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Original Essay.

SPIRITUALISM AND INSANITY.

"This form of delusion (Spiritualism) is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand per-sons, having gone instance on the subject, are conflued in the public asylums of the United States, ''-Dr. L. S. Forbes Winslow, of London, "There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism."-Rev. Dr. Talmage, of Brooklyn.

THE FACTS.

The number of asylums, or institutions for the insane, in the United States, July 1st, 1876, according to the American Journal of Insanity, was,

State Institutions	8
City or County	01
Incorporated Charitable.,1	ő (
Private	ŏ
_	
Total	7
Total	7

And eight others were then in process of construction. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority, was 29,558.

In December last-1876-I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States :

1st, The number of patients admitted to or under treatment in your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2d, In how many cases was the insanity ascribed to religious excitement?

3d, In how many to excitement caused by Spiritualism? In answer to these questions I have received either written replies or published official reports-generally both-from 66 superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports and written replies is here given in a tabulated form, and every fact and figure bearing upon this question-favor. ably or adversely-in the reports and letters received is here presented :

THE INSTITUTIONS—WHERE LOCATED—THE TOTAL NUMBERS OF PATIENTS DURING PERIODS STATED; AND THE NUM-BERS OF THOSE WHOSE INSANITY IS ASCRIBED RESPECTIVE. LY TO RELIGION AND SPIRITUALISM.

Commerciant ricopital for Instance, Mildilotown, Cont., [4] 1,272 [2] Pratat Lunatic Asylum, Utlea, N. Y. (2) [1,31] [2] Promosylvaula Hospital for Instanc, Philadelphia, Pa., [5] 7,167 [2] Western Pomsylvania Hospital, Dixmont, Pa., [9] 2,91 [7] State Lunatic Asylum of Pennsylvania, Harrisburg, Pa. [5] 3,088 [1] Longylew Asylum, Carthuge, O., [7] [2] [2] [2] [2] [2] [2] [2] [2] [2] [2		No. of 2-07%. White Ao. Admitted	Fram Religious Excitement.
lowa Hospital for Insane, Davion, O	Pennsylvania Hospital tor Insane, Philadelphia, Pa Western Ponnsylvania Hospital, Dixmont, Pa. State Lunatic Asylum of Pennsylvania, Harrisburg, Pa. Longylew Asylum, Carthure, O.	(2) 11, 831 35 7, 167 19 2, 951 15 3, 988	247 2-2 70
	Iowa Hospital for Insane, M. Pieasant, Iowa Eastern Lunatic Asylum, Will onsburg, Va	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	196 112 20 54 459

Here we have records of 58,875 patients, of which number the insanity of 1994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the present number of inmates of our asylums) would show 1016 insane from Religion and 117 from Spiritualism, and the relative numbers of those whose insanity is ascribed respectively to the excitements of Religion and Spiritualism in former years and at the present time, appear as follows :

In 30,000 patients in former years, from Religion 1016; from Spiritualism 117. 30,000 '' at present time, '' 530; '' 76. Showing a diminished number of cases from both religion

and Spiritualism at the present time. An important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended, and the number of its adherents has increased, the records show not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement may not justly be attributed, at least in a great degree, to the influence of Spiritualism in disseminating more correct, rational, and consequently less revolting ideas, of the nature and extent of future punishment.

Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction of 1 in 395, and one-quarter of one per cent. of the whole number in the asylums, instead of 331/3 per cent., as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane which have come to hand, there are tables showing the previous occupations of the patients admitted or treated within one or more years, and from these I find that out of a total of 32.313 male patients, 215 are set down as clergymen, while in same reports the total number of male and female Spiritualists is only 45. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

If we estimate the number of Spiritualists in the United States as low as 2,000,000-which I believe to be less than their actual number-we are entitled to a representation in the lunatic asylums of 1333, while the number actually there, iccording to ometal reports, is only 76. Thus we are taxed for the support of these institutions without fair representation; but as we are taught by our religion to exercise charity toward all men, we are willing that clergymen, and the members of their congregations, shall have the lion's share of the advantages these institutions afford. Their needs are greater than ours.

The following table presents the statistics of this subject for long terms of years, of thirteen institutions, as taken from their official reports; the other reports being deficient in like information.

Dr. H. R. Stiles, Superintendent of the State Homeopathic Asylum for the Insane at Middletown, N. Y., writes:

Asylum for the Insane at Middletown, N. Y., writes: "All of us have a touch of supernaturalism in our make-up. Is it surprising, then, that when bodily and mental dis-ease, conjoined, have slackened the rein which common sense (the will of /our daily lives,) holds upon this lingering relic of supernaturalism, the confused mind, not compreheud-ing its changed relations with the outer world, seeing and hearing many things which seem strange, and (in its then state) fearful, and foreboding, naturally revives what it has heard of spiritual influences, and the patient rants and raves about and attributes his troubles to Spiritualism? But these delusions generally appear after the insanity is recognized, so delusions generally appear after the insatility is recognized, so I am inclined to acquit religion and Spiritualism of this blame to a large extent. At least my own personal experience does not induce me to charge it upon them."

