belief in "spirits," we think his judgment concerning the qualification of the believers in London to weigh evidence will hardly receive a very widespread endorsement.

#### Swedenborgian Spirits.

the consolations of a consistent faith.

If we completely comprehend the doctrine of Swedenborg on the subject of spirit-communications, as that doctrine is set forth and illustrated by the avowed exponents of the New Church faith, it conveys the idea that spirits have free access to mortals, but only in a general and indefinite, and not in an individual way. Now to strip an invisible of his identity is equivalent to the destruction of his existence; for if a spirit seeks to impress itself upon the sensitives of a human mind, its recognition as a spirit would seem to be the prime condition of putting any faith in it. But that we may not appear to represent the Swedenborgians, we prefer to cite the testimony of its leading journal, the New Jerusalem Messenger, of New York. That paper has been recently discussing certain alleged premonitions of disaster, particularly the horror at Ashtabula Bridge, and gives two instances of such premonition that are singularly impressive, especially as they proceeded from one and the same person.

Then it adds in comment, "these premonitions are fully explained in the doctrines of the New Church. They are caused by spirits who are always present with man, and are constantly exerting an influence upon him. This influence is generally inappreciable. It does not take away man's freedom, as in the case of Mr. Freese, who bo that it was the fault of the prosecution, it mans is recercom, as in the case of arr. Freese, who out is as much required in the printword, that this fatal or providential care, as the one is an exact counterpart of the ore is an exact counterpart of the ore

#### Life Beyond the Grave.

The future life, as described in detail by a spirit, through a writing medium, has been cast in a little volume and published in London by E. W. Allen. It makes fresh and very impressive reading. There is so much in it that a person feels ought to be true, that its recital by a disembodied spirit, with all the necessary circumstance, is sufficient to bring conviction. The medium began the development of his gift by means of the planchette, and in time became well convinced that Spiritualism is based upon facts. Ilis process of development is interesting to all readers. The communicating spirits, in a preface to the little book, disclaim for the writer the entire responsibility for the messages, stating that they used him simply to convey to the world some information on topics that are of vast importance to mankind, and of which people on earth cannot acquire any knowledge through the ordinary channels.

They premise, by way of caution, that there are many men in the spirit-world who do not understand the conditions by which they are surrounded, and the laws which govern their own state. A glance at the unusually full and minute list of-contents is enough to persuade anybody of the profound and varied interest which their perusal will excite. It is a perfect treasury, in a small compass, of the facts about life beyond the grave with which every one is naturally eager to become familiar. Let us name some of the suggestive topics that thread their way through this little book : The human body and its material surroundings, as seen by spirits; why spirits return to earth; danger from false spirits; relation of the physical to the spiritual body; the clothing of spirits; the spirits in our houses and streets; death described; effect of bodily disease on the spirit; spirit clothes; the effect of our thoughts upon others; the form of the spirit body; first impression after death; man leads two lives in two worlds at once; wealth a hindrance to future happiness.

And now let us illustrate with a few extracts. Says the communicating spirit, "You do not understand why the spirit requires clothing at all, but it is as much required in the spirit-world,

#### An English Spiritualist on the Slade Case.

Mr. Slade's health, at the time of the dismissal of the suit against him in London (Jan. 29th) was so wretched that his friends recommended his instant departure for the Continent; and by medical advice he went to Boulogne. The indefatigable Lankester had caused new summonses to be served against him and Mr. Simmons; but the two gentlemen were not at home at the time, and the service was not accepted on their behalf The summonses were returnable for Feb. 8th. Failing in his second aggressive attempt, Mr. Lewis (Lankester's counsel) induced the Court of Queen's Bench to address an inquiry (Feb. 14th) to the Board of Magistrates, asking why, after the indictment was quashed, they did not try the case on its merits. We have not yet learned what came of this inquiry. We are now left in uncertainty as to what will be recommended by the English Spiritualists managing the Slade case. The letter of M. A. (Oxon.) gives all the light we have upon the subject. A friend writes :

We have upon the subject. A friend writes: "Our course in withdrawing Slade was gov-erned a good deal by his state of health. His nervous system has been completely upset, and his three doctors would not answer for his life if he remained in London. So we got him away. He is no better yet, (Feb. 1) and his doctors are of opinion that it will require some months be-fore he will recover. fore he will recover. "There are two courses, each open to objec-

#### The Spiritualist Meetings

Thus far carried on at Parker Fraternity Hall, under management of Robert Cooper, have now reached a condition requiring immediate action in their behalf, or an abrupt ending of the course. It is greatly to be deplored that this worthy enterprise finds itself so unfortunately circumstanced ; we have done what we could to help it to success, and if the doors of that hall are now closed, the act will be the legitimate result of the lukewarmness displayed in this regard by the professed friends of the cause. Any person who desires to aid in bearing the pecuniary burden of, or who wishes information concerning the course, can address Robert Cooper, 39 Devonshire street, Boston.

#### BANNER OF LIGHT.

# Conference at Parker Fraternity Hall.

"The Revival, from the standpoint of Spiritualism" was the subject of discussion on Sunday afternoon at this hall. The subject was introduced by Robert Cooper, who commenced by saying that he thought it desirable that the opinion of spiritualists should be expressed upon the revival as presented by Messrs. Moody and Sankey. He then gave a short resume of religious belief. tracing its various phases from Catholicism. through its successive stages, to Unitarianism, the most advanced of Christian sects, with a view to show the progressive character of religion. Mr. Moody, in advocating the theology of Calvin that was prevalent a few years ago, was taking a retrograde step, and consequently his teachings were not in harmony with the times. The speaker said he did not undervalue any good that might result from Mr. Moody's efforts, but he considered the incidental reformation of a few drunkards and checking a certain amount of vice a poor equivalent for teaching such doctrines. The teachings of Spiritualism were then contrasted with those of theology, and, while the latter were opposed to reason and ill-calculated to benefit the world, Spiritualism recommended itself to the judgment and possessed within itself the power to redeem mankind. Indeed, it seemed to be the mission of Modern Spiritualism to do away with the false theologism of the past. The only good that he could see as likely to result from the revival movement was exciting inquiry on religious matters, and the opportunity should be taken to let in a little light from the spiritual plane, and this could be done by distributing pungent and pithy tracts outside the Tabernacle. In this way great good might be accomplished.

Prof. A. E. Carpenter followed, and spoke at some length, making a very effective and forcible speech. He said that it afforded him pleasure to take part in the present meeting. As yet the Rev. Mr. Savage was the only man who had stood up to try to stem the wave of superstition with which it was sought to deluge the people, and it was greatly to his credit that he had taken the position he had done. It required considerable courage to confront popular opinion even in these days. He was glad that Spiritualists were about to take sides with Mr. Savage. For his part he considered that the efforts of Mr. Moody could not be attended with any lasting result, as they were for the most part psychological in their nature. He could produce the same results himself. He did not believe the spirit of God had anything to do with the work; it was entirely the spirit of Mr. Moody. If drunkards were reformed through Mr. Moody's ministration it was a good thing, but they could be reformed better in other ways.

Dr. Wellington of New York, and Mr. Edson, next spoke. These gentlemen did not endorse Mr. Moody's dogmatic teachings, but thought it better not to interfere with him, as his object was to effect some good, and there was no doubt about his sincerity and earnestness of purpose,

Prof. Wright, in a few well-chosen words, said that because Mr. Moody was an earnest man, it did not follow he was doing good. Zeal, when misdirected, was capable of great mischief. The perpetrators of the Huguenot massacre and the Spanish Inquisitionists were earnest, and thought they were doing God service.

The speakers were all attentively listened to, and considerable satisfaction seemed to be felt in what was advanced. The audience was not so large as could have been desired, but this was doubtless due to an admission fee being charged, which through the lack of support is found necessary to be recorted to in order to contin these meetings.

RATIONAL SPIRITUALISM is the title of a timely little pocket pamphlet, by Prof. Brittan, containing his conceptions of the general views and opinions of the American Spiritualists on morals, theology and religion, together with observations | claimed that she has never been to school a day, on the problem of organization. It may be had | but can write plainly when a pencil is placed in at the Banner of Light Bookstore. What are her hand." "Numerous other freaks which it is morals, theology and religion, all persons will be interested to know; and in this little treatise they will find them set forth clearly and intelligently, and in full response to the earnest popular inquiry. The beliefs of Spiritualists are plainly recited in relation to God, man, and the future. The intimate relations of the visible and invisible worlds are fairly stated. The doctrine of inspiration is explained and defined, and in a very thorough manner, so as to clear away from its face those clouds of mystery behind which superstition hides. The revelations of the Jewish Scriptures, Jesus of Nazareth, Ecclesiastical Authority, Capital Punishment and Spiritual Intercourse, are each in turn discussed, and the views of advanced Rational Spiritualism concerning them are laid down with an impressive clearness that will abide in the mind. The Problem of Organization for Spiritualists constitutes the theme for the discussions of the latter half of this suggestive and enriching little pamphlet, the dialogue being sustained between an inquirer and one whose views are pretty nearly formed and fixed. The topics treated in this discussion are-Spiritualism the great liberator; its indi- ing tribute to the memory of one who has acvidualizing power; union on a higher plane; the universal law of organization ; illustrations from | that are gone. nature; the principle in our institutions; smashing idols and running after jugglers; the earnest man's motto is Work; the sluggard's plea is Wait; a nebulous Spiritualism in the head; its slow movement toward the pocket; organized action in governments and in all great business enterprises; a lash is the slave's incentive; and, the great eclectic religion. It is quite needless to say that every one of these numerous topics is treated with consummate ability and skill by the gifted author of this compact treatise on Rational Spiritualism.

The Slade Fund. We notified our readers of the closing of the Defence-Fund account (as far as we were concerned) in our issue of Feb. 17th, and stated that all sums then received had been forwarded to England, and that moneys arriving at this office in behalf of that fund after that date would be returned to the sender. While our paper, freighted with this announcement, was reaching its destination, the subjoined amounts came to hand, making the Fund account read as follows : Amount previously acknowledged, \$2,224,35

Amount previously acknowledged, \$2,224,35 Mrs. A. F. Halferty, Concordia, Kan., 2,00 E. M. Wallace, San Bernardino, Cal., 1,00 N. B. Hale, """""20 E. S. Byers, Grand Island, Cal., 3,00 Z. B. Tinkum, Bridgeport, Cal., 2,00

#### Matters in Baltimore.

A communication from Wash. A. Danskin, under a recent date, informs us that Baldwin's recent raid on that city was a total failure, and "his losses must have been heavy." Mr. Danskin further writes :

"Mrs. Hollis is going from here to St. Louis, and from thence to Paris. She has made many friends in Baltimore, and we regret to lose her services as a medium. Mrs. Hyzer will lecture for our congregation for a time, and I trust when business revives, as it surely must, that the movement will gain new life and develop larger pro portions.'

### Our Public Free Circles.

For the accommodation of those who cannot attend the Banner of Light Public Free Circle Meetings on week days, we propose to hold one on Sunday afternoon, Murch 4th.

I Just before sailing from San Francisco, on his second "round the world" voyage, Dr. J. M. Peebles wrote as follows to the editor of the Religio-Philosophical Journal, Chicago, relative to the new plan of organization originally published in that paper, and copied into our issue for Dec. 30th, 1876:

"I am pleased with the decided stand you have taken in favor of organization. It is ex-cellent as far as it goes. Of course, I should have added to the motio, belief or rather a knowledge of the present ministry of spirits; belief in the eternal progression of all souls, and several prin-ciples generally recognized in the spiritual phi-losophy. Minds, like clocks, necessarily differ, and it is well they should."

The London Daily Telegraph of Feb. 3d devotes over a column to the hearing in the Exchequer Division of the appeal of Dr. Monck before Barons Cleasby and Pollock. The sole question raised for the opinion of the Court by the special case stated by the justices was whether the conviction of the appellant under the Vagrant Act (5 Geo. IV., c. 83) was good in point of law.

