

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 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.—*Spirit Mary Mitnacht.*

To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

Having recently purchased the stock in trade at ANDREW JACKSON DAVIS'S PROGRESSIVE BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

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

COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, MARCH 3, 1877.

PUBLICATION OFFICE AND BOOKSTORE,
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AGENTS FOR THE BANNER IN NEW YORK,
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COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

LESTER COLBY, EDITOR.
ISAAC R. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LESTER COLBY, and all BUSINESS LETTERS to ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, 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 verification. "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God." All truths confirm one another when read aright. It is to truth, through facts, truth free from all controverted dogmas, that Spiritualists ascribe. — *Diamond Fitzgerald.*

A NEW WORK

BY ANDREW JACKSON DAVIS.

The "Stellar Key"—Second Part.

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

The above note, replete with the genial spirit of the Harmonical Seer, fully explains itself to the reader. It was in 1867 that the First Part of The Stellar Key to the Summer Land was published. Now, after the interval of ten years, its second part is to be given to the world. We are indeed pleased to make the announcement that such a plan has suggested itself to Bro. Davis; and, still more so, to be able to state that his labors in this regard have been crowned with a success of which our patrons themselves will have opportunity of judging ere long, as we shall commence the publication of the Series in the opening number of the forty-first volume—the BANNER OF LIGHT FOR MARCH 31ST.

It is a significant fact that the date of the commencement of our new volume—marking the close of twenty years of earnest effort on our part for the advancement of the cause, and the commencement of another period—should fall on the anniversary day of the advent of Modern Spiritualism. We trust that the literary attractions which we shall endeavor to present in the forthcoming volume will meet with the approbation of our patrons, and we feel sure that the articles of ANDREW JACKSON DAVIS, illustrated as they will be with engravings in full union with the penetrative thought of this wonderful mind, will draw to our columns the attention of many who have not as yet been in the habit of perusing our pages.

While we do what we can to improve and beautify the Banner of Light, we trust that those whose names are already on our mail books will take the hint from the closing line of the card of Bro. Davis, and endeavor to obtain for us a number of new subscribers which shall even transcend his kindly expressed wish in this regard.

Lectures by CORA L. V. RICHMOND!

We shall commence, next week, the publication of a series of
FOUR DISCOURSES ON THE SPIRITUAL SPHERES.

Delivered through the organism of Mrs. RICHMOND, at CHICAGO, ILL., and reported phonographically for our columns by A. M. Griffin, of that city. The course cannot fail of the widest interest, as may be judged by the titles:

1. THE SPHERE OF SELF.
2. THE SPHERE OF BENEFICENCE.
3. THE SPHERE OF LOVE AND WISDOM.
4. A REVIEW OF THE PRECEDING.

With practical addresses from three spiritual intelligences, embodying their experiences in the departments of spirit-life cited therein.

Readers of the Banner will find in these lectures a mental feast.

Letter from M. A. (Oxon.)

Those friends of justice and fair play, whether in America or elsewhere, who are interested in the Slade case, will do well to peruse the straightforward account (8th page) which has been contributed to our columns by the distinguished English Spiritualist whose *nom de plume* heads this paragraph.

Dr. Mack is about to return to America.

Insanity Among Spiritualists.

Nothing will dissipate prejudice so rapidly as the light, and nothing will puncture falsehood so effectually as the truth. It has been the very easy habit of certain persons to throw about them sounding statements about the evil effects of a belief in Spiritualism on the peace and sanity of the human mind, knowing how difficult it was to deny such statements with any color of authority, and consequently hoping that the most exaggerated stories would be swallowed by the public without the least challenge of their accuracy or authenticity. This thing has gone on so long and assumed such proportions that many Spiritualists have thought the time had come for an overhauling. It has been reserved, however, for Dr. Eugene Crowell, of New York, to make a thorough and exhaustive investigation into the charge, and his full and complete Report upon it, fortified impregably with figures and facts, is to be found in the present issue of the Banner.

We invite for it the widest and most careful study, confident as we are that it scatters to the winds all these empty assertions about the prevalence of insanity among Spiritualists, and that the belief in Spiritualism is calculated to promote insanity and populate the asylums. It will be seen, from this Report of Dr. Crowell, that no charge of such seriousness ever had so slight a basis, amounting, in point of fact, to comparatively nothing. It shows, on the contrary, that the advocates of Old Theology who, like Talmage, are so free to accuse Spiritualism with being the cause of filling the insane asylums, have got to answer for the very accusation themselves which they lay on the shoulders of Spiritualists. We undertake to say, judging from the testimony which is here collated, that never was an engineer more completely hoist with his own petard. The tables are turned square about. Yet neither Talmage nor Dr. Winslow will ever think of such a thing as taking back their false assertions. They will go on preaching and practicing as before.

In order to set forth the clear and convincing points of this thorough statement of Dr. Crowell, it will be necessary for us to indulge in more or less recapitulation of his facts to which the reader can have no reason to object. Dr. Crowell sent a letter of inquiry respecting all the features of the case to every superintendent of an insane asylum, public or private, in the United States. He put but three questions, that were easily answered, but they covered the ground. He asked for the number of patients in each institution for the past year, or, if not that, then for the previous year; how many cases religious excitement had caused; and how many cases were caused by Spiritualism. In this way it could be very readily ascertained whether there were ten thousand persons, as Dr. Forbes Winslow says, confined in lunatic asylums in the United States in consequence of belief in Spiritualism. The summary of the replies received is as follows: There are 87 such institutions in the country, whose inmates on the 1st of July, 1876, numbered 29,558. From the Superintendents were received 66 replies, of which 58 only were serviceable by reason of the information they contained.

In these 58 asylums were confined 23,328 insane persons, of whom 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism. Allowing that in December last there were, in round numbers, 30,000 insane persons confined in all the institutions of the United States, there would be of this number 530 insane from religious excitement and 76 from Spiritualism—which is nothing like Dr. Forbes Winslow's reckless assertion of 10,000 persons insane from Spiritualism. Only 76 insane Spiritualists to 87 asylums—not one to each institution! But 530 insane from Old Theology, which is more than six to each institution! We ask Talmage of Brooklyn to stand up and thunder that from his resounding pulpit, and beat the cushions to keep time with his assertion. If, moreover, we take a considerable term of years, instead of one year, the result comes out in just the same way. Here, for instance, are the reports of thirteen institutions, with their records ranging from 8 to 44 years. In these institutions during those various terms were confined 58,875 patients, of whom 1994 were cases due to religious excitement, and only 229 to Spiritualism.

By the same ratio, the 30,000 who now populate our insane asylums would show 1016 insane from religious excitement and 117 from Spiritualism. And, pursuing the ratio, the 1016 who were insane in former years from religious excitement would amount to but 530 now, and the 117 who were insane in former years from Spiritualism would amount to but 76 now. This clearly shows that since the spread and growth of Spiritualism not only has insanity from its reception been greatly diminished, but insanity from religious excitement has also been sensibly abated. It certainly is more easy to think that it is Spiritualism that has helped theology than that the latter has relieved Spiritualism and itself, too. We commend to the reader a much more minute and careful following of Dr. Crowell's figures, all of which possess an authoritative significance and will create a lasting impression on the mind of the world. But it is enough to sum it all up by stating, as he does, that instead of the proportion of the insane in our asylums being one-third, or 33 1/3 per cent. of the total number of inmates, as Dr. Forbes Winslow most loosely asserts, that proportion is but one-quarter of one per cent! We hope Talmage will shoot that fact from his columbarium in Brooklyn.

Further than all this, estimating with Dr. Crowell the number of Spiritualists in the country at only 2,000,000, our proper numerical representation (one-quarter of one per cent.) should be 1333 in the various insane asylums of the country, whereas we are represented by only 76 persons. Dr. Crowell grimly calls this another case of taxation without representation! The specific replies received by him from the Superintendents of the different asylums contain explanatory and qualifying matter that deserve the most attentive consideration, and by the advocates and disciples of Old Theology particularly. One will get a much clearer insight into the real facts of the case from these official statements than from all the loose and undefined charges of all the outside doctors in Christendom. They tell us that it will not do to accept the whimsical, hasty, or prejudiced statement of the friends of a committed person, but to wait for time alone to develop and fix the true cause of insanity.