Dr. B. D. Eastman, Superintendent of the State Lunatic Hospital at Worcester, Mass., in his Report for 1873 says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published reports, that "tables of this character are very unsatisfactory. The friends of pa-tients, from whom the statements of causes usually come, sometimes purposely practice deception, and often display great ignorance by assigning as a cause some comparatively trivial circumstance attendant upon the beginning of insanity, or some symptom of the already fixed malady.

It can readily be understood how appropriately these remarks must apply to persons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression so prevalent that Spiritualists must necessarily be to some extent unbalanced in mind, render it more easy and natural to attribute the mental aberration to this cause than to any other, and thus, doubtless, a certain proportion of the small number of inmates of our asylums upon whose warrants of committal Spiritualism is inscribed as the exciting cause, are in no degree indebted to their belief for the cause of their affliction.

Dr. John P. Gray, editor of the American Journal of Insanity, says in his Report :

"Every great religious movement, indeed, from John Knox and John Wesley to Moody and Sankey, has been accompa-nied with its per-centange of insanity, but that only shows that there is in every community, at any given period, a cer-tain amount of constitutional or incidental morbidity ready to be developed into insanity by every suitable occasion, and re-ligious excitement only stands prominent among the number of moved influences."

These remarks also apply to Spiritualism, thoug Thot to the same extent.

Dr. J. Ray, the eminent authority in medical jurisprudence, and who has made a special study of insanity, remarks in the American Journal of Insanity for October 1867 :

"It is to be regretted that the prevalent tendency is to ig-nore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation. It is surpris-ing that physicians, especially, with such well-recognized affections before them as catalepsy, somnambulism, ecstasy, and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utter-hy anomalous and impactible " ly anomalous and impossible.

"I have been interested in the spiritual phenomena many years, my first experiments having been performed in 1841. In the thirty-five years since, I do not now recollect that any Spiritualists of my acquaintance have become insane; which is the more remarkable, as the refined and spiritual tempera-ment, which sympathizes with Spiritualism, is of course more sensitive than a coarser organization of mind and body."

Prof. William Denton replies :

"I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never known of a single case."

Dr. J. M. Peebles writes me :

"For twenty-five years I have taken an active interest in Spiritualism, studying in America and Europe. During this term of years 1 have met with but three cases where pro-nounced Spiritualists had become insane, and in neither of these was the belief in Spiritualism the producing cause of their insanity. In one of these cases, certainly, mental dis-turbances of a serious character were hereditary, and in the other cases the excitement was caused and the self-balance evidently lost by overtaxation of the mind, nervous debility, and financial losses."

Allen Putnam for more than twenty-four years has believed in and been a student of Spiritualism, and says :

"One or two cases-I think not more than two within my falling into insanity, I could have said more than two dozen." Andrew Jackson Davis has been actively interested in

piritualism for thirty years, and writes :

"I cannot truthfully say that I have knowledge of a single case of what, in my opinion, was insanity, where Spiritual-ism was the real cause."

Henry J. Newton says :

"I have been interested in Spiritualism -twenty-four years about ten years of which time I have been officially connected with organizations for its promulgation. I have never known a Spiritualist to become insane. I am in possession of facts, through the testimony of others, where the insane have been cured of their insanity by Spiritualism, through mediums, or spirits acting through mediums."

W. H. Harrison, one of the oldest, most able and active Spiritualists in England, says in the London Spiritualist :

"With all our long acquaintance with the movement, we do not know of a single Spiritualist in Great Britain now in-carcerated for insanity."

When a Catholic, or Orthodox Protestant, becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to the influence of his religious belief, while on the contrary, if a Spiritualist, exposed like others to the many exciting causes of insanity, becomes insane, his insanity is at once, by most persons, ascribed to his belief in Spiritualism. "Spiritualism," say they, "drives people to insanity-ergo, he being insane, and a Spiritualist, his belief is the cause of his insanity." A deduction from false premises, as the statistics of insanity here presented prove it to be.

The charge against Spiritualism, of its tendency to unsettle the mind, is nothing new. The same accusation has, in all ages of the world, been hurled against every reform movement, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him, "He hath a devil, and is mad."

If Spiritualism were the successful recruiting agency for our insane asylums that persons of active imagination, like