Mr. Matthews, Q. C., and Mr. Lockwood were counsel for the appellant ; Mr. Poland represented the respondent, Chief Constable Helton.

The hearing concluded, the justices reserved decision till a future date.

Another case of almost instantaneous cure-by prayer, so the church calls it, with what ground in reason of course Spiritualists will decide for themselves-has occurred, this time in Woburn, Mass., being vouched for by Rev. II. S. Kelsey, an Orthodox clergyman, who says: 'Retiring, on the night of the 30th of September, more feeble than ever, she [the subject of the cure] came forth in the morning without a remnant of the pain which had filled a decade of years with agony. I was fully acquainted at the time with the circumstances of her recovery."

The Weekly Review-Madison, Neb .- of a recent date states that considerable excitement has been created in Seward, by the development as a medium of a child six years of age, through whom strong evidences of the clairvoyant faculty have been given. The editor also says "it is

Movements of Lecturers and Medinus. J. Madison Allen has returned to Massachusetts and may be addressed at Matfield, Plymouth Co., till further notice. He lectured in Cleveland, O., Feb. 4th and 11th (reëngagement). His itinerancy during the past twelve months has embraced all the Southern States save Florida, the Indian Territory, and portions of the West. In addition to his usual trance lectures he will narrate his interesting experiences among the Indian tribes and elsewhere, with facts, views and conclusions with regard to civilization in general-

as it has been, as it is, and as it should be. Address as above, box 26.

Loring Moody spoke at Paine hall, Boston, Sunday afternoon, Feb. 18th, on "Heredity and Raco Improvement," during which discourse he sought to deal with those tendencies which if cultivated would result in bringing the human race upward in the scale of progressive development, He will speak at the same place, at 3 o'clock P. M., next Sunday, giving further attention on that occasion to this important topic.

Mrs. A. L. Bennett, of Fernandina, Fia., wishes the present address of Mrs. Aurilla Reed. Mrs. Jennie Potter, trance, test and business medium, has removed to 136 Castle Street, Bos ton. Mass.

Mrs. M. W. Leslie, 18 Warrenton street, Boston, trance lecturer, is ready to receive calls to speak wherever her services are required.

J. L. York will speak in Santa Barbara and Los Angeles, Cal., during February and March. Mrs. Cora L. V. Richmond's lecture on "Freemasonry and other kindred Orders ; chiefly the rise and progress of Freemasonry as analyzed by Spiritualism," delivered at Grow's Hall, Chicago, on Sunday evening, Feb. 11th, was listened to by a large audience and produced a profound im pression.

Dr. H. P. Fairfield has just returned from a lecturing tour in the western part of Massachusetts, and would like to make engagements to speak, through March and April. He will speak for the Olive Branch Society in East Swahzey, N. H., the 24th and 25th of February. Address him at Greenwich Village, Mass.

eThomas Gales Forster will visit Chicago soon. Prof. William Denton lectured twice at Harwichport, Mass., Sunday, 18th, and on Saturday evening (17th) spoke at Dennisport. He is giving a course on geology at Brockton on Tuesdays of each week, and is lecturing at Natick on every Monday and Friday evening. He is to speak twice next Sunday at Stoneham on "The Scientific Evidences of Man's Future Existence."

Miss Lottle Fowler is at present located at 46 Beach street, Boston, Mass.

Dr. L. A. Edminster can be found at No. 86 Dover street, Boston, Mass.

Prof. M. Milleson will speak at Eagle Hall, Boston, on Sunday afternoon and evening, Feb. 25th; he began a course of lectures on spiritart at the parlors of Mrs. Floyd, No. 8 Pembroke street, this city, on the night of the 22d inst., and will deliver the others on the evenings of March 1st and 8th.

Mrs.' Dr. Clara A. Field, of 28 West street, Boston, lectured at Eagle Hall, Sunday evening, Feb. 18th. She would be pleased to answer the call of any society desiring her services as a speaker. Address her as above.

#### Spiritualist Meetings in Boston.

ROCHESTER HALL. - Children's Progressive Lyceum No.1 holds its sessions every Subday morning at this hall, 730 Washington street, commening at 10% o'clock. The public cordially luvited. J. B. Hatch, Comfuctor, NEW EIA HALL, *Hotel Godman*, 171 Tremont street, --Readings from Art Magie and discussions on Spiritual Sci-ence, are participated in on each sunday evening at this hall, under direction of Mrs. Emma Hardingo Britten.

. Es GLE HALL, 010 Washington street, corner of Esser, tional speaking at 2% and 72 r. M. Good moduling and speakers always present.

Speakers in ways present. NASSAU HALL.—The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10½ A. M. Moses Hull speaks at 2½ and 7½. TEMPLARS' 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 Fri-day evening, commencing at 75 o'clock. Many prominent mediums have voluniteered their services. Admission 22 cents. Mrs. John Woods, President; Miss M. L. Barrett,

# **RATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-NERTION, AND INTERNETION, - Forty cents per line, NERCIAL NOTICES, - Forty cents per line, BUNINESN CARDS, - Thirty cents per line,

Agate, each insertion. Payments in all cases in advance.

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

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

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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

#### GUARANTEES EVERY CASE OF PILES. ·Ja.13.9w\*

From Hon. W. H. Jones, of West Dover, Vt. "I have been troubled from my boyhood with chronic or hereditary lung complaint. Some years since, early in the winter, I took cold, which as usual settled into a severe cough, which continued to increase as the season advanced, although I made use of all the cough remedies I had knowl edge of. My family physician also prescribed for me, but I experienced no relief. During all this time I was gradually running down, losing flesh and strength, until my friends as well as myself became very much alarmed, thinking I should waste away in consumption. While in Boston, during the spring following, I was induced to try WISTAR'S BALSAM OF WILD CHERRY. After one day's trial I was sensible that it was relieving me; in ten days my cough had entirely ceased and I was soon restored to health and strength I have ever since kept the BALSAM in my house, and whenever any member of my family has a cough or cold, it is immediately resorted to. No family should be without it."

50 cents and \$1 a bottle. Sold by all druggists.

For an Irritated Throat, Cough, or Cold, " Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justiy acquired.

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

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is character and a matter, D.R. J. E. BRIGGS, is character with the second state of the s

J. V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 361 Sixthav., New York. Terms, 3 and four 3-cent stamps. REGISTER YOUR LETTERS.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establish-

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AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Inself street, Melburne, Australia, has for sale all the works on Aptrication. *GIBERAL AND REFORM* WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

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

MISS LOTTIE FOWLER. Title world-renowned Spiritoat Medium, has returned from Europe. 46 Beach street, Boston, Mass, Hours 11 to 7. 4w-Feb. 21.

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MRS. JENNIE CROSSE, Test and Business Charvoyant. Six questions by mail 50 cents and stamp. Whole life-teading, \$1.00, 75 Doverstreet, Ros-ton, Satisfaction given, or no charge. 10\* Feb. 21.

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Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND BELIABLE FAMILY MED-

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SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at tany. Those unacquanted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-har arregions; or "angel asystems, as also for communica-here to be the second second second second second second to be the second sec

Some weeks since we published an article upon the new camp-meeting ground projected by Messrs. Williams, Storer, et 'als. ; and now as a specimen of the enterprise of the Boston press, we cite the following paragraph concerning it from one of the city dailies for Feb. 16th:

"A favorite picnic resort near East. Wareham, known as Old Pan, has been purchased by an association of Spiritualists, surveyed and laid out in avenues, parks and building lots for a summer resort and camp-meeting."

On our eighth page the reader will find the full report of the closing of the Slade trial, and the issuing of another summons, as given in the London Times of Jan. 30th and Daily Telegraph of Jan. 31st.

A new monthly publication, to be called "The Faith," and to be edited by George Sexton, M. A., LL.D., will be issued shortly in London, Eng.

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the exact relations of Rational Spiritualism to | said are almost impossible of belief," (remarks the Review) occur in her presence.

> READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE.-Mrs. Emma Hardinge Britten will on Sunday evening, Feb. 25th, give another reading from "Art Magic," at New Era Hall, 176 Tremont street, Boston, services to commence at 7:30 o'clock. Subject (by desire) continued from last Sunday night-"Submundane Spirits, or the 'Elementaries."" Discussions in ten-minute speeches by the audience.

J. V. Mansfield, the sealed-letter answering medium, was announced to take up his line of travel for Chicago and other western points during the present week, and has probably done so, health permitting. All letters intended for him can still be addressed 361 Sixth avenue, New York City, as he has made arrangements for them to be at once forwarded to him.

1 On our third page will be found an account of the transition of Mrs Blanchard, of Worcester, Mass. We are under obligations to Mrs. Emma Hardinge Britten for this interest complished much for Spiritualism in the years

We are pleased to learn that Mrs. Maud E. Lord, who is at present located at No. 222 West 39th street, New York City, is fully employed, and is doing that good work for Spiritualism for which she is so well fitted by her remarkable mediumistic powers.

CAPE TOWN, SOUTH AFRICA .- Mr. Hutchinson has now presented ten first-class works on Spiritualism to the Public Library, besides Human Nature, the Spiritual Magazine and the Medium. The facts of Spiritualism are becoming well established in the public mind.

Despite the earnest and eloquent efforts of Oliver S. Beers and his liberal compeers in the Legislature of Alabama, the bill "regulating the practice of medicine " in that State was passed by the House, on Feb. 3d, by a vote of 45 to 32.

We shall print next week an exhaustive essay, prepared for our columns by Eugene Crowell, M. D., of Brooklyn, on "Spiritualism and Insanity." We bespeak for it a careful perusal.

Mr. George Sanderson, of Weston, Mass. will please accept thanks for an elegant bouquet of flowers, for our Public Free Circle Room. Also, Mrs. Butler and other ladies and gentlemen for like favors.

Mr. George Farmer, late editor of The Ploneer of Progress, has left London for the West Indies.

CHARLESTOWN DISTRICT, Evening Star Hall.-Spirit-ual meetings are held in this hall overy Sunday afternoon, at 3 o'clock.

Rochester Hall. — Services were held by the Children's Progressive Lyceum as usual in this hall, Sunday A. M., Feb. 18th, the programme be-ing as follows: Address by Dr. John H. Cur-rier, 71 Leveret street, Boston; song by Nellie Thomas; ducts by Mrs. Prince and Miss Harri-men ches by Mrs. Prince and Miss Harriman, also by Mrs. Prince and Miss Danforth, and the Misses' Sanders; reading by Miss Helen M. Dill, and recitations by Misses Lizzie Thompson, Lizzie B. Schouler, Ella Carr and Inez Dodge, also by Masters Geo. II. Pratt and Stephen Clark. A harmonica solo was well rendered by Mr. Tay-lor. The exercises were generally admired.

WM. H. MANN, Rec. Sec. pro tem.

#### Donations

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

From a Frieud, Washington, D. C., 15 cents E. Clapp, Mansfield, Ohio, \$1,00; P., 50 cents; John D. Powers, Woodstock, Vt., \$1,00; J. M. Webster, Prescott, Arizona Territory, 90 cents ; J. J. Davis, Bozeman, Montana, \$1,00; Joseph Mills, Elizabeth, Ohio, 50 cents.

197 Mr. W. H. Terry, editor and publisher of the Harbinger of Light, Australia, congratulates his readers on the probability of a visit to that country soon from Dr. J. M. Peebles.

Colby & Rich have for sale at the BAN-NER OF LIGHT BOOKSTORE, 9 Montgomery Place, Boston, the January and February numbers of the London Spiritual Magazine.

The Energetic Circle of Sandhurst, Australia, ended its official sessions and adjourned sine die last month. It has been in existence for five years past.

Read the essay entitled "The True Working Basis," on our second page. Its author is a well-known legal practitioner in Boston.