Says Dr. Ray, than whom there is no higher authority on this subject in the country, "It is to be regretted that the prevalent tendency is to ignore the facts of Spiritualism entirely, rather than to make them the subject of scientific investigation. It is surprising," he adds, "that physicians, especially, with such well-recognized affections before them as cataplexy, somnambu-

lism, ecstasy and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible." What are the ravings of Talmage and the rest of his ilk, in comparison with the cool and scientific opinions of men who have made the study of a subject that comes home to every human mind. We need not further urge all readers to go carefully through the additional testimony which Dr. Crowell has adduced from such competent witnesses as Epes Sargent, Robert Dale Owen, Rev. Dr. Watson, Hudson Tuttle, Emma Thardinge Britten, Prof. J. R. Buchanan, Prof. Denton, Dr. Peabody, Allen Putnam, Andrew Jackson Davis, and other well-known Spiritualists; testimony to the same vital point, derived from a quarter of a century's personal contact with believers in Spiritualism, and themselves familiar with all its phenomena. This is solid matter, such as no loud and loose accusations can disintegrate or undermine.

Well and truly does Dr. Crowell close his exhibit of vital facts, overwhelming as they are against the opponents of Spiritualism, with the reflection that "an intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends." It is just what a belief in Old Theology does not favor, and the figures convincingly show it. Spiritualism brushes the clouds and cobwebs out of the mind, and hangs up demonstrations and proofs around its walls. These are what promote peace, tranquility, faith and sanity.

In Memoriam.

Joseph John, one of America's distinguished artists, "passed on" to the "Better Land" from Philadelphia, Pa., at 1 P. M., Feb. 22d, aged about 44 years. His funeral occurred at 2 P. M. on Monday, Feb. 26th. His frail and sensitive constitution was firmly attacked by consumption last spring, all efforts to prolong his earthly life of usefulness failed, and he has gone to his reward. He was born and reared on a farm near Philadelphia, and like the eminent artist, Benjamin West, he was favored with Quaker parents, who watched and instructed him with zealous care, and encouraged him in his aspirations as his genius and talent for art began to be developed.

For over twenty years he has been an artist. He spent about two years in Northboro, Mass., with the exception of which time he has been a resident of Philadelphia.

The following of his works have been copied on steel, in chromo, or otherwise, and some of them have met with extensive sales:

- "The Changed Cross."
- "The Faithful Crowned."
- "The Harvest Home."
- "The Guardian Angel."
- "The Orphans' Rescue."
- "Life's Morning and Evening."
- "The Dawning Light."
- "An American Farm Yard."
- "The Curfew."
- "The Praying Band."
- "Return from the Field."
- "Lead Me to the Rock."
- "I Know that My Redeemer Liveth."
- "Of Such is the Kingdom of Heaven."
- "At the Sepulchre."
- "My Lambs."
- "Evangeline's Feast of Betrothal."

"How beautiful upon the mountains are the feet of him that bringeth glad tidings," and "Springflower," the superb lining of the beautiful Indian maiden (who was for years a companion-spirit to Mrs. J. H. Conant), which adorns the Banner of Light Bookstore, and has been the admiration of many visitors from all parts of the country.

He also executed numerous designs for illustrated books.

Joseph John was an artist born, and studied all departments of pictorial art with rare enthusiasm and success, so that when "inspiration" approached him a well-attuned instrument was found. He delighted in painting the better side of life, and refused mercenary considerations to paint what he considered degrading to humanity. Thus he was conscientious; and elevating and refining thoughts found expression on his canvases. He possessed great versatility of talent.

He insisted upon an intellectual and spiritual interpretation of all nature and all art, and claimed that art should, to a great extent, be adjudged by the same standard as poetry. As a poem is really worthless without an elevating spirit shining through it, so with compositions in art, unless fraught with living thought, to make lives happier and better with impressive and ennobling teachings.

His life was conscientiously consecrated to what he considered the most instructive and elevating department of art; and how well he succeeded, those residing in tens of thousands of homes which have been made more attractive and cheerful through the pure influence of his works on their walls and in their books, can testify. In refined sentiment, in precision and delicacy of touch, in harmony, in the combination of groups, in characteristic expression, and in the concordant relations of all parts to make a perfect whole, it can be claimed that Joseph John was one of the most successful artists of the age.

In his productions there are voices which speak to the soul, telling of those other voices that will never die. He had many sublime and cherished conceptions for magnificent paintings, and also designs for an important book, which he hoped to have executed before he was called to the "Land of the Angels." These have failed, perhaps, of finding expression in outward form in this lower world, but the heart idols of the present stage of being, if pure and true, are, we are assured by the reverent spirits, capable of being outwrought in grander fashion among the sublime possibilities of the other stage of experience, to whose participation his mental energies have now been transferred. The world is better for his having lived in it. It is glorious to leave such golden "footprints on the sands of time." His good wife and relatives will have the heartfelt sympathies of all who were brought into relations with him. To those who really knew Bro. John, his memory will ever be an inspiration for good, as they journey toward his heavenly home.

J. F. Baker writes from Indianapolis, Ind.: "Our society is growing in numbers, and the meetings are increasing in interest. We have a discussion from 2 to 4 P. M., on Sundays, and a public free circle in the evening, at 62 East Washington street."

The Medical (?) Law!

On our eighth page will be found a petition-head which we hope will be perused by every free-thinker and friend of humanity residing in Massachusetts, for to them it most unmistakably appeals. The bigoted in medical practice are endeavoring, in this year of grace, through legislative enactment in the General Court of Massachusetts, to bind the hand of the healer with fetters of iron, hold up before the eye of the clairvoyant the sodden screen of a tyrannically conceived law, and to set the seal of State disapproval on every system of practice for the alleviation of the sick and suffering, except the popularly discarded one of Allopathy—a temporary truce having been sounded, however, by the regulars concerning the homeopaths.

We queried last week, and desire to ask with redoubled earnestness in the present connection: 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 hand of a rigid and unbending medical monopoly? We hope not. Let our readers resident in Massachusetts cut out this petition, circulate it as widely as possible for signatures, and return it AT ONCE to this office, as past experience in other States shows that the medicals believe in forcing these matters through the legal channels, before the liberal element awakes to its danger; therefore the time in which to act will be brief.

Miss Lottie Fowler in Boston.

As was announced in our last issue, this celebrated medium has taken up her abode in Boston for the present, and can be found at No. 46 Beach street, (Spiritualists' Home, kept by Mrs. A. M. Cowles,) by any desiring her services as a clairvoyant, test and business medium.

The life-history of this lady has been full of remarkable experiences, and as her biography sets forth, (which we published in our issue for Oct. 21st, 1876,) she has been at one time called upon to face the attacks of bigotry in the courts of law in America, and at others to meet as an honored guest with some of the highest society in England and in Germany.

We are requested to state, for the benefit of those who have, since her arrival in Boston, sought to make use of her mediumistic powers by letter, that she can accomplish nothing by or through the mail; her phase of development being entirely of a personal character, she requires the bodily presence of the party desiring the séance, otherwise she cannot engage to accomplish anything.

An opportunity is here given for investigators into the mental phase of the spiritual phenomena to avail themselves of the peculiar gifts of an American medium, who, after years of residence abroad, returns to her home bearing with her the gratulations and hearty endorsements of the large majority of the transatlantic friends of the cause.

Gone Home.