Whole Number Admitted or Treated. 1875-6 1875-6 1876 1876 374 222 268 5:3 829 23 248 470 19: 610 233 1876 1876 1876 1876 1876 1876 1875 1875 New York City Asylum for the Insane, ward's Island, N.Y. W.York City Lunatic Asylum, Blackwoll's Island, N.Y. Bloomingdule Asylum, New York. State Lunatic Asylum, Utles, N.Y. Monroe County Insane Asylum, Rochester, N.Y. New York State Asylum for Insane Criminals, Auburn, N. Y. 1875 401 1675 1875 1875 1876 412 287 1,004 250 State Luñaite Asylum, Utles, N. Y.
Monroe County Insane Asylum, Rochester, N. Y.
New York State Asylum, Flushing, N. Y.
Sanford Hail Insane Asylum, Flushing, N. Y.
King's County Lunatic Asylum, Flushing, N. Y.
State Insane Asylum, Plushing, N. Y.
Western Pennsylvania Hospital, Dixmon, Pa.
State Lunatic Asylum, Plusant, Harbiburg, Pa.
State Insane Asylum of Pennsylvania, Harbiburg, Pa.
State Lunatic Asylum, Plusant, Harbiburg, Pa.
State Lunatic Asylum, Plusant, Harbiburg, Pa.
State Insane To the Insane, Dauville, Pa.
Insane Department of Philadelphia Hospital, Philadelphia, Pa.
Friends' Asylum, Carthage, O.
Foursylvania Hospital for Insane, Philadelphia, Pa.
Friends' Asylum, Carthage, O.
Cloveland Hospital for Insane, Dayton, O.
Cloveland Hospital for Insane, Thiladelphia, Pa.
Visconsin State Hospital for Insane, Thiladelphia, Pa.
Visconsin State Hospital for the Insane, Memburg, O.
Northern Hospital for Insane, Toled - O.
Northern Hospital for Insane, Memburg, I.
Northern Hospital for Insane, J. Louis, Mo.
S. Vincert's Insitution for Insane, J. Louis, Mo.
S. Vincerital for Insane, J. 1876 88 48 751 281 6 487 170 107 620 1876 1876 1875-6 1876 1876 1876 1875 1876 1873-6 1876 1576 1876 1876 383 122 268 95 826 767 763 158 850 181 1875 1876 1876 74-5 464 1870-1-74 1875-1875-1876 1876 1876 1876 721 126 755 995 144 253 341 95 5377 423 877 423 877 423 877 168 109 133 1,201 1875 1875 1876 1876 1876 1876 1876 1876 1876 1876 1876 1876 24, 328 412 59

From the above table it will be seen that of 23,328 insane persons now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the country, we find there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums, there are only 76 insane Spiritualists within their walls-not one to each institution.

Dr. M. Ranney, Superintendent of the Iowa Hospital for the Insane, in which, in 1874-5, more than 1000 patients were treated, says, in his letter to me, that there is not at the present time one Spiritualist under his care.

According to the Report of the Worcester State Lunatic Hospital, Mass., in which, in 1876, 829 patients were treated, no Spiritualist has been a patient in the institution during the last three years.

Dr. John Curwen, Superintendent of the State Lunatic Asylum at Harrisburg, Penn., in which during the past twenty-five years 3988 patients have been admitted, says, in his letter to me, that "We have not had for a long term of years any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N. Y., 11,831 patients were admitted during the past 32 years, the insanity of 32 of them being ascribed to Spiritualism, but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood, and since 1853, or for 23 years, not a patient has been admitted in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. B. A. Wright, Superintendent of the Northwestern Hospital for the Insane, at Toledo, Ohio, writes me : "The cause of the mental derangement of eight patients (in 1876) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers."

Dr. J. B. Cooker, now or recently City Physician of New Orleans, in a letter to Rev. Dr. Watson, of Memphis, says "I have been in charge of the Lunatic Asylum of the parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time, have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious beilef."

The following is an extract from a letter received from Dr. C. H. Nichols, Superintendent of the Government Hospital for the Insane, at Washington, D. C., in which 931 patients were treated in 1876:

"I see a paragraph, attributed to Dr. Forbes Winslow, i going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent. of truth in that statement."

The Doctor's estimate is very nearly correct. Instead of there being one per cent. of truth in the wild assertion of Dr. Forbes Winslow, there are only three-fourths of one per cent.

Dr. J. W. Ward, Superintendent of the New Jersey State Lunatic Asylum at Trenton, writes :

"We have eight cases said to have resulted from Spiritual ism, but whether Spiritualism was the cause, or the result of insanity, in these cases, it is difficult to tell. Friends in giving histories of cases are very prone to mistake hallucina-tions, etc., expressed after insanity is established, as the cause of the malady itself."

Dr. D. R. Burrell, Resident Physician of the Brigham Hall Asylum at Canandaigua, N. Y., says:

"Statistics in regard to religious excitement and Spiritual-

Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertions and blind generalizations of Dr. Forbes Winslow and Rev. Dr. Talmage.

Deeming it of importance to the full and complete presentation of this subject that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country should be included, I addressed to them the following questions :

1st, For how many years have you taken an active interest in Spiritualism?

2d, During that period, in how many instances have you known Spiritualists to become insane?

3d, In how many of these cases-so far as you have knowledge-was the belief in Spiritualism the exciting cause of the insanity?

Their replies, in substance, are as follows :

Epes Sargent has given his attention to spiritual phenomena nearly thirty years, and says :

"You ask in how many instances 1 have known Spiritualists to become insane? I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. . . My own belief is, that Spiritualism, by bringing all the phenomena of apparitions, second sight, clair-voyance, witchcraft, etc., within the sphere of the *natural*, will do much to allay excitement, and cure superstition on all such subjects. such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the unnatural in any form."