Z. T. Haines, of the Boston Herald's edi torial staff, is at present in New Orleans, La.

#### For Sale at this Office:

For Sale at this Office: THE LONDON SPIRITUAL MAGAZINE, Published monthly, Price30cents per copy. \$3,00 per year, postage 35 cents. HUMAN NATURE: A Monthly Journal of ZolsticScience and Intelligence, Published in London. Price25 cents per copy. \$3,00 per year, postage 25 cents. THE MEDIUM AND DAYDREAK : A Weekly Journal de-voted to Spiritualism. Price 5 cents per copy. \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYDREAK : A Weekly Journal de-voted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 62 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3,15 per year. THE LITTLE HOUGUET. A Children's Monthly. Pub-lished in Chicago, Ill. Price 10 cents per copy. \$1,00 per year.

Year. THE SPIRITUAL MAGAZINE. Fublished monthly in Memphis, Tenn. 3. Watson, Editor. Price 20 cents; by Memphis, Tenn. 5. Worker, Price 20 cents; by mail 25 cents. #2.00 per year. THE CRUCIBLE. Published in Boston. Price 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

ment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

# BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English hetner, will act in future as our agent, and receive subscriptions for the **Hanner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Read, Bow, E., Lon-don, Eng. don, Eng.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Booksollor, No. 1010 Soventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual sud Reform Works published by Colby & Rich.

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**PHILADELPHIA BOOK DEPOT.** DR. J. H. RHODES, 518 Spring Gardion street, Philadel-phia, Fa., has been appointed agont for the **Banner of Light**, and will take orders for all of Colby & Rich's Fub-lications. Spiritual and Liberal Bocks on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 55 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY. CHANNING IT, MILES keeps for sale the Banner Of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Rooms, 421 street, and 6th avenue, and Republican Hall, 55 West 33d street.

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#### LIGHT. BANNER OF

# Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumshippit Mrs. JENSIE S. RUDO, are reported rerbuting, and Medished each week in this Department.

We also publish on this page reports of Spirit Messages given each work in Baltimere, Md., through the mediumship of Mrs. Syn vittA, DANSKIN,

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond - whether for good or cyll consequently those who pass from the earth-sphere in an undeveloped state, eventually progress earm-sphere in an universe open state, eveninary progress to a higher condition. We ask the reader to receive no doctrine put forth by

we ask the reason to receive no doctrine particularly spirits in these columns that does not comport with his or her reason. All expression much of truth as they perceiveno more.

The Banner of Light Free-Circle Meetings The limiter of Light Free-Circle decimes Are hold at No.9 Montgomery Place, (second story,) for-her of Province street, every PLESDAY, THURSDAY AND FRIDAY AFFERNOON. The Hal will be open at 2 oblock, and services commerce at 60 cook precisely, at which time the doors will be closed, heither allowing entrance nor ogress until the conclusion of the scance, every in case of absolute necessity. The public are contailly jurifed. Are Questions answered at these Scances are due pro-pounded by includence by the Chairman, are sent in by correspondents. Lewis B, Wittsins, Chairman,

### REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

# MRS, JENNLE S. RUDD.

#### Invocation.

Our Father and our Mother God, we come before thee to-day with a heart overflowing with thanksgiving; we bless thee for the beautiful flowers before us; we thank thee for the kind hearts that we behold, and we ask thee for divine inspiration as we come to earth. We would ask thee, Father, to send from thy wisdom circle strength and power, and to give us a love-principlesthat shall reach out to all humanity. And oh, Father, though thou knowest what the world needs, and we know that thou wilt give good gifts ever to thy children, yet we commend to thee and to the angel-world those who are dwelling in darkness; and we would ask that we and other angel spirits may be permitted to visit those who believe thou art the God of wrath, and be able to touch their hearts and make them. feel that thou art the God of love. We ask thee, oh Father, for strength and power to go out to those who are ministering to the people of this city to-day, and may we be able to make them see that they are benighted, to make them feel that they are blind, and whereas they would minister to the heathen, may they see that they are heathen themselves. While they pray to thee for specific objects, may they ask wisdom from the Divine Spheres above to guide and guard themselves, that they may speak of thee-reverently, rather than blasphemously; and while they would pray for the Spiritualists of Boston, may we pray for them, that their minds may be so fully opened that their hearts shall feel the touch of angel-fingers, and that, instead of their presenting thee as the God of wrath, they may represent thee as the God of love, as a God-benevolent and true, as a Father who loves his children, as a Mother who smiles on all her offspring. We commend these evangelists to thy care. May angels from the wisdom-circles watch over and guide them. Oh teach them the way of right and truth! May we be permitted to touch \_\_\_\_\_them with spiritual light, that their eyes may be opened, that their hearts may be softened, that they may receive from divine spheres above the love of God 'instead of misapprehensions of thee. Oh Father and Mother, may they represent thee aright, or not at all.

#### Questions and Answers.

Peaky for windeverquestions may be before you. QUES.—[From the audience.] What will be the nature and extent of the next political contention which, it is said, will come about in this country? Will it be of a peaceful, or of a severe and bloody character? Ass.—We hardly can see, from our standpoint,

the people will recognize me, and perhaps will know why I come.

know why i come." I might answer the second part of the ques-tion, " Are spirits under the control of other spirits, of higher minds?" by saying that just as on the earth-plane we how to wisdom's power so in spirit-life we do the same. The spiritual world to make the plane we not be becaused. is something like your own, only hyporisy and deceit are done away with, and men and women read each other's minds. Men cannot cheat each other there—we all stand on equal footing. You can go just as far ahead as the intelligence of the spirit will permit you; just according to your unfoldment will be your position in spirit-life.

### Mary Bell Tolson.

I am a little girl. I am only eight years old. I went away from Glasgow, Missouri. My name is Mary Bell Tolson. I want to send a letter to my mother. Her name is Pamelia Tolson. She lives near Glasgow, Missouri. I want to say to mother if she'll only go to one of these things Her name is Pamelia Tolson. She [mediums,] I've got a good deal to say to her. I really wish she would go. I could tell her a great many things that would be to her advan-tage, and I'll help her a good deal if she'll only tage, and 1 it netp ner a good deal if she'h only go and ask me to. I don't suppose she would like to; but then I don't see why she should be ashamed to have me come. [To the Chairman :] Tell her all about it, won't you? Tell her I was real sick, and tired, and weary, but that since I 've come up here I feel so rested! They all came round me, and grandpa and grandma helped me, and my aunties helped me, and so many helped me that I do n't feel lonesome very much. know she's lonesome. Direct to Mrs. Pamelia C. Tolson.

## — Benson.

I passed out, Mr. Chairman, many years ago, by my own hand. I refused to take sustenance. I felt that I did n't care to live any longer. In fact, I had such strange visions of the spiritworld that I did n't care to live in this world and suffer. I knew I was n't understood or appreci-nted. I refused food, and passed out into the spirit life. I found many things that were dark. In fact, it seemed an unreal condition to be in, although the angels were good to me—they came and took hold of my hands, and showed me my father and my mother, and they assisted me, and they showed me the bright and shining way, and the truth which was everlasting, and I have felt better ever since then. I cannot say why I was attracted to this circle-room, for surely I have been away many years, and I cared not ever to speak to humanity again, but there has been a something—a drawing feeling that I must come, that I must communicate with earth, and yet I that I must communicate with earth, and yet I don't know that any of you care to hear from me, still I have come, and I will say my name is Benson. I won't tell you anything,else. If any-body knows me, all right; if they don't, I have accomplished the purpose for which I came. I have made my confession.

#### Eben Stevens.

'I don't know but I am intruding. I care not to take up any space in your columns, because I so frequently am able to communicate with my friends, and I know this circle-room is simply for those that cannot communicate in any other way, yet if-by-my name going forth I can add one syl-lable to the cause of Spiritualism I shall be very glad, for I was an earnest Spiritualist, and I know that there are those here to day who knew me well, and will not perhaps be surprised at my coming. I do n't expect to convert anybody, I don't expect to proclaim any new doctrine. I know all that can be said on Spiritualism, so far, has been said, but I feel as if I would like to add my name to the list of those who have affirmed my name to the list of those who have alterned that Spiritualism is true. My wife is a medium, and I often go to her and assist her all I can, and I would like to develop my boy as a spiritual me-dium. I don't think I ever refused my aid in the cause of Spiritualism. I-love it far more than I ever did before. I passed away in the Charles-town District. My name is Stevens. You may call me Eben if you choose. It matters not what names are, so that you are here in the body, earn-to assist your circle, to assist the medium that is controlled here, and my friends in particular. ] bid you good afternoon.

#### Walter Hobart.

I have had a desire for some time to communithroug may reach some of my friends, and induce them to call for me oftener than they do. I went out of the world by my own hand, and yet I was not really responsible for the act. My brain was fired with fever, and I knew not nor realized when I committed the deed. I was surprised to find my-self, some days after, in spirit-life, and troubled that my friends were feeling so badly over me. Now I am outgrowing the past. I have been in spirit-life about seven years. I think it was about the eleventh of October that I went out, or rather put myself out. Yes, I know that I might have lived longer, but there were circumstances connected with my life which few knew of, which had for some time acted upon my brain and were the cause of delirious fever, or delirium coming from fever, and in that condition I sent myself into spirit-life. I had not lived many years on earth. I was only about twenty-two. Yet the seven years I have spent in spirit-life have been far more to me than all I can remember in earthlife, for I have had true, good, earnest teachers. I did n't suffer as I should had I premeditated the suicide, had I worked for it; but I was really in an unconscious condition, and there were-1 will say it—some unruly spirits that were near me at the time, and it may be they helped me to get away. But it's all past now. I desire my friends will remember me with kindness. My name is Walter Hobart. I passed out from East Bridgewater, Mass. My father's name is Henry.

said to our Band, "I would like to influence the medium and say something, I hardly know what, but I would like to see if I can again communi-cate with earth." And as he stands here at our side to day he says to us, "If you will send my letter to Harriet Carver, of Plymouth, I think the number will recombing mean of performance with any formation of the second with a stand with a stand with the same stands here at have to mark any formation of the second with a stand with a stand of the second with a stand with a stand will be any formation of the second with a stand wi more." But there seemed to be a compelling power, a something which impelled me to come back to earth, and I have lingered around various mediums, I have tried to impress them, I have tried to impress some medical students that I had known and to assist them all I could. I have tried to place my hands upon the head of one whom I respected and cared for: I have tried to make him true to himself. And to day I feel like saying, Spiritualism will do more to redeem the world than all the other religions in creation. the world than all the other religions in creation. Now, it matters not to me what my friends may think of my saying this. I speak just what is the truth to me, and my friends will bear me witness I always spoke what seemed to me right. I passed out from Lebanon, N. H. You can sign A passed out from Lebanon, N. H. You can sign my letter, Dr. John Clough. I practiced in En-field a number of years, and ended my days in Lebanon. I am Joyous and happy, trying to do all the good I can.

#### Dennis McCarty.

Shure, sir, an' it's meself that's here, an' what can ye do wid me? I've been stealing nothing from ye, sir, an' I have n't meddled wid any of ye. Why, sir, I've been jist as good as iver a man could be, for the last six months, an' I don't know why I'm called up here, sir. Fa'th! the old judge here that ye have bade me coome, an' he towld me if I did n't coome I 'd suffer for it. he towld me if I did n't coome I'd suffer for n. Shure, I always had to obey orders, an' I coome, an' if ye've got anything that's agin me, why, say it now, an' I'll beready to take the sintence; but I tell ye, sir, I've wandered round this place, an' I don't find nowhere, an' I think it must be purgatory I'm in, sir, but I'm tired of walking the streets, an' I'm tired of standing on the wharf, an' I'm tired of wandering round where I can't see no more than a bat. I don't know what to do wid mesoff intirely sir an' here they what to do wid meself, intirely, sir, an' here they pushed me in, an' here I see forninst me to they ladies an' gintlemen, an' I see yerself, sir-yer honor-an' this lady that's writing here. Fa'th, I do n't know what to do wid meself, nor what I account for but it is the index index to the set of the set. coome for, but it's the judge what towld me to coome

An' I'll say to ye that me name is Dennis Mc-Carty, an' that's as good a name as anybody iver had. Shure, I don't think I've been always straight—divil a bit; but an I niver to see any-body, nor to hear anything any more? Is this what ye call death? Shure, they treat me like the very divil himself. Why do n't they say the prayers for me, then? They said if I'd do right, any if I'd laya it to your they said if U do ng ht, an' if I'd lave it to'en, they said they 'd take me out of the trouble, sir. 1 tell ye I'm in a peck of out of the trouble, sir. I tell ye l'm in a peck of trouble. [You will probably get out of it by coming here.] Fa'th, an' how is it to help me out, sir? [When you go back, you'll learn.] Back! Have I got to go back into that dark place? I don't like purgatory at all, at all ! I'll go, sir. I hope ye'll say it won't be dark whin I get out of here? Will ye pray for me, sir? Fa'th, an' have ye got any money to spare to tell the praist to pray for me? I don't know what to do wid meself. I'm 'in a peck o' trouble. [Where did you live?] I landed in New York, sir, then I lived in Boston. I went out-what year is this, sir? [1876.] 1 wint out aboot '74. I wint out in what they call the North part of the city, sir. what they call the North part of the city, sir. Will 1 get out all right if 1 let go, sir? [Yes.] Shure I 'll be willing enough to go. I niver want to be a woman agin.