Rollin K. Stoddard (husband of the lady of that name who, as agent for the "Hough Boy" medium, is well known to our readers) passed on from Philadelphia, Pa., on Friday, Feb. 9th, at the age of fifty-nine years. His decease was occasioned by consumption. In the early days of the movement Mr. Stoddard became an earnest investigator, and ultimately a firm believer in the truth of Spiritualism, and remained so to the close of his earthly career. He had many personal friends, by whom he was highly esteemed. His remains were taken to Hartford, Conn., for interment. Funeral services were held at the residence of a friend, on Asylum Hill, and were conducted by Mrs. Emma Jay Bullene, of New York. Her eloquent address (a sketch of which, from the Hartford Daily Times of Feb. 12th, will be found on our third page,) had a marked effect upon the large audience present on the occasion.

Our Public Free-Circles.

For the accommodation of those who cannot attend the Banner of Light Public Free-Circle Meetings on week days, [Mrs. Jennie S. Rudd, medium,] we propose to hold one on Sunday afternoon, March 4th, at 3 o'clock. Doors will be opened at 2.

No meetings will be held the ensuing week, but they will be resumed on Tuesday, March 13th, and continued regularly every Thursday and Friday, as usual.

Admirers of the works of Thomas Paine will be glad to learn that Colby & Rich have for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, a neat volume, printed in large clear type, which at a price merely nominal (when the value of the contents is considered,) will afford to the purchaser the following choice collection of free thought utterances: "The Age of Reason: an Investigation of True and Fabulous Theology. Parts I. and II. By Thomas Paine; also, a Brief Sketch of the Life and Public Services of the Author."

As stated in the advertisement on our fifth page, the work is issued by the American Liberal Tract Society, and the funds derived from its sale are to be devoted by this organization to the publishing of yet more of those admirable leaves of thought, which have made the Society's name a household word among the Spiritualists and Liberals of the country.

A correspondent—M. Bamberger—forwards us a slip containing a report (from the Baltimore American of Feb. 15th) of a private sitting given at the Eutaw House by Baldwin, the exposé, (?) to the representatives of the Gazette and American while he was in that city. In the course of the narrative occur the following significant sentences:

"Being asked why, if he [Baldwin] disclaimed being a medium, any conditions were necessary to success, he replied that this he could not explain. What the power was of which he was in possession he knew not, he only knew he had it, and that it was affected by physical conditions, such as the state of his health, the sitters, and the density of the atmosphere."

Mrs. Mary Dana Shindler (with whose poetic writings the readers of the Banner of Light are conversant) has been investigating Spiritualism from Boston to Texas, with the most remarkable mediums. She has now the work ready for the press giving her experiences.

For the past six weeks the Spiritualists of Detroit, Mich., have held meetings in Hodge's Block, Griswold street. These meetings will continue for the next four months.

Rev. Dr. John L. Dudley, of Milwaukee, has been invited by a unanimous vote to the pulpit of the Twenty-Eighth Congregational Society, Theodore Parker's old congregation, in Boston.

Chelsea Liberal League.

This organization met on Monday evening, Feb. 26th, at the residence of James S. Dodge, Esq., 74 Bellingham street, President D. G. Crandon in the chair. The records of the previous meeting being read and accepted, the President called on Rev. E. F. Strickland to preside, and then in his capacity as chairman of a committee appointed to inquire as to the expediency of holding a public meeting in Chelsea, the better to present the views of the League to the people of that place, presented a report, which, after considerable discussion—in which Messrs. Turk, Wilcox, Dodge, Crandon, Strickland, Tooley and others participated—was adopted as to its main features. The committee was then discharged, and a committee to carry out the provisions of the Society's vote was appointed, consisting of the following named gentlemen: D. G. Crandon, Messrs. Wilcox, Dodge, Turk and Lincoln.

Into the hands of this committee the details of the proposed meeting were placed. As much that was decided by the vote depended upon the subsequent success of this committee in obtaining the presence of singers, speakers, etc., no further statement would be proper at this time other than to record that, as understood from the debate, the committee would endeavor to convene the meeting on Sunday evening, March 18th, at the Academy of Music (or some other locality), and would engage for that meeting, if possible, the services of the Temple Quartette, and those of Rev. M. J. Savage, and Francis E. Abbot, editor of the Index; steps were also to be taken to provide copies of the National Liberal League tracts, to be distributed among the audience. Adjourned to meet at the house of Mr. Turk, 179 Walnut street, Chelsea, on the evening of Tuesday, March 13th.

Special Notice to Subscribers.

Vol. 40 of the Banner of Light is drawing to a close, being completed in three numbers from this date. Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only RENEW THEIR OWN SUBSCRIPTIONS, but that each will make the effort to SECURE FOR US ONE ADDITIONAL PATRON for the current year. The articles already filed for publication at this office from some of the most noted writers of the Modern Dispensation, and which we shall announce in due season, cannot but give assurance of added interest to our columns in the coming twelvemonth.

We request those of our patrons whose time expires with the present volume, but who intend to renew, to forward funds as soon as possible, in order to spare to our clerks the additional labor of taking out and then rearranging the names in the mailing-machine.

We are informed through the columns of the London Daily Telegraph, for Feb. 9th, that on the 8th the names of Henry Slade and Mr. Simmons were called at the Bow-street Police Court, the summoning officer stating that the instrument had been duly served at their residence, Upper Bedford Place, London. Remarks followed by Lancaster's counsel, George Lewis, Esq., asking that the present summonses might be adjourned until the defendants came again within the jurisdiction of the Court, their offence being out of the pale of the Extradition Treaties. Sir J. Ingham, who presided, replied that there could be no objection to this course being taken, and he considered it a very proper one, under the circumstances.

The Daily Evening News, of Louisville, Ky., for Feb. 21st, announced that on that evening, at a meeting of the Polytechnic Society, Dr. Buchanan was to read a paper on the New System of Philosophy, of which he is the representative, and point out the fallacies of the standard metaphysicians as they are shown in his work on "Philosophy and Philosophers." "Philosophy," it says, "according to Dr. B., is not metaphysical speculation, but the highest, greatest, and most practical truths that should govern society and guide its progress."

We noticed in these columns last week a new book entitled "Life Beyond the Grave," that has just made its appearance in England, an advance copy of which we received from the publisher. To prevent misapprehension, we now state that we have not received as yet copies for sale at our Bookstore; but we have ordered a lot. When they arrive, we will promptly notify our patrons. Therefore do not order until you see "LIFE BEYOND THE GRAVE" advertised for sale by us in these columns.

The Lincoln (Neb.) Journal of a late date, devotes nearly a column to an account of a séance with the Seward child-medium, (six years old,) referred to by us some time since, and says many remarkable doings and sayings are rightfully attributed to her instrumentality. "The girl," so runs the account, "is deaf and dumb, and ordinarily can neither read nor write. But under this influence she grasps the pencil in a peculiar manner, and readily answers all questions."

The National Republican, Washington, D. C., for Feb. 20th, states that Mrs. Mary M. Hardy, of Boston, is giving séances at the residence of Dr. Wright, No. 1016 I street, that city. The same paper furnishes a report of a séance held by her on the evening of Feb. 19th, the phenomena being of that order (so often described in our columns) wherein hands are apparent at the aperture in the table at which the medium and party are seated.

Attention is called to the card of Dr. F. L. H. Willis, in another column. We are personally acquainted with the good service which Dr. F. is capable of doing for those afflicted with any of the maladies to which flesh is heir, and therefore feel specially justified in thus pointedly recommending him to the public patronage.

A correspondent informs us that for the last four weeks much interest has been awakened at the south part of Boston, by the phenomenal manifestations occurring in presence of a young girl (fourteen years of age), whose parents, though not Spiritualists, are forced to admit the evidence of their senses in the premises.

An able defence of the proposition that spiritual mediums are justly entitled to remuneration for their services, on the ground that "the workman is worthy of his hire," will appear in our next issue, in the shape of a soulful article from Jennie Leys, entitled "Mediums and Money."

Attention is called to the card of D. Doubleday on our fifth page, concerning "The Spiritual Revelator."

Circular. Address all letters P. O. Box 425, New York
Jan. 13.-18

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported *verbatim*, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. SARAH A. DANKIN.

These messages are those that spirits carry with them the character of their earth-life to that beyond—whether for good or ill, consequently those who pass from the earth-sphere in an unduly excited state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of truth as they perceive—no more.