Robert Dale Owen says:

"I engaged in the study of Spiritualism, and cognate sub jects, more than twenty-one years ago, and have taken ar active interest in the matter ever since. During that time] do not recollect, among all my acquaintences, a single Spiritualist who has become insane. I, myself, after a danger-ous illness in the summer of 1874, was during nearly two ous liness in the summer of 1874, was during hearly two months insane: cause, insomnia and overtaxation of the brain. My family, and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritual-ism did not occupy my thoughts, and had nothing to do with my malady. In the 'Debatable Land,' (pp. 523–524,) I have given two examples, which came to my knowledge, of the cure by spiritual influence of insanity, one of the cases being of six nears' cronding.

of six years' standing. "Since then, a third case has come within my personal knowledge; that of a mother who lost a favorite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communications from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says :

"I have never personally known a single case of a Spirit ualist becoming insane. . . I have been in the North western States by invitation to lecture, as far North as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it continue to publish false hoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused, by it, but gives it as his opinion that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says :

"My conflection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane." Prof. J. R. Buchanan says :

Dr. Forbes Winslow and Rev. Dr. Talmage, declare it to be, the physicians and managers of our institutions for the insane would be culpable in the highest degree for their failure to raise a warning voice against such an efficient cause of insanity; but while many other exciting causes of insanity are pointed out and commented on, in their published reports, by the medical superintendents of the various asylums, so few are the cases originating in this cause that in no single report or letter received by me does it appear to have been thought necessary to admonish the public against Spiritualism as one of these exciting causes. The numbers of cases are given without'a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I believe it would be difficult to find a single case in which the insanity has been characterized, in any considerable degree, by the misery and despair of mind that so frequently attend upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucinations of various patients insane from the latter are minutely described, there is not in any of the published reports a single allusion to any similar hallucination on the part of a patient in whose case Spiritualism is assigned as the cause.

An intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which annihilates all the terrors of false theology by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfaction of every earnest seeker that there is a happier and better world, in which Divine Wisdom and Love has made ample provision for the needs of every soul; where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest. Strange indeed would it be if the belief in such a religion tended to insanity, and it should be a source of satisfaction and justifiable pride to every Spiritualist to know that official statistics prove the calumny to be unfound-EUGENE CROWELL. ed and unjust. Brooklyn, N. Y.

The weapons furnished theology by metaphysics are now iseless. The war has changed its base. It has been fought on the damp marsh-lands, and the combatants have been guided by will-o'-the-wisps, which they mistook for stars of heaven. Now the light of certain knowledge floods the world, and the systems of theology and metaphysics disappear. They can never change front and battle with new weapons. Knowledge not only destroys dogmatism, it renders its existence impossible. The Goliaths of theology, arrayed on the battle-field of science, become phantasus, the attenuated shadows of ghosts, which amuse rather than annoy with their incoherent gibberish. Knowledge carries men away from Christianity. The leading minds of Europe and Amer-ica stand outside of its influence. Yet they and their follow-ers form the most moral members in their respective societies. The defining among of the drow of degmating leaves the true The drifting away of the dross of dogmatism leaves the true gold of morality.—Hudson Tuttle.

To tell me I am to love the being who damned me and myriads beyond all computation because of an inherited nature that they had nothing to do with concepting; that the loathing and curse of God are upon them; to tell me that, is an infinite violation of every conception of rectitude of character.—Beecher.

Written for the Banner of Light. DOUBTING, YET BELIEVING.

2

BY THOMAS S. COLLIER.

 *T is years; long years since, through the starry gleaning, Your spirit passed beyond my earthly gaze.
 Ah 1 dear one of my scal, where are you rounding?
 Or far or hear are your accustoned ways? Of (d + 1 s); and look to the bright dwelling Where olden legends place the spirits' home, Where, 'mid the neisle ever round them swelting, The satured ones wait for their loved to come.

Too old the story and too great the distance My darling, you would never stray so fart Year woman soul would sparn, with brave persistence, Even the glory of some happy star Unless yea knew that I could be beshle you, And you could feel the pressure of my hand; No matter what great evil may betale you, In life of death you by my solo will stand,

this do I know, and yet, for words unspoken, My weary soul longs which day by day, Oh, dard of long which one little token, A whisper, that will help me on my way. Press but your lifes to mline, the touch so fleeting It is this other felt than 3018 gener-T who make my heart coase from its restiess beating; Hep-ful and quiet will the days go on-

Ah, while the silence of the evening linger's, adout the sweet, far beauty of the hight. Let me dust beef the clasping of your fingers So diat my soul be filled with ealin delight Darling, my spirit-ls in darkness gropping: - I seem to feel the presence-of your love, And so I keep on tenging, praying, hoping That this will not a sad delusion prove:

Keep on, and get no token; yet I cherish The hope that you will answer by and bye: For should this die, my faith in God would perish. And I would doubt the promise of the sky. One jey I have to cheer me, while I wander So lonely here, and this gives visions sweet-The promise of a love that will grow fonder Until, beyond the shadows, we can meet,

And so I do not question of H1s loving Who took you'trom me, for I know that we, Slowly, toward the happy time are moving When no more death between our love shall be, I know the walting cannot last much longer, For I can almost feel your little hand; And a 1 these years will make our love grow stronger, Make it more worthy of God's better land.

Free Thought.