#### E. P. C.

It has been very beautiful to me since I came to spirit-life, although unexpectedly I learned that that faith in which I had placed so much re-liance was not in itself really and truly to be re-alized. I do not think I ever looked for a heaven, as many have represented heaven to be. I did not write to find a site with with addapt strate, its not expect to find a city with golden streets, its gates filled with precious stones; I did not ex-pect to sit and sing, although no one loved music better than I did I did not expect to find that there was no real life in the future, but I thought that

# \*\* Life was real, life was carnest, And the grave was not its goal. \*\*

I knew that " Dust thou art, to dust returnest, Was not spoken of the soul,"

but I knew it must be an earnest life. I knew while here. True, I trusted in the merits of Christ, in his redeeming love, and felt that I had while here. True, I trusted in the merits of Christ, in his redeeming love, and felt that I had been redeemed through him, and I long enjoyed the communion of the church. My last sickness lasted a long, long time, but my friends will bear me witness I never tried them; that I ever tried to be cheerful; and the strongest feeling I had was that I might leave the impression upon my children that their mother passed away with cheerfulness and a contented mind. I tried to mare and greeted my husband, who had passed on long before, it was a pleasure to me. We have a happy home. We are truly in a house not made with hands. I know it will be eternal. I know that it may not be the heaven I pictured, yet it is heaven to me. I have so longed to manifest, so heaven to me. I have so longed to manifest, so longed to reach my children and my friends, but I know the boon is denied me, almost; and yet to-day I felt an earnest desire to speak, for I had become attracted to your circle. I felt such an earnest desire to speak that I have come, yet I know my friends will not care to hear from me from here. You will excuse me, sir, if I only give my initials. I passed out with an inward tumor, from the city of Chelsea. Simply give my name-E. P. C.

things before midnight, very likely they would be blotted out; and at night, because I wanted the recording angel to blot out all the naughty things I had done, I tried very hard to think them over, and to feel sorry for them. I find since I've arrived at manhood, and got up here, that it does n't matter how sorry I am for what-ever I've done—it won't blot out a thing—and I've come to the conclusion that it is n't the recording angel's work; but that somehow or other our own spirit writes the record either against us our own spint which the record criticit against a or for us, and no matter whether we repent or not, it's all the same, we have got to stand it. I'd advise everybody on the earth-plane to do the very best he or she can, if they wish to have their life-record just what they would like to look they best the on the onlist world. It passed at when they come to the spirit-world. I passed away from Philadelphia some twenty-five years ago. My name, Joseph Sherman. I was about fifty years old.

#### Frank M---n.

Mr. Chairman, I don't wish to give my full arr. Guanman, I don't wish to give my full name, but I would like to reach my mother and father, who dwell in your city, and often see your paper—in fact almost every week. Mother is a medium, and I come to her often when the overlap former are lighted whether are the evening lamps are lighted, placing one hand on evening lamps are lighted, placing one hand on her head and the other upon father's. I would say, "Fear not, for I am with you. I know how lonely you have been since I went away; I know how you have longed to have some one with you," while another influence said, "No, it will be a serpent that will sting you." I would say, "Moth-er, it will be better for you to have a com-nanion in your home to feel not so lonely. to feel panion in your home, to feel not so lonely, to feel that some one could speak to you, to know that some one could speak to you, to know that your Frank can come to you. Mother, I am there at morning when you wake, at noon and at night. I am always with you, and when you go alone to the gatherings to which you are called, I always go too. You can lean upon my arm if you wish. Mother, the flowers are bloom-ing brightly up here. I have gathered many a garland for you. The pinks are splendid, the dew-drops linger on them. I shall gather them and make a fresh bouquet for you each day I live. I want you to feel that your Frank is close to you, as you so often required. I will be a nve. 1 want you to feel that your Frank is close to you, as you so often required. I will be a strength to you and a strength to father. I will bring love to our home. Be not lonely; know that I am with you each and every day." Will you please say that Frank M — n report-ed here? ed here?

#### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

## MRS. SARAH A. DANSHIN.

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

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

# BY WASH. A. DANSKIN.

The influence which the Roman Catholic Church has so long held over its adherents, rendets them peculiarly susceptible to spirit impres-sion and control. The minds of these people not only bow in submission to the mandates of the only oow in submission to the manaates of the Church, but they have been taught to feel the necessity of some mediator, some instrumentali-ty, specially selected or appointed, as the chan-nel through which the divine will must be made known to them. They are accustomed to look up to and receive from those whom they deem above and hercond them in knowledge of spirity. above and beyond them in knowledge of spiritu-al. things. They are consequently more recep-tive than the creedist of the Protestant faith, whose reverence for his Church and its ministers is not of that devout character peculiar to the

Catholic. We have had many interesting experiences with these people, both mortal and spirit, at our "circles"; sometimes when Mrs. Danskin would be controlled in our own apartments, with no one but myself to hold converse with the con-trolling influence, and sometimes in public, when I have discussed the respective merits of their views and ours with some of the most eminent of their clergy—as in 1870, with Rev. Father Chap-pelle. One of the most interesting of our experiences, however, grew out of the illness of the through Mrs. Danskin's mediumship, to which I referred in the last number of the Banner.

### FEBRUARY 24, 1877.

#### Harriet Holly Borrell.

At Springfield, Mass., Harriet Holly, widow of the late Hon. William Borrell. I was not buried in Springfield ; I was taken to Salisbury, Conn., in Springheld; I was taken to Sansoury, coan., and there was my body deposited. I was slxty-nine years old; and why I am thus communing with strangers I cannot very clearly understand, except it be to tell the story of my being resur-rected into that new life which brings all the faculties of the woman into active utility. Why all those in the place where I lived should doubt this Learnet new lived words they be like this I cannot well understand, except they be like myself, and have never searched out the natural laws of life. It's just as natural—so, at least, it appears now to me—to come and commune as it is to die. The one seems to follow the other. Heaven, of which so much has been spoken and written, has never yet been pictured in all its dazzling beauty. Words are not equal to it. Still this world seems to me as natural as the one left. Our perceptions grow finer as our sur-roundings become more beautiful.

Here we are met by kindred, and welcomed on the shores of an eternal life. Whatever diversity of feeling may have been with the one linked to yourself, he or she, as the case may be, comes from their high position in the eternal world and lights the path for the new-born spirit; blds it enter in and partake of the joys which the angels —its kindred—have prepared for it. And some-times they will talk thus: "We waited and waited at the bedside, not impatient, but with patience, to waft the spirit through the blue ether; then, lest our feelings would overcome us, we for a season would leave you and place you under strangers' care for instruction."

This is my story, this is my condition." This is my story, this is my condition, this is my experience. I speak not for others, I speak for myself. And now, having performed the work which has been allotted me, I withdraw, giving thanks to yourself, and unlimited grati-tude to the angels for having, in due season, taken away the scales from my eyes, and given

ne light and liberty. I do not think I told you my residence was on Liberty street; it were better to place it there, lest some should doubt it.

#### Anna Jackson,

My name is Anna Jackson. I was barely eight-een years old. I was buried from my sister's. Her name was Onderdonk. She lived on Fifth

street, Jersey City. Wondrous are thy ways, Maker of the heavens and the earth. The earth was my footstool for a and the earth. The earth was my foctator for a season. Afterward heaven became my resting-place. Though young in years and devoid of classic education, still in this eternal city there is no division of stations in life. Sometimes the one who was low in the grades of earth becomes high in the courts of heaven. Ofttimes the beg-gar has a better foundation in the spirit-world than if he was a king. Oh, what a world of beauty and of knowledge ! Oh, let me grasp it all, while my spirit floats in ether! I have all the universes

before me, but my anxiety to gather all in at a glance disturbs my vision. Now to this anxious soul I must say, peace and quictude be with you, and walt your Maker's time, and he will unlock all that seems to be a mystery. I did not ask death to come but in its mystery. I did not ask death to come, but in its coming, oh, sister, I have found joy which you could never have given me. There was more within my make-up than you

or others gave me credit for. The day is past, the time has come when I can obtain all the knowledge that my mind was anxious for. To you, sister, this may seem strange, but in its strange-ness you will find this truth—that when the body

dies, the spirit has power to see and know and hear what kindred say. I am safe over the river, the river of life, the river of beauty, the river of thought divine that carries us little by little nearer the source from

which we sprang. Feed my hungry soul, oh Master ( let me have what thou deemest well when I enter into those courts which thou hast prepared for those who love thee. Make me an instructor and a mes-senger to human hearts from ,thee. This I ask, oh, Father of mercies: hear me when I call, not in anguish, but in rejoicing. Oh, Father who art in heaven, hallowed be thy name. Thy king-dom come on earth. Thy will be done.

#### Josephine Lewis.

My name was Josephine Lewis. I was eighteen years old. I died in the house of my brother-in-law. II is name was John England. My father's name was William, and my mother's name was Sarah Lewis. It was in November. It was hard for me to die. I knew not the plan of the other life. Consequently dread and fear crept over me when the change came. Now I find J have only changed earthly things for things which to me

know that there are some true-hearted sonts stand. ing to-day upon American soil, and that they feel that there must be a change, that there must come about something higher and better than has been for the past few years; and there will be, we trust, a peaceful conflict. But sometimes, as we look at the signs of the hour, we tremble lest again there be a call for a bloody sacrifice.

Q.—What portion, or particular State of this Union, is most likely to take the lead in liberal ideas, in governmental and legislative affairs, for

the next hundred years—East or West? A.—You are asking us to look a good ways ahead, Mr. Chairman, when you ask us to proph-esy for the next hundred years. Really, we of this Band who stand bere to-day are unable to read, the future quite so far in advance; but looking statistics we do we trust that the Western counter -new in its soil, as we might say, with liberal minds ever going that way—we trust the West will take the lead in this respect, although there are in New England many liberal minds. We believe actain reforms will service will account to believe actain reforms will service will service the service are believe actain reforms will service the service of the service believe actain reforms will service the service of the service are believe actain reforms will service the service of the service are believe actain reforms will service the service of the service are believe actain reforms will service the service of the service are believe actain reforms will service the service of the service are believe actain reforms will service the service of the service of the service are believe as the service of the serv believe certain reforms will spring up all over the West, the East, the North and the South, The angle world is not idle; it has your govern-mental affairs at heart, and would gladly purge the nation, sift it, and bring out a condition of things that will rid you of the corruption that is to day regime in your political model. to day raging in your political world. They will do all they can to restore order, and influence men to work from a truthful standpoint, not for the almighty dollar, but for the right and truth. We trust that the time is coming-how far distant we dare not say-when men will no more look to party, but to principle, and be governed accordingly

O .- [By Dr. B. F. Clark.] In the "Message Department" of the Banner of Oct. 7th, Barna-bas Otis said: "I am an old man, and have been or (ne imany years)... I have ever tried to do right......on't know why I come boday," &c. The question is, why did life come back? and if the very reason that we see so much of the falsity he don't know, who does? Are spirits out of the of or religion. No matter if we are the strictest bedy and in the outright of the strictest bedy and in the strictest be strictest bedy and in the strictest bedy and in the strictest bedy and in the strictest begins and in the strictest bedy and in the strictest begins and ino he don't know, who does? Are spirits out of the body and in it entirely controlled by stronger spirits - above them in intelligence? Are we machines here and hereafter, used as tools to carry out the ideas of other people who live beyond us in the spirit-life? If so, to what extent are we responsible for our thoughts and acts?