The Banner of Light Free-Circle Meetings

Are held at No. 300 Second Street, every Tuesday, Wednesday and Friday afternoons. The Hall will be open at 2 o'clock, and the doors will be closed, without allowing entrance nor expression of the conclusion of the service, except by mutual consent. The public are cordially invited.

Questions answered at these Seances are often propounded by individuals among the audience. Those read to the contrary intelligence by the Chairman, are sent in by our correspondents.

—Donations of flowers collected.

—Lewie B. Wilson, Chairman.

REPORTS OF SPIRIT MESSAGES

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

Invocation.

Father, as thou givest strength to the flowers which unfold and put forth their leaves and receive the fresh dew of the morning, so we ask that thou wilt give us strength to unfold our spiritual natures and together the dew of heaven and bring the children of earth nearer to thee.

Question and Answer.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready for whatever questions may come before us.

Ques.—[By Dr. B. F. Clark.] A spirit came to this Circle, (as printed in the Banner of Oct. 28th,) and advised his sister to take care of her means, because "there are trying times coming." Will he or some other spirit kindly explain to us what sort of troublesome times we may expect, and when?

Ans.—The spirit who came to the circle giving that advice to his sister had no other means of reaching her, and it is altogether a private affair. He did not mean some political times, or some terrible financial crisis, but simply something which concerned herself, and he bade her take care of her means, because he knew of what he spoke.

Julia Mackintosh.

My name, sir, is Julia Mackintosh. I am a descendant of the Scotch, and they used to tell me, of the Scotch seers. I had strange visions. At night there came many of the olden ones of earth and showed themselves to me, and I wondered why it was. I could not see as I would like to have done, or embolden as I wished to, because they so constantly brought their faces before me. And when they last days came I was dispirited, for it seemed as if it was all dark. Then my brother Daniel came to me and said, "I will deliver you into a brighter land of influences." Then there came a light, a beautiful light, and when I passed away I realized that I was in the presence of the angels, and I asked that I might be brought, if worthy, into the presence of God. Then there came to me a voice saying, "Thou hast seen the manifestations of the Great Spirit, many, many times; be thou contented with the life that is before thee, and work out thine own salvation; teach the little ones who come to thee to day, and bring them up in strength and purity, and they will ever assist thee." I passed out from New York City some ten years ago.

Increase Robinson.

Mr. Chairman, this is my second appearance at your Circle-Room. I came some time ago. I went away from your city. I don't know as I told you, then, it was the result of an accident, and not of design. I did not get hold of the right bottle, that's all. I got something which didn't suit me, perhaps, but it injured my health and I sent me out. I should not have come to day, but I wanted to say to my daughter Martha and some of the other children, that spirit return is a reality. It's no use to bother about it and talk about it. I know some of 'em do realize the fact that spirits come back. They come so near that they give in to it, and say it's real. Some of my brothers give in to it. There's my brother Enoch—he has had spiritual experience enough to know that this thing is true; to believe that his wives have come back and communicated with him; but he thinks they haven't, and says if they could come back at all they would come to him as well as to anybody else. Now, neither he nor I were ever the right sort of men to receive spiritual communications. I advise him to seek some source from whence he can obtain that knowledge which is ready for him when he gets ready to receive it. If he prefers to wait until he gets this side, all right—I've nothing to say. If I were he I would avail myself of the first chance I could get of seeing some good medium and communicating, not only with myself but with his friends who wish to communicate with him. My name is Increase Robinson. I hope my spiritual knowledge will increase as well as my name.

F. D. Alger.

Really, friends, I am not used to making public speeches. I never thought I was able to do it. I don't think I ever could be equal to my brother, who could always talk in public. Then as to this Spiritualism, I don't know anybody who was more bitterly opposed to it than myself. It always seemed to me it was the devilish pack of nonsense that ever anybody got up, and yet I knew my wife and my daughter had rather a leaning in that way. I knew some of their friends had the same, but I could see no good in it, and yet when I was sick once, and found relief from some medicine, I didn't ask any questions as to where the medicine came from; and I must say I was most confoundedly mad when I found they had been to a Spiritualist medium to prescribe for me. Yet if I had said what I thought, I should have said the medicine did me more good than any medicine I ever took. Still it's hard for me to own up, even now. I came here under the direction of the old gentleman who has just presented himself. Since coming I have felt like telling the whole story, and saying to that what I thought was nonsense and lies, I find to be honest, solid truth, and I only wish I had known it before, for then I think I should have availed myself of very much that would have been of benefit to me, but I don't know. It seemed to me an impossibility, that, after we were dead, we should run round controlling some woman or man, and giving our ideas; it didn't seem reasonable. Since I passed away, in fact, when I was passing out, the thought came to me: "I guess, after all, that this thing is true, and I'll have to own up."

Now, I believe I tried to do the best I could; with my organization I could do no better. I tried to do the best I could for my wife and child. I know perhaps they suffered some through my peculiar experiences and their own. I am sorry for this. At the same time I would like to say this: I believe it will all come out right, and they will be happy in the end. I want them to trust as much as they can to their spiritual impressions. There are some things I would like to wipe off the slate—I would be glad to, but the sponge of Spiritualism won't let me; and there are some men in this world whose Christianity I am afraid will never let them wipe off the slate of their lives. What there is there, is for them to read, and not for me. I am pleased, Mr. Chairman, to avail myself of the opportunity of coming, with the help of the old gentleman who pre-

ceded me. I will give my name to the letter as F. D. Alger. I passed away in Somerville. I have a wife and daughter in this city, and I hope this will reach them.

Ira Bryant.

I have got some friends, Mr. Chairman, I would like to have know that I still live, and wish to communicate with them. Say that I am happy, that I have a pleasant home, and that the conditions which were around me have passed away. I don't know as my friends will be glad to hear from me. If they ain't, I can't help it. I went out from the Charlestown District, as you call it now, some years ago. My name, Ira Bryant, I don't know much. I have just my brother Noah, who went away a good many years ago. My sister Sally is with me. There may be somebody that would like to hear from me.

Sally W.—th.

Well, so far as I am concerned, I am delighted to come and look at you all. I'm a pretty old lady. I'll subscribe myself as about eighty; if it goes over it, no matter. I went out of this life so easy—it was just like the breaking off of one of these flowers, [alluding to a bouquet on the table.] I had the feeling for some time before, that when I went I should go easy. I went to sleep to wake up on the other side of life. Well, now, I've found my husband, children, and my friends—all the dear ones, and I have a very good time. I never believed in dragging one's feet over the ground in order to stub one's toes. I always believed in keeping just as young as I possibly could. Since I've been here I've enjoyed a good deal. I've enjoyed meeting my children, my sons-in-law and my brothers-in-law, and the various ones I have met here, and I can't say that life has been hard to me. I don't know that my friends will be glad to have me come. I know well that my son's wife was a first-rate medium, and that the many curious manifestations that took place in her sick-room were all real.

I don't for one moment suppose my friends will care to have me come. I know they will say, "What did grandmother want to go off there to the Banner of Light to communicate for?" If she wanted to communicate, why didn't she communicate at home?" Why don't she? Simply because she never gets the chance to do it. That's it, Mr. Chairman. How on earth are we going to do it if we don't have the chance? How can a carpenter build a house unless he has something to build it with? Neither can I do anything unless I have something to do it with. My granddaughter Sarah is a first-rate medium, and that's one reason why she's always had so much music about her. Well, about all of them are musical, simply because they happen to be mediums.

Now, you've no idea what a splendid time I had when they were looking at my old body and wondering whether I was dead or not. I was just enjoying the change. It's a fact; and I've enjoyed it ever since, because I am perfectly free up here. There's nothing to restrict me, nobody to say anything about what I do. Why, I'm just as free as air. I'm as happy as anybody could be. I'm glad everything is just as it is. I've brought some of my boys with me, and I've enjoyed it. I suppose I've got to put my name to this thing. Call it Sally W.—th. I went out from Taunton, Mass.