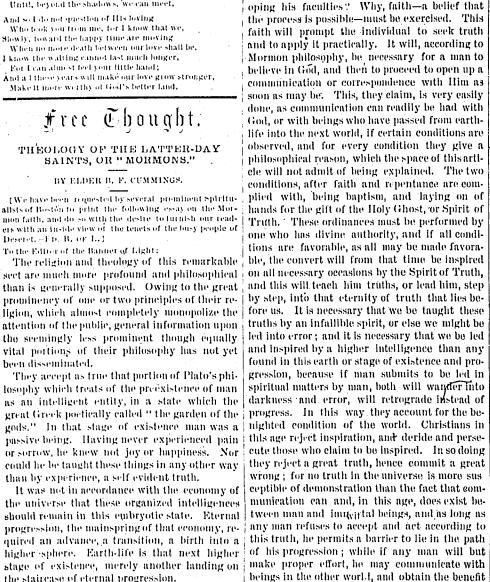
THEOLOGY OF THE LATTER-DAY SAINTS, OR "MORMONS."

BY ELDER B. F. CUMMINGS.

Deseret. -- FD. B. OF L.]

been disseminated.

To the Editor of the Banner of Light:



that the perception of truth, or the knowledge

which Jehovah gained day by day, was just so

much power gained day by day; and we see, in

this world, the created results of that power

If this is true philosophy, why not practically apply it ? Man certainly possesses all the attri-

butes of the God of the Bible in an embryotic

state; why can they not be developed in him?

Is there any limit to their capacity for develop-

ment? These questions satisfactorily answered,

the Mormons have practically applied in their

every-day life every truth of their philosophy,

which is their religion, their only creed being the

terse injunction of Brigham Young, "Let every

main mind his own business." Sin, with them, is

simply error, a broken law, the penalty for which

will retard their progression; hence the reason

why sin must not be committed. All scientific

truth is engrafted into their theology as fast as

obtained, and they make it a religious duty to

abstain, not only from strong drink, but from

tea, coffee, tobacco, pork, and any article of diet

which is not healthful, because the laws of phys-

iology are truths, and are beneficial only in the

degree that they are practically applied, as with

Their philosophy regarding the origin of worlds

explains their desire for offspring, for progeny,

and this in turn partly explains why they prac-

tice the Bible system of marriage, polygamy, and

a grosser slander never was perpetrated to the

injury of any people on earth than to say that

But what is the very first step for a man to

take in order to commence the process of devel-

lustful motives prompt the practice.

all other truths.

gained by the law of progression.

of their superior wisdom. Being a people who believe in the Bible, literally interpreted, they believe that when Christ | A passage in one of Joseph Smith's revelations comes to usher in the millennium, the faithful says: "Whatsoever is truth is light, and whatman will, according to scriptural promise, he soever is light is spirit." Another says : "Intelcrowned a king and a priest, to reign as such ligence never was created, neither can it be," and

LEEDLE YAWCOB STRAUSS.

I haf von funny leetle poy, Vot gomes schust to my knee ; Der queerest schap, der createst rogue

- As efer you dit see; He runs, und schumps, und schmashes dings In all barts off der house— But wot off dot? he vas my son,
- Mine leedle Yawcob Strauss.
- He get der measles und der mumbs,
- In get der menstes und der manos, Und eferyding dots out ; He sbills mine glass off lager pler, Puts schnuft into mine kraut ; He fills mine pipe mit Limburg cheese— Dot vas der roughest chouse ;
- I'd take dot vrom no oder poy
- But leedle Yawcob Strauss.
- He dakes der milk ban for a drum,
- Und cuts mine cane in dwo, To make der shticks to beat it mit-
- Mine cracious, dot vas drue ! I dinks mine head vas schplit abart,
- He kicks up sooch a touse— But nefer mind, der poys vas few Like dot young Yawcob Strauss.
- Heasks me questions sooch as dese :
- Who baints mine nose so red ? Who vas it cuts dot schmoodt blace oudt Vrom the hair ubpon mine hed? Und vhere der plaze goes vrom der lamp Vene'er der glim I douse-
- How gan I all dese dings eggsblain To dot schmall Yawcob Strauss?
- I somedimes dink I schall go vild
- Mitt sooch a grazy poy, Und vish vonce more I gould haf rest, Und beaceful dimes enshoy ;
- But ven he vas ashteep in ped, So gulet as a mouse, I prays der Lord, "dake anydings, But leaf dot Yawcob Strauss."

Scientific.

ATOMS.

We would be as gods, knowing all things; and he child is father to the man. The boy breaks the child is father to the man. The boy breaks up his most ingenious toys, to surprise the secrets hidden within ; the man dissects, analyzes, probes all nature, to discover the ultimate qualities and causes of everything. It is quite an error to suppose that curiosity is a passion to which the fair sex is peculiarly propense. Tell either man or boy that there is a thing he cannot do, a place he cannot visit, a fact he cannot ascertain, and no rest is his until he has effected the thing, reached the spot, tested the circumstance. From what else should arise the strong attraction which the transmutation of metals, the top of Mount Cervin, the constitution of matter, exercises on multitudes?