A.-The spirit alluded to, and also many others, often make the remark, "I know not why I come," but it is not because they are ignoramuses," because they are governed by a stronger spirit-band, but because there is an attraction to this circle room. You may cometimes have visited a gallery of art, and if the question had been asked why you came, you might have said, "I'm sure I don't know; there was an attraction here, and I felt that I must come, and I have enjoyed it immensely." So individual spirits oftentimes are attracted to this circle-room, not because they have any great purpose or end in view, but be-cause they know this is the general post-office for spirit communications, and they really want to try their hand at it and see what they can bring about, consequently many a strange indi-vidual comes here. The old gentleman in ques-tion had held many posts of honor, as I might say, in the town of his adoption, Plymouth, Mass. Business took him to the Court-House from day ited a gallery of art, and if the question had been Business took him to the Court-House from day to day, where he sat with the lawyers. But in his old age, as he tells us, he became a child again, and when he passed to spirit-life he re-newed his strength and power. And yet so few of his people remained on earth he cared not to

#### Dr. John Clough.

Mr. Chairman, if you have room in your col-umns, I think I'd like to send a message. I used to have some curious ideas when I was here, upon these matters. I don't think I believed very much of them; and in my own closet, shut out from the world, I do n't believe I was a very great religionist, no matter what my profession church members in the world, in the closet of the soul we are apt to ask for the whys and wherefores. I have sat by the bedside of the dying, I have seen the Christian go to his rest, and I have seen the infidel go out as happily, as complacently, as joyously as did he who had professed the Christian religion, and called him-self one of the children of God. This to me, in the inside close of my heart measurements self one of the children of God. This to me, in the inside closet of my heart, was always a mys-tery. I kept most of these thoughts to myself, yet they went on like the watch, and ticked, ticked, ticked. I could n't get rid of them. When I left the old form and passed out, and found myself a living being—well, I believe I thanked God more earnestly than I ever did be-fore, for I saw there was none of that gloomy rest (although I wanted rest, the Lord knows) rest (although I wanted rest, the Lord knows I was tired enough, for I had worked earnestly, early and late,)—there came to me, as soon as I was strong enough in spirit, a desire for work. I longed to work. I longed to do something for the good of humanity. Now, as I look at it to-day, (some of my friends may be surprised at my saying this) in your world you have men who have loved the practice of medicine; now suppose one of them was placed in a heaven of rest, where he could do no good, and where there was nothing but music—it would be no heaven to him. I did n't realize it so much when here, but again, and when he passed to spirit-life he re-newed his strength and power. And yet so few of his people remained on earth he cared not to communicate, but some peculiar attraction drew him to this circle-room, and when he got here he work for you to do; there's a lever for you to

#### Eliza Josephine Arbuckle.

My name is Eiiza Josephine Arbuckle. I came into the higher life at Council Grove, Kansas. I feel the remains of the old disease, it still lingers around me as I return to earth, and yet it has been pleasant since I went away—which was two been pleasant since I went away—which was two years ago last December; many of us hate to go away and leave our old bodies, especially in a distant country, or land, or State, but I do n't know that I regret it. I know, I realize that it is all right, that it is best for me. My home has been shown to me, but I don't think I now enjoy what I shell in the future—thet is I don't fully what I shall in the future—that is, I don't fully comprehend this spiritual life. It seems so real and so material! I am often attracted to earth, but I don't reach my friends as readily as I would like to. You may direct this letter to Thomas and Alice Arbuckle.

#### Joseph Sherman.

Mr. Chairman, understanding that all are wel-come, whether they know what they come for or not, I make my appearance to day. I don't expect to unfold a great spiritual idea, or give any-thing which will be worth the attention of the world. I don't even expect to bring some great world. I do n t even expect to oring some great truth down from the mountain of truth and spread it out before you, but I come simply be-cause I have drifted here. Now, I do n't know as I can explain it, but, in spirit-life, there is a great desire to return to earth ; we want to com-municate with earth, and but very few of us have a chance to do so. They telegraph from this office all over the spiritual world, and the idea is, if you cannot go anywhere else you can go to the Banner of Light Circle. Many of us promise to come, and when we get here cannot get a chance to speak, so many are ahead of us; and a good many of us, when we get here, don't really know what we can say to benefit our friends. It is a great pleasure for us to come, consequently we make affidavit that we still live, and move, and have our being; that we live in homes not made with hands; that we walk and talk; that we find With finders, that we want and tain; that we had the landscape very much as it is in your earth, and that we make various discoveries in regard to life itself. I suppose it is for this very reason I come here to day. I've only this to say, that I am out of the material life and in the spiritual, which I find just as real as I ever did the earth-life. I find everything I ever did in earth-life is life. I find everything I ever did in earth-life is recorded here. I know my mother used to tell me, when I was a child, that two angels went

to one of the faculty approved by her Church. The day will come, I think, when to spirits and their co-workers a vast and fruitful field will be found in the Roman Catholic Church.

#### Orrick Bayley.

Orrick Bayley was my name. I died in Har-ford County, Maryland. I was seventy-seven years old. This life that has come to me is re-markably pleasant, beautifully diversified in seenery and well suited to the taste; it excites my admiration. The visible God, as a man seat-ed on a throng surrounded by angels and archmy admiration. The visible God, as a man seat-ed on a throne, surrounded by angels and arch-angels, 1 have not seen; but his handiwork lies around us, above us and beneath us. With such a broad expanse of knowledge as lies before me I feel incompetent to teach. I am only doing my best in giving evidence of that immortality that awaits man beyond the grave.

Though unknown to myself, there was still an intuitive feeling that if we lived beyond the grave, we should have some knowledge of it. Living in a skeptical world, and surrounded by unbelievers, I dared not let the inner senses speak unbelievers, I'dared not let the inner senses speak to the outer, but now I am free. No one can blame, no one can accuse me of doing wrong from mercenary motives, consequently I sub-scribe myself as being one who has found immor-tality, and with immortality faculties unfolded to see, to hear, and to know. This is my evidence, not placed upon pages and then folded and laid aside, but open and free to all. Come one, come all, and drink of the crys-tal waters as freely as I have done, and then your knowledge will be as clear as my own. Good-by to you, and thanks.

Good-by to you, and thanks.

#### William Conn.

It was in Hanover, Pennsylvania, that I died. My name, William Conn. 1 was formerly of Bal-timore. It is merely repeating that which others for centuries upon centuries have spoken before me. Destiny controls my fate, in life and in death. I have no fault to find with it, for the law is the sustainer of both men and angels. Who are angels? They are those who once lived and walked and talked with you; they, too, like myself, have died and gone hence to be recorded in the great book of life everlasting.

Friends, weep not, nor mourn over your de-parted ones. Could you see them as now I see them, you would rejoice, clap hands and be merry. I have a broad, expansive home-one in which all things lie in beauty before me. Being ignorant of some of its laws, I have to be a stayer, for a time, in the outer courts and become culti-vated, then I too like the theorem to the stayer. vated ; then I, too, like the throng that surrounds me, will be robed in white, wreathed in flowers rare, and go on my way rejoicing—progressing from one degree unto the other until I have pow-er to gain the loftlest heights of my ambition. Circumstances ruled me on earth, but now I am free like the bird. I can wing my way into the grand hereafter, asking no one whither I shall go, or when I shall come. I have concluded this, my first chapter, and now I bid adieu to earth and earthly things.

Mother, this is no sin, this speaking to those whom we once knew and loved ; it is a law-made compact with the angels. I know friends weep and mourn over the departure of the young. If they would only view the advantages we have, they would not allow a tear to dim their eyes; they would feel as happy as I am to-night—night with yourselves, not with me! I wonder now at myself when, in the quiet of

my room, my thoughts would go out to the time when I would have to go into the grave. How I would tremble! I would fear and I would cry; but I knew not then what a boon it was to die in the body and have life in the spirit. I return to pay back the debt I owe to friends and kindred for their kind attention. This is a duty-not a duty that is enforced, but a duty of love. To love one another is the command of the highest mind in the universe, and, mother, I am passing under that grand and beautiful law; I am learning wisdom, and with wisdom comes kindness to every one.

I cannot tell you more; I am not sufficiently unfolded yet; it comes little by little; as I get it will bring it.

Baltimore was my place of residence. I do not wish to give anything more definite than what I have. My kindred are opposed to this, and will think I am an angel of darkness rather than one of light.

### Mary Mittnacht.

My name is Mary Mittnacht. I died in New York. I am the wife of George Mittnacht, and the daughter of Mary and Horace Bray, of Anne Arundel County, Maryland. When the veil is lifted, and immortality becomes a certainty, then the interior senses become alive. Death may have its terrors, but the beauty-life overshadows all fears. I am free. I know God, and he knows me. Under the law of divinity I work, supported by truth and sustained by understanding. Ah, well may mortals grieve when they lower the casket down into the grave and have no evidence of an important the of an immortal life; but when their minds are quickened with this grand and beautiful truth the body only pays its debt, while the spirit goes home in rapture and delight, to make itself known to other laws and conditions. Oh, how beautiful is the reunion of friends and kindred! Faces meet you that are familiar; hand clasps with hand in truest friendship, and you are made welcome to the shores of life' through physical death

death. Mine is a beautiful story-the gliding out of the body, being passed on through one sphere to another by the angels. Oh, think what a rap-ture I was in when first my senses understood I had passed through the change called death I Now this is life-life, with all its grand advantages; no drawbacks, no hindrances, no obsta-cles. Every gate at which we knock is opened, and we enter therein and receive our lessons of wisdom-not by force, but through love. Would that I had known this ere I went away from earth; but I did not. Since I have learned

from earth; but I did not. Since I have learned it my joy is so ecstatic it bids me tell the world. I know I shall not be understood or believed, for they think me dead, gone afar, nevermore to re-turn; yet if they would only listen they would hear the little rap of the spirit who comes to its kindred home to make itself known, to make it-self felt. Alas I go back disappointed i I have now told the story of my resurrection from death into life, where the flowers bloom and the birds warble and the waters flow. This is my home.

my home.

FEBRUARY 24, 1877.