I thank you, Mr. Chairman, for this privilege.

It has seemed more like the material life than anything that has happened since I went away. Although I am an old woman, I enjoy these things.

Desire Mason.

My name, sir, is Desire Mason. I went out from Quincy, Ill. I don't tell you how long since, but I think it's about twenty years ago last May. I died with consumption. I would like to communicate with my husband, who is gone to Omaha; his name is John. I would like to tell him that there is something he needs to know, if he could only get hold of it, and that if he will go to my brother George, maybe it will be revealed to him. Thank you, Mr. Chairman.

John Hayward.

I don't know as I shall be able to make myself manifest to the people here. I was partially blind before I passed away, and I find, as I return to earth, that I take on the same condition. I would not have you for one moment suppose that I am partially blind in spirit-life, for that is not so. I am an old man. I passed away in 1869, and I was about eighty-eight years old. I didn't know much of this return of spirits. I had heard of it in a sly way, occasionally. Since I came into spirit-life I find much for me to do—so much! I was interested in compiling gazetteers; taken up with geographical ideas. It was a pleasure to look over the past and compare it with the present, and I hope to compare it with the future, some time or other. I don't know as I shall be able ever to be myself again; yet I feel that I am renewed in strength—in the spiritual body, not in the old material body. In fact, I feel quite out of place this afternoon, as I stand before you, for I know that I was considerably larger than the instrument I am controlling, yet we in spirit-life are obliged to take hold of anything that comes along, and as this is the public post-office, and the only place I know of where saint and sinner, angel or devil, may hold forth to his or her satisfaction, I take advantage of the fact and come before you to-day. As I said before, I passed away from the year 1869. I became an inmate of the asylum for aged men. Really, it seems to me I had done enough to have been taken care of and supported well. I have nothing to say about that. I don't care now, that is all past and gone. If I was of any benefit to humanity, I can be in the future, I shall be very glad. But to show that I am on the right side, I come here. I subscribe myself John Hayward. I passed away from the Aged Men's Asylum in this city.

I thank you for this opportunity, Mr. Chairman.

It is to me a pleasure to come, whether I reach anybody that knows me or not. I don't care for that. I labored for the good of humanity in the past, I will labor for the good of humanity in the future. If I can only aid them to get one new idea, that is all I ask. They may ignore theism of Spiritualism if they choose, but I tell you I am here to day an individual personality. I hope that the inmates of the asylum will understand that it is me.

Cyrus B. Eddy.

Mr. Chairman, I simply wish you would say in your paper, that Cyrus B. Eddy, of Bristol, R. I., has reported at your office, in good health, spiritually, and in good spirits; that I know where I am and what I am about, and will do all the good I can in the future. I am sixty-nine years old. I passed away last July—passed away, died, I don't care what you call it. "Dead?" I never was so much alive in the wide world as I am now.

Francis Breen.

Do you tell boys come here, sir? [Oh, yes, you are all welcome.] Don't you scold 'em any, not even if they climb trees? [No.] Well, I'm real glad. You see, I climbed a tree, and fell down, and they say that's what sent me up top. That's what the spirits say; everybody else says "die." I am just as much alive as I ever was. I ain't dead. I've got a head and arms and legs, and a body, and ain't that being alive? It seems real funny to be dressed up this way, because I am a boy. Do you make everybody dress up this way when they come? [All come the same way.] Through the same box, you mean? [Yes.] They all have to be girls when they come, do they? That's funny! Why don't you have a boy here? Well, I climbed a tree a good while ago; I don't know how long—I guess as much as seven years ago, I ain't quite sure—and I fell down. I wanted to get some nuts. Didn't you ever get nut-gathering, sir? [Yes.] Wasn't it fun? It was fun to me till I fell down; but then I didn't know much about that till I found myself up here. I haven't got very much rested since I've been

up here. Somehow I've got bumped all the time. Did you ever play ball? [Yes.] You know they throw the ball, and somebody catches it, and it keeps bounding all the time. That's just the way it's been with me—I've been going bumpety-bump all the time; never could seem to rest anywhere. I don't know why. But some of the good folks said if I'd come here I'd feel better; so I've come. My name is Francis; sometimes the boys used to call me Frank—Frank Breen. I got out in Lowell.

Mary Moran.

I suppose it is your custom to give the name first, ain't it? Well, my name is Mary Moran. I'm real tired. I was tired allways. I never knew what it was to rest, and I thought if I laid down in the water that would rest me, and I wouldn't have any more of that tired feeling; but I ain't rested. I am tired now. I have met a lady, and she said if I'd come here and tell all about it I'd feel better. Well, I tried to do all I could, but it's so hard work to sew enough to take care of yourself. I tried just as hard as I could try, and I couldn't earn enough to take care of me, and I got into the water. I went out from San Francisco about the year 1874, in July. I guess it was. It was very warm. I guess 't was the 16th.

Addie M. Williams.

I am not used to addressing a public audience. I don't feel that that is my calling; and yet, meeting with a lady who was well known to the community, who has controlled here at your office—I may as well name her, Mrs. Paulina Wright Davis—I was induced to speak. Although not particularly acquainted with her, she took a great interest in me, and as she took my hand this morning, she said, "Addie, I feel you will be better, live a better and happier life, if you return to earth again." I said, "Mrs. Davis, I would be very glad to return and communicate with the friends of earth as in the days gone by." So with her help I have come here to-day, and I wish to speak to those that I have left, and yet I have not left them, because I am constantly with them, and I know their feelings. Oh! I would bless them. I would guide them and help them. I can't, sometimes I feel, for the things of earth, and yet I would drop some bright flowers on the hearts of some who knew me in the days gone by. I would bring cheerfulness to my mother and father. I would bring strength to my young companions, friends and family. I love them still. Oh, may they feel my presence in the early morning and at evening; may they know, as expressed in those lines of the poet, that when the evening lamps are lighted there are shadows on the wall—not shadows merely, but actual, material, spiritual beings come there. Oh, I would bless and love them, guide and help them, and bring them to a higher plane of existence. May they feel that the angel-world is open to their view. My name is Addie M. Williams. I passed away from Elmwood, R. I., near Providence. Direct the letter to Charles H. and Mary A. Williams. I thank you for the privilege I have enjoyed.

Elijah Hise.

Surely God is good to all, when he allows each and every creature to return to earth and speak that which seems to him of his earth. I am thankful for this privilege, Mr. Chairman. I cannot express to you my feelings on this occasion, as I return to earth. Yes, sir, I took my own life, but not until I was completely discouraged. I felt that my work on earth was over, and do what I might, I could not do what I would. But when I landed on the other side I saw my grand mistake, and I have been, since 1872, the time of my demise, trying to get back to earth again. I have had various kinds of success. Sometimes I have made myself known; at other times I have not; but when, a few days ago, I was told that if I would come here I should be heard, and there would be no question about the matter, I felt that I would come, no matter what came up; that, weal or woe, let the snow blow all round, come what would, let the tempest rattle round my head, yet still I would make myself manifest here; and I am exceedingly glad that I have come. I may not make myself known; my friends may not recognize me, but I know this: that when I leave this place I shall feel a stronger power, and that there will be something permeating my whole being, which will give me strength to go onward and upward through the spiritual life.

My name is Elijah Hise. I took my own life by shooting. Yes, it took a pair of pistols to put me out of existence. One did not seem to do the work conclusively, and I was bound it should be done. I am here to-day to say that I regret the step. I wish that I had lived out my time, that I had worked on, that I had fought the great fight till the battle was won. I have met many companions here who lived their lives out, and I find them in a better condition than I am. It is miserable to be told that "you have come before you were wanted," that "you were not expected; that by-and-by, if you had waited, you would have been here, but not now." It is a very unpleasant experience. I had been used to receiving considerable attention. I had been accustomed to being loved and cared for, and I can tell you it was not very agreeable; but I will not complain. I know I have had all I merited, and more too, of love and affection; but at the same time it is better to live your life out, even if you have to lead the life of a dog—don't take it yourself; you've no business with it; it don't belong to you. Live it out, no matter what comes.