Respecting the latter subject of inquiry, mod-ern science has drawn up for itself a creed which is almost as precise as a treatise on arithmetic. Whether future philosophers will modify those notions, it remains for a future period to show. There seems at present every probability that we

have really hit upon the truth. Matter is known to us under three forms : solid, liquid and gaseous. The ethereal modification of matter (the attenuated ether which fills the interplanetary and intersidereal spaces) we do not terplanetary and intersidereal spaces) we do not know, but only infer, suppose, and guess at. But, as Professor Tyndall quietly observes, there is no more difficulty in conceiving this *ether*, as it-is called, which fills space, than in imagining all space filled with jelly. All matter, of whatever form, is believed to be made up of atoms. Gases, we can easily con-ceive to consist of independent particles which repel each other; liquids, to be made up of min-ute molecules, behaving, when noured ont, like

ute molecules, behaving, when poured out, like grains of wheat or sand, still held together by a slight attraction; but there is much greater dif-ficulty in granting solid bodies to be collections,

healty in granting solid bodies to be collections, groups, or aggregates, of atoms not in actual con-tact with each other. Solid bodies especially, therefore, have long puzzled people who have considered them with careful attention. They expand, and they con-tract. How? It must be by the expansion and contraction of their constituent parts. But what are their constituent parts? They cannot be anything else than atoms of inconceivable little-ness. According to many upilosophers, group ness. According to many philosophers, group atoms together and you have a molecule ; but, in common parlance, atoms and molecules may be regarded as synonymous. Combine molecules in sufficient quantity, and you produce a particlea portion of matter, of form and size appreciable by the human eye.

gives us no evidence. All matter, as far as we can ascertain, is ever in movement, not merely in masses, as with the planetary spheres, but also molecularly, or throughout its most intimate structure. Thus, every alteration of tempera-ture produces a molecular change throughout the whole substance heated or cooled. Slow chemical or electrical actions, actions of light or invisible radiant forces, are always at play; so that, as a fact, we cannot predicate of any por-tion of matter that it is absolutely at rest."

The atoms, therefore, of which solid bodies consist, are supposed to vibrate, to oscillate, or, better, to revolve, like the planets, in more or less eccentric orbits. Suppose a solid body to be represented by a swarm of gnats dancing in the sunshine. Each gnat, or atom, dances up and down, at a certain distance from each other guat, within a given limited space. The path of the dance is not a mere straight line, but a vertical oval-a true orbit. Suppose, then, that in con-sequence of greater sun heat, the gnats become more active, and extend each its respective sweep of flight. The swarm, or solid body, as a whole, expands. If, from a chill or the shadow of a cloud, the insect's individual range is less ex-tended to the constant of the shadow denser. tensive, the crowd of gnats is necessarily denser,

and the swarm, in its integrity, contracts. Tyndall takes for his illustration a bullet revolving at the end of a spiral spring. He had spoken of the *vibration* of the molecules of a solid as causing its expansion; but he remarks that, by some, the molecules have been thought to *revolve* round each other; and the communication of heat, by augmenting their centrifugal force, was supposed to push them more widely asunder. So he twirls the weight at the end of the spring in the air. It tends to fly away; the spring stretches to a certain extent; and, as the speed of revolution is augmented, the spring stretches still more, the distance between his hand and the weight being thus increased. The spring rudely figures the force of cohesion, while the ball represents an atom under the influence of heat.

The intellect, he truly says, knows no differ-ence between great and small. It is just as easy, as an intellectual act, to picture a vibrating or revolving atom as to picture a violating or revolving cannon ball. These motions, however, are executed within limits too minute, and the moving particles are too small, to be visible. Here the imagination must help us. In the case of solid bodies, you must conceive a power of vi-bration, within certain limits, to be possessed by the molecules. You must suppose them oscillating to and fro; the greater the amount of heat we impart to the body the more rapid will be the molecular vibration, and the wider the amplitude

of atomic oscillations. It is held that all matter differs only in the grouping of its elements—in the juxtaposition of its molecules. That juxtaposition depends on the temperature, and the speed with which changes of temperature have taken place. The mode and manner of those changes are so many causes of the transformation of matter—so many origins of divers substances. It is maintained that, in the actual state of science, bodies differ only by the clustering of their atoms, exactly as the constellations of the sky differ through the arrangement of their stars. Take a bird's eye view, from the car of a bal-

loon, of four or five towns, at a considerable al-titude. They will differ but very slightly in astitude. They will differ but very sugary managed is they are simply towns. From a point of view nearer to the earth, their distinctive characters will be visible; showing themselves in the disposition of the houses, the topography of the streets, and the distribution of the public walks. Such is the case with a mineral, or any other sub-stance whatever. Accordingly, as natural forces have laid out, on this or that plan, the walks, streets and houses of our little molecular cities, they strike you with a different impression. The one depends on the will of the architect, the other on the action of the predominant force.

Wax, for in-tance, is cited by our great lec-turer as *cepauding*, in passing from the solid to the liquid state. To assume the liquid form, its particles must be pushed more widely apart—a certain play between them being necessary to the condition of liquidity. Ice, on the contrary, on liquifying, *contracts*. In the arrangement of its atoms to form a solid, more room is required than those atoms need in the neighboring liquid state. No doubt this is due to crystalline arrangement. The attracting poles of the molecules are so sitinto data that, when the crystallizing force comes into play, the molecules unite, so as to leave larger interatomic spaces in the mass. We may suppose them to attach themselves by their corners; and, in turning corner to corner, to cause a recession of the atomic centres. At all events their centres retreat from each other when solidification sets in.