# BANNER OF LIGHT.

#### MESSAGES TO BE PUBLISHED: Mediums in Boston. GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. Reto Books. New Nork Idvertisements: New Books. Julia Mackintosh; Licrease Robinson; F. D. Alger; Jra Bryant; Sally W-th: Desire Mason, John Hayward; Cyrus B. Eddy; Francis Breen; Mary Moran: Addle M. Williams; Starlight; Rosa; Choate; Jonas Winship. TO BE PRINTED IN OUR NEXT: NOTICE THE CHANGE OF PLACE. The magic control of **SPENCE'N PONITIVE AND NEGATIVE POW DERS** over discusses of all kinds is wonderful beyond all precedent. ART MAGIC; Fifth Edition --- Revised and Corrected. DR. H. B. STORER'S [Owing to its extreme length, the gemainder of our list of announcements of "messages to be published " is omit-THE WORLD'S POW DERS over diseases of all kinds is wonderful beyond all precedent. Buy the **PONITIVEN** for any and all manner of dis-eases, except Paralysis, or Palsy, Blindness, Deathess, Typhus and Typhold Fevers. 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Mun-NEW ORGANIC REMEDIES. CHRISTIANITY BEFORE CHRIST Resolvent, Detergent and Nutritive. A TREATISE roe, Arthur S. Copeland; Helen M. Brackett; Edward Wat-son; Albert E. Smith: John Lewis; John Mills; John S. Thomas; Joseph Heman; Harmony ----; Millie M. Crosse; William: James Burke: Sheclar -----, Millie M. Crosse; Alvin Wales; Lizzle T. Brown; Lorenzo Dow; Alvin Stration; Frank Butler; Daniel Lake; Sadie D. M. Davis; Mary Lossee; Delia M. Hopkins; Mary M. Tyrrell; Charles P. Hart. Clairvoyant examinations, by full name, ago and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore. Dec. 23 In Three Parts and Twenty-Three Sections CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Descriptive of Art Magic, Spiritism, the Different Orders of Spirits in the Universe **1. P. 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Chap. 13.—The Saviors exhibit Early Proofs of Divinity, Chap. 14.—The Saviors' Kingdoms not of this World, Chap. 15.—The Saviors are real Personages, Chap, 17.—The Aphanala, or Darkness, at the Crucifixion, Chap, 19.—The Aphanala, or Darkness, at the Crucifixion, Chap, 19.—The Aphanala, or Darkness, at the Crucifixion, Chap, 19.—The Aphanala, or Darkness, at the Saviors, Chap, 19.—The Aphanala, or Darkness, at the Crucifixion, Chap, 19.—The Aphanala, or Darkness, at the Crucifixion, Chap, 20.—Resurrection of the Saviors, Chap, 21.—The Atonement: its Oriental or Heathen Ori-Sio. W1LL still continue giving Medical Examinations and Business Tests at 41 Dover street, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storer. Translated and edited by EMMA HARDINGE BRITTEN. 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Chap. 26. – Origin of Baptism by Water, Fire, Blood, and the Holy Ghost. Chap. 28. – Anointing with Oil of Oriental Origin. Chap. 29. – How Mon, 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. 32. – Christianity derived from Heathen and Oriental Systems. Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured TRANCE MEDIUM, 7 Montgomery Place, Boston Office hours 9 to 5. Feb. 3. Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. Feb. 10. MR. HENRY C. LULL, Business and Medical Charvoyant. Rooms 943 Washington street, (cor. In-diana place.) Hours from 9.4. M. to 12, 2 to 5. General att-tings, terms one dollar. Circles Thursday and Sunday evenings. Admission, 25 cents. 20w\*-Oct. 7. 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#### LIGHT. BANNER $\mathbf{OF}$

# the offence was "by palmistry or otherwise," the Banner of Light. appellant.was charged with using subtle craft, means, and devices, and it was then set out *in extenso* what the craft, means, and devices were,

which it contained.

would not be allowed.

so that the Court night see that the offence was an offence against the statute. The offence was cognate to palmistry. If he had stated it as "by palmistry or otherwise," the conviction would

pathistry or otherwise, the conviction would have been bad for uncertainty. The Assistant-Judge suggested that if the words " by palmistry or otherwise " had been in-serted, and the means had followed under a *ride*-

licet, the Court could have considered whether

the means were means by palmistry or something like palmistry. It could not add to the force of a

statute to omit material and qualifying words

Mr. Cooper also argued upon the validity of the conviction, submitting that it was sufficient

a vagabond within the appellant was a rogue and a vagabond within the meaning of the Act. He also urged that the omission might be amended.

The Assistant-Judge referred to a question which he had previously put to Mr. Hill as to

whether he applied to amend, and said that if it were not objected to, even at this late stage he

would give the option of amending or abiding by the conviction as it then stood.

Mr. Serjeant Ballantine said he must stand upon his rights. If Mr. Slade, against whom he

lid not believe that any conviction could in law

be supported, were the veriest beggar ever dealt with, such an amendment, after what had passed,

The Assistant-Judge concurred that the coun-

sel for the Crown had had his opportunity, and

the rule that summary convictions must show upon the face of them everything required to

give the magistrate jurisdiction, and that, there-

fore, in reciting the statue under which he acts,

care must be taken to state it correctly, and not

to omit qualifying words which add an indispen-sable element to the character of the offence with

which the law authorizes him to deal, and that, therefore, the facts themselves must be set out,

so that the Court may judge whether they amount

in law to the specified offence. The clause in the Vagrant Act upon which this conviction pro-ceeds enacts that "every person pretending or professing to tell fortunes, or using any subtle

craft, means, or device by palmistry or otherwise to deceive and impose on any of Ilis Majesty's subjects, shall be deemed a rogue and a vaga-bond within the meaning of the Act, and be com-

bond within the meaning of the Act, and the com-mitted to the House of Correction, and there be kept to hard labor for any term not exceeding three months." The conviction, as the learned Serjeant has objected, does not charge the offence in the words of the Act. Contrary to the general who he observes in this remeat in the state

rule to be observed in this respect, in its state-ment of the offence, it follows them in part only,

inasmuch as it omits the words "by palmistry or otherwise," which are of vital importance, being

descriptive of the character of the craft or de

vice intended by the statute. The reasons for this omission and for framing the conviction in

its present form are not far to seek. If the par-ticular description, "by palmistry," were appli-cable to the case, it was unnecessary to avoid it; and if the facts had been such as to bring the

case within the meaning of the general words preceded by the particular description, it would

be sufficient to quote the language of the enact-

ment, and then proceed to set out the acts and circumstances relied upon to constitute the offence. From either point of view the omission

of these qualifying words occurring in the statuto

Court is of the contrary opinion. The word "otherwise" following the particular descrip-tion or example in a penal statute must, of course,

be construed in accordance with the restrictive

## BOSTON, SATURDAY, FEBRUARY 24, 1877.

A KIND OF MAN,

"Volumes might be written on the implety of the bass," Herbert Spegmer, alous.

8

A mighty moral teacher, this, Who deals, with finely flourished arms, Now in damnation, now in bliss, Now sweetly comforts, now alarms : And skilled to clothe each view he vents that the interface dominant. In pulpit-shaking eloquence!

Nothing too vague or too sublime Transcends his confident surmise : The awful ambuscades of time Conceal no secrets from his eyes The deeps of space he coolly sounds : He gives eternity its bounds !

On Nature's plan his looks are bent, And she is full, we straightway learn, f "special providences," meant For his rare wisdom to discern.

He scorns what Science may disclose, For she but talks of what she knows. Coor Science, holding in her hand

A few seant remnants of earth's youth, And having at her slight command Nothing more potent than the truth ! The sword of fact but ill appals Where bigotry's great bludgeon falls !

He lifts aloft his pious gaze ; In holy wrath his features glow: all dark sinning souls he prays : His congregation weeps below. » sees destruction's dizzy brink Througed with these rogues who dare to think !

But once beneath his throne we sat : We heard his discourse, word for word; And God was this, and God was that, And God was thus and thus, we heard ; T'll we, who only toil and plod, Envied this bosom friend of God -Edgar Faweitt.

#### (From the London Fimes, Jan. 30th, 1877.) The Slade Prosecution. MIDDLESEX SESSIONS, JAN, 29.

The Jahuary Quarter Sessions for hearing appeals were held to day by adjournment at the Guildhall, Westminster, for the purpose of dis-posing of the case of Mr. Henry Slade, better Lnown as Dr. Slade, who appealed against his conviction by Mr. Flowers, the magistrate at Bow-street Police-court, as a rogue and vagabond. Mr. P. H. Edlin, Q. C., the Assistant-Judge, Mr. P. H. Edliń, Q. C., the AssistantsJudge, presided, and the other magistrates present were: Mr. H. Harwood-Harwood, Mr. W. P. Bodkin, Mr. Reeves, Mr. Antrobus, Mr. J. D. Fletcher, Sir John Heron Maxwell, Mr. Henry Edwards, M.P., Mr. Basil Woodd-Smith, Mr. E. C. John-son, Mr. D. G. Johnstone, Viscount Ranelagh, Mr. Ritchie, M.P., Sir R. W. Carden, Mr. Henry Grinth, Mr. H. Wedgwood, Mr. Aspinall, Hon. J. Fiennes, Mr. Birk (Hammersmith), Mr. Hep-worth Dison, Capt. Hugh Berner, R. N., Mr. R. Gildespie, Capt. Hans-Busk, Sir Sibbald Scott, Viscount Pollington, and Mr. C. L. Butler.

Upon the case being called on, the Assistant-Judge requested Mr. E. W. Beal to read the con-

viction returned to the Sessions, which was inthese terms:

viction returned to the Sessions, which was in these letting: • On transition Poleo District, to wit, -Rett remem-red that on the first day of October, in the year of our Lodders, and within the Metropolita. Poleo district, Henry Stabele convicted before me, the undersigned, one is the accentence of the pole occur affores and being a regular is the accentence of the accentence of the statute is the accentence of the accentence of the statute is the accentence of the accentence of the statute is the accentence of the accentence of the accentence of the the statute of the theorem and meaning of the statute is the state the first accentence of the accentence of the action the state the accentence of the state of the the state the accentence of the state of the action the state the action accentence of the state is the state the action accentence of the state of the the state the action accentence of the state of the the state the action the top day of September, in the send theory State on the 15th day of September, in the send theory state accession, which subtle craft, me and and device when that the state them and there produced by the said the action to accertain words written on the said state by the split of a certain person then de-cesses to wit, the said theory state acceled with the standers the the try on backin, then and there being, and for which said state by the split of a certain acceled with the state the state to with, the said Henry State state of the said Henry State, to decere and memory state of the said Henry State, to decere and there being, and for which said state by the said Henry State state to be grown the state calculare menths, ""Given under my hand an

rule applicable in such cases—that is to say, the means used to deceive and impose must be by palmistry or a craft or device *cjusdem generis*. The judgment of the Court of Queen's Bench in

#### New Publications.

The ATLANTIC MONTHLY for February-H. O. Houghton & Co., corner Beacon & Somerset streets, Boston, publishers - opens with a time poem by John Greenleaf Whittier, entitled "The Witch of Wenham"; Bayard Taylor cites, in a most readable article, many fine points going to prove that the interior con of the animal creation has a vastly wider scope of activity on the earth-plane than is generally acknowledged by the human race : he sums up his essay as follows :

his essay as follows: "I give these detached observations of various features of animal nature for the sake of the interest they may poi-sess for others. The man of science, as I have said, may reject evidence into which the clement of synnotthy enters so largely; but he may still admit the possibility of more complex intelligence, greater emotional capacity, and the existence of a faculty allod to the moral sense of man. If one should aurnike a longer form of "spiritual being, pict equality indestructible, who, need take alurn i "Yea, they have all one breath; so that a man hattino preimi-nence above a beast; for all is vanity, "said the Preacher, more than two thousand years ago. But Corthstiani-ty, when he put theso words in the mouth of Faust: "The ranks of living creatures Thou dost lead

"The ranks of living creatures Thou dost lead Before me, teaching me to know my brothers In air, and water, and the silent wood." "

The poet Stedman treats in metrical measures on "News from Olympia"; Henry James, jr., continues "The American"; Longfellow delineates "A Dutch Picture " with the livellest of colors; "Old Woman's Gossip " is further extended by Frances Ann Kemble, and among other attractions may be mentioned poems by Oliver Wendell Holmes, Edgar Fawcett, and Mrs. S. M. B. Platt, and the "Sunset Song," words by Cella Thaxter, music by Jullus Eichberg. The departments are of Sustained interest.  $\Lambda$ 

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, furnish us with the February num-Mr. Serjeant Ballantine still objected to dis-conclusion of his remarks in reply, the Assistant Judge and the magistrates retired. They were absent an hour, and, on their return into court, The Assistant-Judge delivered judgment in these terms : There could be no better illustra-tion than this case of the justice and near the pool the rule that summary bers of SCREINER'S ILLUSTRATED MAGAZINE, and ST. NICHOLAS-both of which they have on sale. The first Humbhariton of good poetry. St. NICHOLAS has for a frontispiece a picture of Major Andre, the artist soldier, and has many illustrated atticles which are richly worth attention-none more so than Prof. Richard A. Proctor's "Star Papers," the present one being entitled "Stars for '; J. T. Trowbridge, Ernest Ingersoll, Cella February Thaster, Lucretta P. Hale, and others, contribute to its pages. A new story for girls, entitled "Pattikin's House," by Joy Allison (illustrations by Mary A. Hailock) s commenced in this number, and the wants of the " very little folks \*\* are not forgotten.