I thank you, Mr. Chairman, for your indulgence this afternoon, and trust I shall feel better when I go away.

David Smith.

I am David Smith. I parted with that through which I manifested, in Quincy, Ill., about five years ago in February. I think it was the fifteenth day. I would like to say to my wife Fanny and my daughter Sarah, that I am here, that I know their troubles, and that the question they often ask is, "If father knew our trials, would he be happy?" I fully sympathize with them, and am doing all I can to alleviate them, but I can do no more than I can, and knowing the end from the beginning, I am not unhappy, for I know the sun will shine for them by-and-by. They will have a home of their own, they will not be disturbed as they have been, and a count of poverty. I wish I could have done differently, but I lived out the law of my life and could not change it.

Susan Jackson.

Please say, Mr. Chairman, that Susan Jackson, of Edgefield, Tenn., has come to Boston, to-day, that she might realize something of this spiritual circle and the Spiritual Philosophy. There is a great deal in theory, but there is a great deal in understanding just how it works. It has been a beautiful truth to me, and through many days of suffering it was such a comfort to me, that I felt as though I would like to let my dear ones know—for I know they will receive it—and understand that I have found my way to the Banner of Light Circles, for it will be a consolation to them, and I have come to do the best I can. I have been gone some five years. Tell them that I am happy. Say that I have met those I wanted to meet so much, and that the rosebud of love blooms in my garden for them.

Maria F. Stockwell.

You can record my name as Maria F. Stockwell, of Foxboro', Mass. I know my friends will recognize me. I have no hesitation in bringing to the Circle-Room all the bright flowers that I can find, for I know that my friends will be glad to hear that I have come here. I am a Spiritualist from the crown of my head to the soles of my feet; and in the Lyceum cause up here, I am at work. Yes, dear friends, yes, James, I am working all I know how; I am doing the very best I can. I am perfecting those ideas which I had in this life, and I am learning, oh, so much—I can't tell you how much, for you cannot comprehend the spiritual. By the use of earthly words I cannot make you realize the beautiful pictures, the

statuary, the bright flowers and the beauties of the spiritual life! Those dear old rivers! Those grand old mountains that we can climb, and stand upon their summits! Those plains! Those promontories! Oh, it's all so new and strange! And it is so pleasant to sail upon the bright waters with dear loving ones! Give my love to all my dear friends, and tell them I've returned to earth to give them strength, and to let them know that I can come.

Minnie.

I like you all very much. I'd like to say to dear Sunshine—it will reach her—not to be in a hurry to cross the waters, Sunshine; but when we impress you to go, then you may go. Please don't be in a hurry, for there are bright things for you in America. We are all doing for you what we can. Minnie.

Will you print this soon?

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF
MRS. SARAH A. DANKIN.

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

Mrs. Dankin's Mediumistic Experiences.

(Part Fifty-Nine.)

BY WASH. A. DANKIN.

Some ten years ago I was accosted on the street one day by a gentleman, who said he had heard of Mrs. Dankin's remarkable success in the treatment of disease, and asked if he could have the privilege of consulting her. He was not ignorant of the fact that she claimed no merit personally, but said that she was merely the instrument through whom Dr. Benjamin Rush, from the spirit-world, administered to suffering humanity.

He was an intelligent man, naturally gifted, and, though engaged in mercantile business, his leisure hours had been spent in intellectual culture. He understood his condition, for his physician, a near neighbor, had experimented with the case, upon his patient's suggestions, after having exhausted his own professional skill in vain.

Mrs. Dankin diagnosed the case correctly, thus giving confidence from which sprang hope, and took the patient under treatment. It proved to be that approach of the medical faculty—Bright's Disease of the Kidneys. He did not expect to be brought into health immediately, by some miraculous interposition of spirit-power, as some do. He was a man of clear and cultured mind, and when he was informed that his case would be treated under the laws of health and common sense, he understood that time would be required to repair the organs whose functions had been so long deranged. He, therefore, persevered and was cured, enjoying good health to the present day.

In such cases—where the old schools are at fault and acknowledge their inability to give relief—it is a grand triumph for Modern Spiritualism to have one, untutored in medical science, achieve success through mediumistic conditions—to have the skill and wisdom attained by years of growth in the spirit-world made available to the denizens of earth. This is one of the phases of Spiritualism which the most obtuse or material minds will not fail to recognize as practical.

Ann Wilder.

[The spirit who came with Ann said to her, "Cannot you tell your own story? Tell what you can, and the rest will be given afterward." Ann then said:]

It's so strange to me that I cannot remember my own name—only Ann. You see I was eighty-four years old. I died in December, at Harlem. I died at my son-in-law's house. His name was Daniel Tuthill. You see he lived on 125th street, in Harlem. I know exactly who I am, and I want to give my name. Now some people have an idea that when you live to be eighty-four years old you have no right to have a spirit-life. That's the ignorance of the age; pompous and puffed up with their own conceit. Daniel, my son-in-law, was very good to me in many respects, though I outlived the patience of every one; but the Master knew better than any one else when to call me home.

Now the truth of this is in the living, the seeing and the knowing; after that is passed through with there's a beautiful realization of the life beyond the grave. It's a truth, also, good friends, that before you can enter the kingdom of heaven you must become as a little child; then you can go in. The bread of life is broken, and you eat, and learn from whence you came and whither you are going.

I rejoice that I have gone out, for no one knows except those who carry old age how wearisome and tiresome become the days and hours. You seem waiting for a something, you scarce know what. All your youthful friends die away from you; strangers spring up about you, who neither know you nor care for you, and you feel as if you were left alone in this big world; but, oh! when the fact comes, and you realize that the spirit has gone home, and that kindred wait on the other side to welcome you, then comes the rejoicing. She that was dead lives, and lives in a world of beauty that knows no change day by day. That which they feed me with here is given in the fullness of the heart, and I weep no more in sorrow but rejoice in gladness of heart that the burden of myself has been lifted from earth.

I would tell you more of my blessings, but this is enough. Believe, oh, do believe it, for the angels in heaven have brought me here to tell my story. Good-by, friends; I'll think of my name yet, but now I can't—only Anna. Did you ever have a spirit come before that didn't know its name? [Yes, it has sometimes occurred.] Well, I can't think what mine is. I suppose it's because I would sometimes forget it when I lived down on earth. But you just keep a space for it open; I'll find it yet. [The name was afterward given.]

Nelson Wiley.

Like the little bird whose wings have been plumed to fly, I flew from earth, and now again I fly backward to exclaim, "One who dieth physically hath power given him to rise spiritually." My name was Nelson Wiley. I was forty-six years old. I was a resident of Belair, and died in August, after a long and tedious illness of consumption. Two years before me went my darling wife, and I, rejoicing, went out of the body to meet her.

I was not familiar with the law of recognizing our dear departed. I based it on hope, feeling that I was a confident believer in and that I rested on Christ. I met her, friends, and I knew her, and she welcomed me, and this was heaven indeed in its purest aspect of loveliness.

The friends I have left behind me, when they placed away the form, bade me farewell forever and forever. I was respected and beloved by all who knew me. I drew my little children around my neck oftentimes in the twilight of the evening and gave them instruction, which I see with joy has not faded from their memories.

Children, friends and acquaintances, this, I know, will seem strange and odd, but it is, nevertheless, a law that belongs to the universe of the great Master Mind, and under that law your servant has come to give the glad tidings that all have life who will accept it. The spirit-world is peopled from your world—some fine, some coarse, some progressive, and some otherwise.

Do not condemn or say it is the cloven-footed one that comes with silvery voice to draw you away from Christianity. It is I, and none other, in the subtle fineness of my spirituality, playing upon the fibers of the brain and the organs of speech of another to make known to my kindred my whereabouts.

Seek, and you will find me; investigate, and you will understand; and in seeking me you will find my attributes strong and healthy. And now I bid adieu to earth and you, for upward I

soar into realms of light where beauty lies, and where there is no night.