The atoms of bodies must be regarded as all

state that their theory is very simple. For them, the solar system is a solid particle, homogeneous. The planets composing it are molecules which virtually crowd each other, touch, and adhere. The space between them is no more than the in-terval which separates the atoms of the compactest metal—silver, iron or platina! Distance, therefore, it is argued, is an empty word; dis-tance, in fact, does not exist. Nevertheless, a man may convince himself that distance, for him, is not an empty word, by jumping out of a first-floor window.

1

The wonder is that these molecular motions. so rapid as to escape human observation, are yet able to impress human senses, to give us pain or able to impress human senses, to give us pain or pleasure, to help us to live, or to cause us to die. And unseizable as atoms are, they can, never-theless, be counted and weighed. Chemists have determined the relative weights of the atoms of different substances. Calling the weight of a hydrogen atom one, the weight of an oxygen atom is sixteen. Hence, to make up a pound-weight of hydrogen, sixteen times the number of atoms contained in a pound of oxygen would be necessary.

be necessary. What a strange result of the study of atoms t Heat and light, whose origin was inscrutable, or attributed to some mysterious hypothetical fluid, are now traced to their causes. The heat of the sun is attributed to the collision he sustains from a never ceasing shower of meteors. The heat of terrestrial fire is similarly produced. All cases of combustion, Tyndall tells us, are to be ascribed to the collision of atoms which have been urged together by their mutual attractions. It is to the clashing together of the oxygen of the air and the constituents of our gas and candles, that the light and heat of our flames are due. It is the the signate the atoms of oxygen orgunate the the impact of the atoms of oxygen against the atoms of sulphur, which produces the heat and flame observed when sulphur is burned in oxygen or in air. To the collision of the same atoms against phosphorus, are due the intense heat and dazzling light which result from the combustion of phosphorus in oxygen gas. Whether atoms are concerned, or suns and planets, the theory is equally applicable and true.

When interatomic movements occur under given when interatomic movements occur under given conditions of mass and velocity, they make an impression on the eye. Their undulations, com-municated from one to the other, strike the retina, and in turn set vibrating the atoms of which it is composed. We see; we receive the impression of light. And accordingly as the vibrations oc-cur with certain proportional rapidities, they give us the scape of blue velocity and the give us the sense of blue, yellow, red, and the other visible tints of the rainbow—because there are certainly other thits which are not visible to the human eye, exactly as there are sounds not audible to the human ear. Atoms and their no-tions are therefore the physical cause of color, Wonderful as it must appear, the length of the waves both of sound and light, and the number of shocks which they respectively impart to the ear and eye, have been strictly determined. The number of waves of red light which enter the eye in a single second is 474,439,680,000,000. To pro-duce the impression of red in the brain, the retina must be hit at this almost incredible rate. To produce the impression of violet, a still greater number of impulses is necessary, amounting to six hundred and ninety-nine millions of millions

six hundred and ninety-nine millions of millions per second. Thus a thing, an entity, several billions of which can be contained within the point of a needle, is able to give the cattle disease, hydro-phobia, or the plague; or to gratify you with the perfume of a rose, the flavor of a peach, the warmth of sunshine, the delights of music. Are atoms, then, to be despised and disregarded, be-ing components of ourselves and of everything ing components of ourselves and of everything around us?

Despised 1 Their force is gigantic, irresistible —rending iron, riving rocks, upheaving moun-tains, and, if fully set in action, consuming the world with fervent heat.—All the Ycar, Round.

Mind-Reading, or Psychometry.

Bayard Taylor, in a recent letter to the Cincinnati Commercial, writes of "mind-reading" as follows:

childer to be an experiment of the second se

with Christ during eternity.

the staircase of eternal progression.

than by experience, a self evident truth.

Hence arises the question, where are kingdoms for his home, his inheritance, his family domain, becomes too small to accommodate the rapidly which he will form or create a new planet, star, or world, peopling it with his own progeny.

Thus, at the coming of Christ, Abraham, as a of this globe was given to Abraham for an everlasting inheritance. When he commences his reign thus, the millennium will have dawned. the earth will have advanced to that stage of ex-Istence which Plato termed the "garden of the gods." Satan being bound, pain and sorrow will not be known, and the children or intelligent entities born or organized under these conditions will be precisely in the state that human spirits were previous to their birth into earth-life, and when Abraham shall have learned enough of the laws which govern the universe he will have power to create a world precisely as this was created, for the benefit of his progeny, just as God created this for the benefit of us, his children. Knowledge is power among Gods as among men. Knowledge is the perception of truth. Truth, that difficult word to define, over which so many philosophers have been puzzled, is simply the relation which things bear to each other. Let the definition be pondered a moment and it will be acquiesced in.