> THE GALAXY for February-Sheldon & Co., New York City, publishers-presents the following table of contents: "The Administration of Abraham Lincoln, by Gideon Welles: "Administration of Abraham Lincoln, by Gideon Welles: "Applied Science," a Love Story in Two Chap-ters, by Charles Barnard; "The Murder of Margary, " by Walter A, Burlingame; "Love's Requiem," by William Winter; "The Letters of Honore De Balzae," by Honry James, jr.; "The Story of a Lion," by Albert Rholes; "A Women's Giffer University for Athert Rholes; "A Woman's Gifts," by Mary Aloge Do Vere: "The Modern Pythts," by S. B. Luce: "Alosschar, 1876," by Bret Harte; "Aut Diabohis Aut Mill," the True Story of a Hallucination; "On Reading Shakspeare," conclu-sion, by Richard Grant White; "The Philter," a Legend of Klog Arthur's Time, by Mary B. Dodgei, "Miss Misanthrope, Chapters 1., 11., and 111., by Justin McCarthy; "Drift-Wood," by Philip Quillbet; "Scientific Miscel-lany;" "Current Literature;" "Nebula," by the Edl-Bret Harte's poem is a facetious re-rendering of the "counting chickens" story: " Aut Diabolus," etc., looks like a poor attempt-to work for skeptical-favor, by picturing a séance (or a gathering imitative of one) wherein THE DEVIL was called up as a materialization! Spiritualists deny the existence of the church's *devil in toto*, and the lamentable litany (or incantation) of nonsense which the writer puts in the mouth of those attending the meeting, can only find a parallel in the pages of that "blue-fire" system of fiction which so arouses the "intellects," as as Mrs. Partington hathit, of the American boy of the period, Mayhap the writer of "Aut Diabolus" has already won his spurshesh doughty warrier in the field of dime novel multiplication. His style, at least, has all the regular earmarks of that persuasion of literature,

of these quarrying works occurring in the structure is significant of the difficulty felt in placing them in juxtuposition with the actual facts. Mr. Hull, however, contends that the conviction is sufficient on the face of it for this purpose. The Court is of the contrary opinion. The word WIDE AWAKE for February-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-leads off with a winter sketch (Hustrated) called "Laftle True Blue," and furnishes many short stories, poems, etc. Mrs. Whit-on's charming lines, "A Little Child's Fancies," receives exouisite illustration at the hands of Miss L. B. Humphreys: Edgar Fawcett is the individual who gets a "setting out" in the "Poet's Home Series"; there is a pleasing sketch of Queen Victoria and Child Marlan, and the "Dolls' Fair" will be sure to interest the young

<sup>16</sup> True space of three calcular monuts.
<sup>16</sup> True model my hand and seal the day and year first above written at the police-court aforecald.
<sup>16</sup> Mr. Serjeant Ballantine, Mr. Besley, and Mr. Cooper appear<sup>16</sup> Mr. Stavely Hill, Q. C., and Mr. Cooper appear<sup>16</sup> Mr. Serjeant Ballantine said he had a preliminary much as the conviction omits these essential and the data preliminary months in the contained no such qualifying words, but which might or would amount to no offence had the Act been properly set out, we think it is bad upon the face of it; and, as the Court of Philadelphia;" "Trace, Dreams and Visions, "-(Dr. Winder;) "Detter from Dr. Dowy;" "The Present Po-sition of Spiritualism;" "Spiritualism;" "Through our Home Medium; ') '' What of the Resurrection ?''-Edito-rial; '' Mrs: Eldridge;'' '' Organization;'' ''Greetings of the New Year;" "Letters from S. Burnett, Mrs. Dr. Henderson, Geerge Atkins, Mary C. Turner, J. Edvards;\*\* ''Secturianism;\*\* ''The Basis of Organization;\*' \* Letter from Mrs. J. M. Pease;\*\* ''Our Homo Circle,\*' THE HEBALD OF HEALTH-Wood & Holbrook, publishers, 13 and 15 Laight street, New York City-gives the readers of its issue for February articles on "The Hygiene of Dancing," "The Sleep of Infancy," "Proper Food the Fundamental Element of True Culture," etc. We are sorry to mark, however, that its editor goes out of his way entirely to sneer at Spiritualism. Quoting a well-freighted paragraph, full of pure truth on the subject of "Pre-natal Influence," the presiding genius of the "Hy-giene Department" introduces it with language like the subjoined: "The following is going the rounds of the press, credited to the spirit of Joan of Arc, but it seems quite too sensible for this origin." It is sensible t ergo, it cannot be a spirit-message. Perhaps it is just possible that the scope of the "studies." of this editor needs to be widened. Such a course might open his eyes to the faisity of his present conclusions. RECEIVED: AMERICAN JOURNALIST, AND ADVER-TISERS' INDEX, published quarterly by Coe, Wetherell & Co., Bulletin Building, 607 Chestnut street, Philadelphia. REPORT OF THE CENTENNIAL CONGRESS OF LIBER-ALS, and organization of the National Liberal League, at Philadelphia, Pa., on the 4th of July, 1876. Boston: Published by the National Liberal League. The reader will here find nearly two hundred pages filled with matter attention to which no friend of Free Thought can afford to neglect.

# BRIEF PARAGRAPHS.

SHORT SERMON .- Beware of irresolution in the intent of thy actions; beware of lustability in the execution; so shalt thou triumph over two great failings in the nature of man.

London, with all its municipal extravigance, is much more economically governed than New York. In the English metropolis, the total yearly cost for 1675 was covered by eleven dollars per capita. The tax in New York is thirty-four dollars a head, and the city debt is \$128 for every man, woman and child of the population. In all that respects the safety of life and the security of property England's chief city is much superior to our own.

Thales said the intelligence of the world was God.-Plu-tarch.

AN UNSOLVED QUESTION.-Shall men who have lost their arms in battle go to the aims-house?

A bill was recently introduced into the Massachusetts Lower House providing that the wearing apparel or per-sonal ornaments of a married woman, whether acquired by gift from her husband, or otherwise, shall be and remain her sole and separate property; provided, however, that nothing herein shall be construed to authorize suits between husband and wife, or to make valid any gift or transfer by a husband in defraud of his creditors,

There have been periods when the country heard with dismay that the soldier was abroad. That is not the case now. Let the soldier be ever so much abroad in the pres-ent age, he can do nothing. There is another person abroad-perhaps a less important person, in the eyes of some an insignificant-person-whose labors have tended to prednee this state of things; the school-master is abroad; and I trust more to the school-master, armed with his primer, than I do to the soldier, in his full military array, for extending and upholding the liberties of my country.-Lord Brougham.

"Have you any beer, Patrick?" inquired Mr. Nolan, on entering a liquor saloon. "Yes," responded Pat, "but it's sour and all out !\*\*

At a charity ball in New York recently the costumes of the ladies were the richest and costliest ever seen in Go-tham. This is about on a par with the Bishop fasco in Boston to raise money to redeem the Old South Church !

A New York paper says that the fall of two and twotenths inches of rain represents, statistically speaking, for that locality alone a fall of 37,468,750 tons of water; the heat liberated by the condensation of vapor into that amount of water being sufficient to melt 187,000,000 tons of cast fron.

It is stated that Pope Plus recently observed a young man studying a painting by Raphael in the Vatican, "You are of the academy, my son?" "No, your holiness, I am too poor.'' "Go and put your name there, and I will pay the fees." "But, your hollness, I am a Protestant "The academy is for artists, and that is enough for me."

As Madame Essipoff is said to have a technique and a glo-clous physique, she ought to ique out a paying reputation, - Cincinnoti Enquirer.

The members of the East Boston, Yacht Club, and their ladies net at the club-room of the association, on Wednes-day evening, Feb. 14th, when the retiring officer, ex-Com. Goodwin, was made the recipient of a substantial valen-tine in the shape of a solid gold watch and chain, anchor and charm.

The most agreeable of all companions is a simple, frank nan, without any high pretensions to an oppressive greatness.

ENGLAND. While men pay reverence to mighty things, They must revere these, thon blue-electured isle Of England-not to-day, but this long while In the front of nations, Mother of great kings, Soldiers and poets. Round they the Sca illings His steel-bright arm and shields theo from the guile And hurt of France. Scence, with august smile, Thon sittest, and the East its tribute brings. Some say thy old-time power is on the wave, Thy moon of grandeur, filled, contracts at length-They see it darkening down from less to less. Let but a hostile hand make threat again, And they shall see thee in thy ancient airength, Each iron since quivering, linness 1 -(T. B. Aldrich, in Scribner's Magazine. ENGLAND.

Under the new postal law you are allowed to write your name, preceded by the word "from," on the margin of a newspaper which you wish to send to a friend, in order that the recipient may know from whom it came.

The human inhabitants of France are less numerous han the hens alone by about 4,000,000. At two and a half francs each the latter represent \$0,000,000 francs. This is omitting cocks and chickens; of the latter 100,000,000 are annually born, ten per cent, being reared for stock, and the remainder sold in the market for 100,000,000 francs. The 40,000,000 hens lay a hundred eggs each annually, and the total returns from chicken-raising in France amount to 200, 000, 000 francs in a single year.

A BOUN ORATOR (IN THE EAST).—Farmer (proposing landlord - health)—''An' If a' squitears ud deto as our squitear deto, there wadna be so many on 'em as deto as they deto deto !''–Punch.

Color blindness is said to be much more prevalent than is generally supposed. Recent experiments on this point demonstrate that in Edinburgh it affects over 17 per cent. of the inhabitants examined; in England, from 8 to 12 per cent; in Prussia 12.5 per cent., and in Russia and Sweden the percentage is said to be much higher.

been appointed his successor. Eight thousand military engineers are changing the gauge of the Roumanic rali-ways to that of the Russian roads. The work will be completed in twenty days. -

> SOMETHING LIKE AN APPETITE. SOMETHING LIKE AN APPETITE. Bring me turtlehere in bowls ! Bring me turbot, bring me soles ! Bring me turbot, bring me soles ! Turkey, too, and dainty chine, Italis of sausage-nueral combine; Tipsy cake and Roman punch; Of plum pudding a good nunch, With mince pies, both brandy sauced, Bring the list I can't exhaust-Bring the nearest doctor, too ! Bring the nearest doctor, too !

An official despatch from the Viceroy of India, 17th instant, reports that the number of natives on the relief works show a further reduction of 32,000 in Madras and 41,000 in Bombay. The suffering from famine is reported to be on the wane.

Time wears slippers of list, and his tread is noiseless. The days come softly, dawning one after another; they creep in at the windows; their fresh morning air is grate-ful to the lips as they pant for it; until, before we know it, a whole life of days has possession of the citadel, and time has taken us for its own.

Rear-Admiral Charles H. Davis died in Washington, Sunday, Feb. 18th. He was born in Boston, January 16th, 1507, and was appointed midshipman from this State, Aug. 12th, 1823. During his life, in addition to his special naval duty, he did much good work in the line of the United States Coast Survey.

Peace is officially declared to exist in Mexico."

Marriages and Deaths are always printed in juxtaposi-tion, appropriately denoting the near proximity of life and death-from the cradle to the grave.

General Nicholas-Anne-Théodule Changarnier, who died at Paris Wednesday, Feb. 14th, was born at Autun, April 26, 1793, and first won distinction in the invasion of Algiers.

- "Waiter," he yelled, with an awful roar, "6This napkin, 1'm sure, has been used before," "By four, sir, no," did the waiter say; "You 're only the third that's used it to-day."

There was a large attendance at Music Hall, Boston, on Saturday afternoon, Feb. 17th, on the occasion of the third annual concert of Mr. W. J. D. Leavitt's pupils, and the performances proved to be of a very enjoyable character.