I withdraw, being grateful for this privilege of knowledge, which is unbounded in its wealth and its utility.

Mary Wood.

Brownsville, Nebraska. Mary Wood is my name, wife of the late Wood, of New Orleans. Here I stand upon the shores of time, not asking to be delivered from death, but asking to be shown some of its grand mysteries which were locked up in that holy volume called the Bible.

I feel strange, for the reason that I am in a strange land, not uncovered, but covered with spiritual clothing, and I will in time, they say, gather that knowledge which I seek for.

I have not seen him yet, but I pine not, for I know it is for the better. The world was cold, heartless and cheerless when I was left alone; then it was that I communed in silence in my closet. I never spoke to any one concerning my depression. I never showed a sad countenance. I tried, with all outside disturbances, to keep a youthful spirit, and it has been, kind friend, of advantage to me. The sun shines beautifully. I find no inharmonious because I have built the harmonies within myself. I was taught that I was a worm, and I believed it until my sight, my hearing and my understanding were brought to the test; now, I find I am a compound of everything that is below and everything that is above me. Cast me wherever thou mayest, still the eye of the Watcher rests upon me. The heart that was so small has now expanded under the divine philosophy of realities; instead of loving one thing now I compass all things, knowing that one atom has its inherent rights as well as the many.

This is not of myself, but of powers wiser, stronger than mine own. I am the pupil, they are the teachers; and I bow my head—but I do not kiss the rod—in humble submission to the divine law of existence.

Colonel Thomas Moore.

Col. Thomas Moore was my name. I died in Mississippi City, after a long and trying illness. I was ripe in years if not in understanding. Theology holds a man subservient to its creeds and dogmas. Put down the reality of my age, will you? I was eighty-six years old. Now in looking back and tracing my earth-life, with all its varieties, perplexities, and misunderstandings, it is wonderful to me that this new light or revelation did not dawn on my uncultivated mind, but it did not; still when the whispering angel came, and afflictions were so great, I trusted to his benevolence blindly. After I entered into one of those courts of which much has been written and little understood, I became the associate of those whose duty it was to teach the novice. "Twas thus they bade me: 'Pilgrim, thine eyes that were turned inward must now be turned outward. You must view the city, not of the dead but of the living, and among the many who surround you see whom you recognize, and, through that recognition, grow in companionship together, and thus make thy way clear in this beautiful world of reality.'"

Now, men of earth, do you wonder at my surprise? All fear, sadness, and doubt, in the twinkling of an eye passed away from me, and I now enjoy that beautiful unbounded truth, that is not written on one page alone, that my life is immortal, and, if mine, so is that of every other one. Now I see the handiwork of my Creator, not only in man, the highest type, but in all things, even in the little pebble that stays by the seashore. How grand, how sublime, to be able to return and, through the elements of earth and earthly conditions, speak to mortal man and tell him of his immortal destiny!

Now this chapter is ended, and I shall take one more step on the ladder of progression. I thank you, and I bless the angels and the angel-world for having taught me how to come and, through the lips of another, to speak the feelings of my heart and the thoughts of my mind.

Jane Wetherall.

Jane Wetherall, wife of S. Wetherall, of Hartford County. After a long and severe illness, I died in the fifty-first year of my age.

This is now to me, upon my feet, my way. I do not wish to stand upon unhalloved ground, for I sought my Redeemer through much pain and suffering. If I am doing that which the angels tell me is a boon to the human, then I will go on without fear or trembling.

After having been encased so long in the fleshy tabernacle without power to free myself, and now having gained a point where I am not bound nor fettered, no one can blame me for giving expression to my feelings.

What a vast and boundless universe now seems to stand before me. I am incapacitated intellectually to define its picture. Having had the foundation of a strong mind, I am told by those who are invisible to you that I will be unfolded in every department of my being.

How grand a thing it is for mortals to pass through the change called death, without fear or trembling. I know those to whom I speak will condemn me. What care I for that? That part of my nature that was so sensitive to ridicule has been spiritualized. I see things now as God and the angels would have me see them.

Oh, friends, in the shadow of the night I am with you. You do not know, you cannot recognize me, and oh, how the heart sinks when we come from our beautiful homes and are not recognized by those who once

of announcements of "messages to be published" is omitted. The communications will appear in regular order.

MESSAGES RECEIVED LAST WEEK:
 Hattie A. Turner; Francis Todd; Charles T. Field; Mary Ann Joyner; Minnie Andrews; Capt. Ezekiel Jones; E. Smith; George D. Stone; William A. Bradford; Thomas Blake; George A. Smith; Hattie Bishop; Mary E. Sawyer; Callista M. Smith; Michael McDermott; Julia H. Styles.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANKSKIN.
 Flora Douglas Markham; Agnes White; George Bentner; Mary Viller; Maria Hoadley; Christiana Whitehouse; William Brent; S. Buckenager; Christiana Whitehouse.

Advertisements.

BALTIMORE ADVERTISEMENT.
SARAH A. DANKSKIN,
 Physician of the "New School."
 Pupil of Dr. Benjamin Rush.
 Office, No. 70½ Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKSKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. She is a patient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush from the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung-Healer,
 Prepared and Magnetized by Mrs. Dankskin.
 Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.
 Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANKSKIN, Baltimore, Md. Feb. 10.

Dr. F. L. H. Willis
 May be Addressed (all further notices)
 Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to every disease, and all diseases are cured. He claims that his power, as he will give an accurate description of their leading traits of character and peculiarities of disposition; marking changes in past and future life; physical disease, with prescription therefor; what business they should pursue in order to be successful; the physical and mental adaptation of those including marriage; and hints to the super-naturally married. Full delineation, \$2.00. Four \$7.00. Address, Centre street, between Church and Prairie streets, Dec. 30. White Water, Walworth Co., Wis.

SOUL READING,
 Or Psychometrical Delineation of Character.
MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph, or a card, will give an accurate description of their leading traits of character and peculiarities of disposition; marking changes in past and future life; physical disease, with prescription therefor; what business they should pursue in order to be successful; the physical and mental adaptation of those including marriage; and hints to the super-naturally married. Full delineation, \$2.00. Four \$7.00. Address, Centre street, between Church and Prairie streets, Dec. 30. White Water, Walworth Co., Wis.

J. H. RHODES, M. D.,
 Clairaudient and Clairvoyant, Medium and Electro-Magnetic Healer.

READS the interior condition of his patients with perfect correctness, pointing out every disease, and all diseases are cured. He claims that his power, as he will give an accurate description of their leading traits of character and peculiarities of disposition; marking changes in past and future life; physical disease, with prescription therefor; what business they should pursue in order to be successful; the physical and mental adaptation of those including marriage; and hints to the super-naturally married. Full delineation, \$2.00. Four \$7.00. Address, Centre street, between Church and Prairie streets, Dec. 30. White Water, Walworth Co., Wis.

Spirit Physicians Examine the Patient.
 Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and \$2.00, report a full and correct description of the person named, and of all the diseases, conditions, and the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly followed. Medium sufficient to last one week will be sent by mail, and two spirit magnetic treatments be given, and what ever else the spirit may direct. In all cases of treating patients at a distance, a letter from the patient or a near friend must be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

Medicated and Magnetized Paper,
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Liver and Blood-Purifying Pills,
 Composed of the best known Anti-Bilious and Blood-Purifying properties in the Vegetable Kingdom, and made by a skillful and experienced chemist, thus giving the spirit-vitalizing power which is the only force that can throw off disease and revive and build up an exhausted system. Price \$1.00 per box of 60 pills. The Doctor has treated thousands of women and children, and a special study, has had the best of success in treating them, and has received many testimonials.

J. H. RHODES, M. D.,
 918 Spring-Garden street, Philadelphia, Pa. Feb. 17.-3m

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING,
 Taken in London, Eng.-Dr. J. M. GULLY being her companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. CONANT,
 Medium of the Banner of Light Free Circles-the Medium being her companion in the picture.
 Price 50 cents each.
 For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ANNOUNCEMENT.
THE VOICE OF ANGELS, edited and managed by J. H. Rhodes, M. D., published monthly, containing nothing but messages from spirits of all grades of progression, will be sent the 1st and 15th of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1.00. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

MERCANTILE SAVINGS INSTITUTION,
 No. 551 Washington street, Boston.

DEPOSITS made in this Institution will draw interest quarterly, commencing on the first day of April, July, October and January in each year. Dividends payable in July and January. The Institution has a paid-up guarantee fund of \$200,000 for the protection of its depositors. In addition to the amount required to set aside semi-annually by the new Savings Bank law. 6m-Feb. 3.

PSYCHOMETRY.
POWER has been given me to delineate character, to describe the mind and spiritual capacities of persons, and sometimes to indicate their future and best locations for health, industry and business. Persons desiring aid of this power to describe their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.
 JOAN M. SPEAR, 220 Mt. Vernon st., Philadelphia. Jan. 17.

SPIRITUALIST HOME,
 86 DOVER ST., near Washington st., Boston. Rooms for let by the day, week or month. Mrs. WESTON. Feb. 10.-4w

\$3 WATCHES, cheap in the known world. Same quality watch and outfit free to Agents. For terms, apply to AGENTS & CO., 122 N. High st., St. Louis, Mo. Jan. 10.

AGENTS double their money selling "Dr. Chase's Improved" (2) Receipt Book. Address Dr. Chase's Printing House, Ann Arbor, Mich. July 20.-1w

DR. J. W. DENNIS, No. 100 W. 4th street, Cincinnati, O. DENNIS'S ARGENTINA, a Clairvoyant, Delineator for the cleansing and preservation of the FLESH. Send stamp for circular. Jan. 6.

R. H. SPALDING, Jobber and Retailer in Sil-ber-ware, Plated Ware, Watches, Chains, Pocket and Table Cutlery, Fancy Goods, Yankee Notions, &c., 251 Washington street, Boston. 1w-Feb. 10.

DR. STONE'S "NEW GOSPEL OF HEALTH,"
 for sale at this office. Price \$1.25. Dec. 20.

Mediums in Boston.

DR. H. B. STORER'S

NEW OFFICE, 29 Indiana Pl. Co, Boston.
 TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nerve centres of the spine, and by my

NEW ORGANIC REMEDIES.
 Resolvent, Detergent and Nutritive.

Clairvoyant examinations, by full name, age and sex, and of each, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore. Dec. 23.

MRS. DR. WALKER,
 CLAIRVOYANT for the Sick and Afflicted from any cause whatever. Examines from a lock of hair, and points out the best remedy. Terms \$1. 333 Harrison Ave., Boston. N. B.-Persons unable to pay will be examined free Tuesdays and Saturdays, from 2 to 5 P. M. 4w-Feb. 17.

Dr. Main's Health Institute,
 AT NO. 60 DOVER STREET, BOSTON.
 THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra. 13w-Jan. 20.

Mrs. S. E. Crossman, M. D.
 CLAIRVOYANT AND MAGNETIC PHYSICIAN:
 Also Trance Medium, Specially: Curing Cancers, Tumors, and Female Complaints. Examines at any distance. Terms \$2.00. Also Medium. Magnetic Paper \$1.00. 21 Tremont street, Boston, Suite 8. Feb. 21.

Mrs. Maggie Folsom
 Still continues 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.

MARY A. CHARTER, Spiritual Clairvoyant,
 Trance, Writing, Test, and Business Medium. Developing Circles, Friday, 2:30 P. M., and Sunday Meetings at 10:30 A. M. Will visit the sick at their homes. Business hours from 9 to 12 A. M., from 1 to 5 P. M., at Chapman's, Boston. 1w-March 3.

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

MR. HENRY C. LULL, Business and Medical Clairvoyant,
 Rooms 94 Washington street, (cor. Indiana street). Hours from 9 A. M. to 12, 2 to 5. General dila-grams, terms one dollar. Cures Thursday and Sunday evenings. Admission, 25 cents. 2w-Feb. 10.

MRS. JENNETT J. CLARK,
 CLAIRVOYANT, Medium and Electro-Magnetic. Advice from spirits. Hours from 10 to 4. 19 E. Springfield st., Boston. March 3.

MISS LOTTIE FOWLER,
 THE world-renowned Spiritual Medium, has returned from Europe. 46 Beach street, Boston. Office hours 11 to 7. 4w-Feb. 21.

MRS. JENNIE POTTER,
 MEDIUM-Test, Medical and Business-136 Castle st., near 300 Tremont st. Hours 9 to 9. Sundays 2 to 9. March 3.-3w

MRS. N. J. MORSE,
 ELECTRO-MAGNETIC PHYSICIAN, 7 Montgomery Place, Boston. Dec. 30.

MRS. M. A. CARNES,
 229 NORTHAMPTON ST., Boston. Hours 11 A. M. to 6 P. M. Circles Thursday afternoons and Sunday evenings. 1w-March 3.

SUNIE NICKERSON-WHITE,
 TRANCE AND MEDICAL MEDIUM, 130 West Brookline street, St. Elmo, Suite 1, Boston. Hours 9 to 4. Public sances Sunday evenings. Feb. 17.

MRS. JENNIE CROSSE, Test and Business Clairvoyant,
 612 questions by mail 50 cents and stamp. Whole life reading, \$1.00. Dover street, Boston. Satisfaction given, or no charge. 1w-March 3.

A. L. A. EDMISTON, the Healer, No. 86
 Dover street, near Washington. Has had wonderful success in Maine and New Hampshire. No medicine used. Consultation free. 4w-Feb. 21.

MRS. J. C. EWE, Inspirational and Healing,
 Suite 2, Hotel Norwood, cor. of Oak and Washington, Boston, (entrance on Ash st.) Hours 10 to 5. Dec. 30.

A. S. HAYWARD, Vital Magnetic Physician,
 5 Davis st., Boston. Eradicates disease where medicine fails. Magnetized Paper sent by mail. Price 50 cents. Dec. 30.

ELIZABETH DAWKINS, Magnetic and Electro-Magnetic Healer, "Hotel Kirkland,"
 181 N. 1st st., Boston. Hours for free consultation, 10 to 12. 1w-Feb. 10.

AUGUSTIA DWINELL, Clairvoyant,
 Trance and Prophetic Medium, 31 Oak St. Terms \$1. Nov. 18.-1w

CLARA A. FIELD, Magnetic Physician and Business Medium,
 No. 28 West street, Boston. Feb. 17.-4w

SAMUEL GROVER, HEALING MEDIUM,
 40 Dwight st. Dr. G. will attend funerals if requested. Dec. 2.

MRS. C. H. WILDES, No. 8 Eaton street,
 Boston. Mondays, Tuesdays, Wednesdays and Thursdays. Hours 10 to 12 and 2 to 4. 4w-Feb. 10.

TRANCE MEDIUM, M. H. HARDY,
 Concord square, Boston. Office hours from 9 to 1 and 2 to 3. 13w-Dec. 23.

FANNIE REICH,
 Trance Medium, 322 Tremont street, Boston. Feb. 17.-3w

LIZZIE NEWELL, 120 Tremont street,
 Trance and Test Medium, Magnetic Physician. March 3.-2w

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The author of ART MAGIC having presented to Mrs. E. H. HARRINGTON, BOSTON, extra copies of this work, they are offered to the public at the Reduced Price of \$3.00 PER VOLUME, postage 18 cents.

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 X.-Various kinds of Tongues.
 XI.-Various kinds of Tongues.
 XII.-Conditions must be regarded.
 XIII.-The use of human means.
 XIV.-Angels of human means.
 XV.-Spirits of human means.
 XVI.-Possession and Obsession.
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 XVIII.-Rebels and Demons.
 XIX.-Natural and Spiritual Light.
 XX.-Materialization of Spirit forms.
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 II.-Spirits of the Dead.
 III.-Spirits of the Living.
 IV.-Clairvoyance and Somnambulism.
 V.-Clairaudience.
 VI.-Dreams and Visions.
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