Rear-Admiral Theodorus Balley, U. S. N., a prominent and successful explorer in days past, died recently, aged seventy-four years.

To keep hair in curl, take a few quince seeds, boil them in water, and add perfumery if you like; wet the hair with this, and it will keep in curl longer than from the use of any other preparation of which we know. It is also good to keep the hair in place on the forchead if you are going out in the wind. The seeds can be bought at the drug store for a few cents an onnee; or, when you make your quinces into jelly, you can save the seeds yourself. -Ex.

# Rational Spiritualism,

GENERAL VIEWS AND OPINIONS OFLTHE AMERICAN SPIRITUALISTS,

MORALS, THEOLOGY AND RELIGION WITH OBSERVATIONS ON

The Problem of Organization.

BY S. B. BRITTAN, M. D.

BY 5. 15. BRITTAN, M. D. In this work the admirers of Prof. Brittan will find valuable compend of his views on many important topics which have for years excited the interest of the admerents of the spiritual Dispensation, and have lost none of their influence over the public mind at the present hour. The earnest effort for the advancement of the cause together with the questions of organization, etc., etc., receive clear and cogenit treatment from this veteran in the field of spir-fund in the soft the continent. Price 5 cents, postage I cent. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province site (lower floor), Boston, Mass.

ORIGINAL RESEARCHES IN

# PSYCHOLOGY,

BY T. P. BARKAS, F. G. S., Newcastle-on Tyne.

An Address delivered to the Newcastle Psychological Society, on Monday evening, October 23d, 1876.

This Address embraces a record of some of the most re-markable phenomena which Modern Spiritualism has ever developed It gives an account of a kdy medium, a per-son of ordinary education, who, under spirit control, an-swers abstract questions in Science with astonishing fluency and scenaracy.

swers abstract questions in Science with asionishing fluency and accuracy. Price 10 cents, postage 1 cent. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SECOND EDITION.

legal character, viz., that the conviction was bad upon the face of it. The statute under which it was professed to be made was the 5th George IV., chapter 83. The 4th section provided that any conviction. person pretending or professing to tell fortunes or using any subtle eraft, means or device by pairzistry or otherwise, to deceive and impose on any of this Majesty's subjects, should be deemed to be a rogue and vagabond, and punishable with three months' imprisonment with hard labor, The only material words under which the consupported, viz., "by palmistry or otherwise," had been omitted. The defendant was in fact pow charged in a form in which it had never been suggested that he could be charged; and in which no offence was disclosed. If the words "by palmistry or otherwise" were mere surplus-age, the section was wide enough to cover every imaginable fraud, including cheating at cards, false pretences, and forgery at common law. In support of the argument that the section had no such operation, it was only necessary to quote the case of "Johnson r. Fenner" (33 "Justice of the Peace."), in which the Lord Chief Justice of the Peace."), in which the Lord Chief Justice Cockburn, Mr. Justice Mellor, and Mr. Justice Hannen, held that a conviction of a man for selling packets for a shilling in which he appeared to place a florin or half-erown, and, in fact, placed only a half-penny, could not be supported under the statute, although the defendant might be indicted for obtaining money under false pre-tences. In the case of Monek, which had been partly argued in the Exchequer Division of the High Court of Justice, the words "by palmistry or otherwise" were inserted, which in this con-

viction were omitted. The Assistant Judge asked Mr. Staveley Hill whether, assuming that the words were inserted, there were any other facts which would have any bearing upon those words beyond the facts to be gathered from the evidence of Dr. Lankester and others, notes of which had been returned to the Sessions."

Mr. Staveley Hill said that the words in the conviction fairly summed up the result of the evidence, but he could not say whether, when elaborated by proofs, additional and more cogent facts might not be elicited.

The Assistant-Judge then asked Mr. Hill whether or not he applied to the Court to amend the conviction by adding the words "by palmistry or otherwise

Mr. Serjeant Ballantine, interposing, submitted that whether the Court had any power to amend, not a meretechnical omission or mistake, but a substantial failure to state any offence,

would have to be argued. Mr. Hill said that the words "by palmistry or otherwise," after consideration, had been ad-visedly omitted, and he did not at that stage of

the proceedings ask for any amendment. Mr. Serjeant Ballantine was further, but brief-ly, heard in support of his objection that the words " by palmistry or otherwise" were a limit-ation of the preceding words, and of the very essence of the offence, when he was stopped by the Court.

The Assistant-Judge called upon Mr. Hill to argue in support of the conviction. Mr. Hill contended that there were two modes

In which a conviction could be correctly drawn, either by following the words of the statute or by setting out the means used to deceive, so that the Court could judge whether it was an offence ter.) against the statute or not. In this conviction, in-stead of using the bare words of the statute, that London Daily Telegraph, Jan. 31st.

think it is bud upon the face of it; and, as the learned counsel for the Crown has declined to ask the Court to amend it, we must quash this

Mr. Hill asked for a case to be stated on the legal question thus raised.

Mr. Serjeant Ballantine pointed out that his learned friend could apply to the Queen's Bench for a mandamus to compel the Sessions to hear the appeal. The Assistant-Judge said they must leave Mr.

Hill to take that course. Having no doubt on the point, they could not keep the appellant under recognizance.

Mr. Hill said that the point would be raised, but out of respect to the Court he had felt bound to ask for a case.

The appellant then left the Court with his friends, and the proceedings terminated.

#### -----Another Prosecution of Dr. Slade.

Mr. Geo. Lewis, jr., accompanied by Dr. Don-kin and Prof. Lankester, attended yesterday before Mr. Flowers, at the Bow-street Police-court, to make a fresh application for summonses against Dr. Slade and Mr. Simmons for con-spiracy, and also against Dr. Slade under the Various act agrancy Act.

Mr. Lewis said that of course, since Mr. Flowers had convicted Slade, the case had passed enbers and convicted State, the case had passed en-tirely out of the hands of Prof. Lankester and Dr. Donkin and himself (Mr. Lewis). A decision of a magistrate was always supported by the So-licitor to the Treasury. By the omission of the words "palmistry or otherwise," in the appeal case yesterday (Monday)—those words having been in the original charge against Dr. Slade— the case failed without the foots being entered the case failed without the facts being entered into, or the point of law decided. Upon the hear-ing of the former summons it was settled that there was no conspiracy; and it was only when the defendant Simmons was called as a witness for the defence that evidence to support that charge was forthcoming, for he then admitted that he was not a servant, but that he took onehalf of what was received from the public. He (Mr. Lewis) therefore applied for second summonses as above.

Mr. Flowers observed that he supposed Mr. Lewis had fully considered, not only the trouble of a long investigation, but whether the public had not already been benefited sufficiently

Mr. Lewis replied that Professor Lankester had no malignant feeling whatever in the mat-ter, and had only taken these proceedings, at great trouble to himself, on scientific grounds. If there had been a decision, Professor Lankester would willingly have bowed to it; but there had been no trial, the prosecution having broken

down on a technical point. Mr. Flowers asked whether it would not be advisable to wait until the decision in the appeal of Lawrence, the East end Spiritualist, had been

Mr. Lewis announced that in that case there had been no conspiracy, and the means to aid the imposture were different from those in this case.

The magistrate decided that he could not refuse to accede to the application, but he hoped the summons would be heard by Sir James Ing-ham- (the chief magistrate), for he (Mr. Flow-ers) felt he had had enough of the case. (Laugh-

#### The British Association for the Advancement of Science.

A rumor has reached us-and although it is but a rumor it comes in a sufficiently authenti-cated way to induce us to publish it—that the Council of the British Association for the Ad-vancement of Science has passed a resolution which will impede the free introduction and discussion of the subject of Spiritualism at its future meetings. This point is worth the attention of those members of the British Association who those memoers of the British Association who possess any knowledge of psychology, and is mentioned here for historical purposes, that those societies which commit themselves to opposing the facts of nature may have the full benefit of any advantage their reputations can gain there-by.—The Spiritualist (London), Feb. 2d.

In its proper column will be found the advertisement of the Banner of Light, to which we call the attention of all, Spiritualists and Liberals in particular. The Banner is not only the oldest of American journals devoted to Spiritualism and its wonderful phenomena, but is also a liter-The Banner is not only the oldest any and scientific paper, often containing first-class articles by the ablest scientists. Indirectly, as well as directly sometimes, it deals fearful blows at the religious superstitions of the past, blows at the religious superstitutions of the pase, unhappily engrafted, we are sorry to say many of them, upon the "living present," which fact will make the Banner acceptable to our host of liberal thinking, humanitary readers.—The Winsted (Ct.) Press.

137 "I hope to see societies organized without creeds all over our land, and the brave and true sustained."-W. F. Jamieson.

Why is it that at cloven o'clock P. M. a man will go to the cupboard and collar a plece of chicken or a fragment of steak that he suffed at in lofty disdain and would n't touch at the table, and will guaw and plck and snore over it, until every hone is as white and glistening as an ivory sleeve button? We can't tell, unless it is an indication of the same perversity that loads him, when the bone is fin-ished, to stand before the fowel rack and whe his greasy fingers on his coat-tails.—Hatok-Eye.

The Havana (N. Y.) Journal says that a man was taking aim at a hawk that was perched on a tree near his chickencoop, when his little daughter exclaimed, "Don't take aim, pa, let it go off by accident." "Why so ?" asked the father. "Cause every gun that goes off by accident always hits somebody."

I'd like to be an "ossifer," And with the police stand, A star upon my buzzum, And a baton in my hand; If any one should fail to sweep The snow before his door, I'd send him to States Prison For a year, or may be more.

The London customs officers seized twenty-seven gills of peculiar fluid, the other day, and on examination found it to be nicotine, the product of 2500 pounds of tobacco weepings, mixed with alcohol, which virulent fluid was to ne used in transferring cabbage leaves into the finest Havana cigars.

"What is a clam, anyway?" asks an exchange. Why, it 's a natural sandwich, of course; only the shells are n't quite so hard as the bread that you find pinching a piece of ham on the lunch counter. - Fulton Times.

According to the Cape Ann Advertiser the loss of life in the Gloucester (Mass.) lishing business since 1830, has amounted to 1882 men. Three hundred and forty-two vessels, valued at \$1,595,600, have also been destroyed. Its editor says in regard to these facts:

"City Hall, packed to its utmost capacity, alsies and all, would scarcely hold the men from this port lost in the fish-eries the past forty-six years. What a host of them have gone forth! Tbink of it-1832 fishermen have found a watery grave from this place, in the time above alluded to, and 1069 within the past ton years 1. The figures are indeed startling."

The Roman correspondent of the London Times states that it has been resolved that any cardinal may be elected Pope on the death of Plus IX., irrespective of nationality. This decision was not reached without considerable discussion between the Pope and some of the cardinals.

The following is the inscription on the headstone over the grave of fion. John Dudley, Governor of New Hamp-shire during the Colonial-period: HON, JOHN DUDLEY, Died May 21, 1805. Æat. 80.

This modest stone, what few vain marbles can, May truly say: "Here lies an bonest man," Caimly he looked on either world, and here Saw nothing to regret, or there to fear.

The Eastern question seems to grow in intricacy as days proceed. It is reported that the Porte has offered to prolong the armistice a month if the Montenegrins will negotiate in a Turkish town; also that the Russian army is ready to cross the Pruth; also that peace between Servia and Turkey is now assured; also that the Servians are preparing rapidly for a possible resumption of hostilities: also that the Turkish army along the Danube has increased from 60,000 op the 31st of January to 75,000; also that thereply of the powers to the Russian note is that they will abstain from interference until the Porte has proved itself incapable of carrying through its promised reforms. Rus-sia is not able to promise whather policy will be at present. Verily, in the "multitude of " reports there is confusion. The Sultan is threatened with paralysis of the brain; and a most divided state of counsels exists in Constantinople, because of the want of harmony between the party of the Palace, and the party of the Constitution, or in other words, between the conservative nobles and the people. Edim Pasha, the Turkish grand vizier, has been dismissed. and Mahmuod Damad, a brother-in-law of the Sultan, has

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