When man learns the truth of the matter he will understand the relation which he bears to God and God to him, and will know the one to be the parent of the other, the literal progenitor; and when man perceives the relation existing between God and this world, he will comprehend that Jehovah, the organizer of this world, was once, long, long ages back, in the eternity which lies behind us, a man, passing, as we are now passing, inrough an earth-life, on one of the older planets. He will understand that Jehovah, dur-ing those probationary days of earth-life, made the pursuit of truth, eternal, immutable truth, the aim of all his efforts. Reflection teaches him passing, through an earth-life, on one of the older

from these and other teachings of Joseph Smith. the "Mormons" derive the theory that that sub and congregations for so many to be obtained? | stance variously termed "Holy Ghost," "Holy and the answer is that the man will be constitut. Spirit," "Spirit of God," "Spirit of truth," &c. ed a king and a priest over his own progeny. His &c., is a fluid, widely diffused through all space, family circle will constitute his nation of sub- intermingling with the atoms of all other matter, jects, his congregation whom he will teach and and forming a part and portion of all other subpreside over. It may not number more than a stances, and that it is by means of the fluid, esfew souls at first, but it will increase in time to | sence or spirit that all the phenomena of Nature hundreds, to thousands, to millions, to myriads are produced. For instance, an apple drops from of intelligent creatures, each of whom must at the tree to the ground. Newton said it did so some time pass through an earth-life as mortals because of the law of gravitation-a very unsatisare now doing, and when the portion of this factory explanation, for we know that matter earth which Christ will give to each worthy man will not change its location, or state of rest or motion, unless force be directly applied to the atoms composing the given body of matter. The increasing numbers of the patriarch's tribe or law of gravitation is merely the order according family, that patriarch will obtain power to launch to which matter moves, but the law does not out into illimitable space, take of the inexhausti- force the apple to drop, any more than the orbit ble stores of material which space contains, of | forces the planet, or the tails the cars that move on or according to them. According to " Mormon" philosophy, the atoms of intelligence which enter into the composition of the apple itresurrected being, will take his place as king or | self, force the whole apple to fall. The river ruler over the Jewish race, which sprang from flows down the inclined plane. Why? Because his loins, who will all be resurrected, either at atoms of this fluid or spirit are widely diffused the beginning or end of the millennium, and all among the atoms of water, and force the whole will dwell in the land of Canaan, as that portion | along. This fluid, essence or spirit substance, is

the inexhaustible source of intelligence and truth, and as it forms an integral portion of all other substances, it follows that intelligence is diffused among the atoms composing the universe of matter. How could matter obey a law if i had not intelligence to comprehend it, and an in herent will with or by which to control itself? The facts that grasses grow, that leaves put forth that winds blow, that waves roar, that worlds fly through space with inconceivable velocity, while all is strictest harmony and order, prove conclusively the universal diffusion through all space of a substance which is the source of power, intelligence and truth, self-existent, eternal, the power by which were all things made, and the substance of which they were composed, wholly or in part.

The spirit of a man is his mind. The spirit has form, organs, dimensions, senses, affections, pas-sions; hence must be composed of atoms, hence is matter, hence mind is matter, having some property or properties in common with all other matter, and several that are peculiar to itself. True it is a very refined, subtle kind of matter. but is matter for all that, and when the Holy Ghost is diffused through a mind or spirit in a manner analogous to the way in which the hu-man body may be charged or infused with electricity, greatly increased intelligence on the part

of the mind thus acted upon is the result. This fluid, spirit, substance, or Holy Ghost—in conjunction with the two personal beings, Jehovah or the Father, and Jesus or the Son—constitutes the grand governing, controlling, sustain-ing, creating, matchless council, by which and of which the universe was created, and by which its is sustained, these three being one only in the sense of unity of purpose and action; and man, by taking the same course which Jesus has

Matter is similar in its nature, throughout the solar system at least. Spectral analysis has shown that minerals, found on earth, are also con-tained in the sun and the planets, not to mention diverse and sundry fixed stars. The same fact is proved by the examination of bolides, or shoot-

A bolide is a planet in miniature : a small mass of matter, revolving round the sun in a longer or shorter elliptical orbit, obeying the same laws and governed by the same forces as the greater plancts. Now, suppose the orbit described by a bolide to cross the orbit of the earth, exactly as one road crosses another, and, moreover, that the two travelers reach the point of junction or crossing at the very same time. A collision is the inevitable consequence. The bolide, which, in respect to size, is no more than a pebble thrown against a railway train, will strike the earth without her inhabitants experiencing, generally, the slightest shock. If individuals happen to be hit, the case will be different. If the earth arrive there a little before or after the bolide, but at a relatively trifling distance, she will attract t, cause it to quit its own orbit, dragging it after her, an obedient slave, to revolve around her until it falls to her surface. Or, it may happen that the bolide may pass too far away for the earth to drag it into her clutches, and yet near enough to make it swerve from its course. I may even enter our atmosphere, and yet make its escape. But, in the case of its entering the atmosphere, its friction against the air will cause t to become luminous and hot, perhaps determining an explosion. Such are the meteors whose appearance at enormous heights our newspapers cord from time to time

Be it remarked that bolides are true planets, and not projectiles shot out from mountains in the moon, as has been conjectured. A projectile coming from the moon would reach the earth with a velocity of about seven miles per second. But the most sluggish bolide travels at the rate of nearly nineteen miles per second, fast goers doing their six-and thirty miles in the same short space of time. None of the inferior planets travel so rapidly as that. Mercury, the swiftest of them all, gets over only thirty miles per second. Mr. Tyndall states that this enormous speed is certainly competent to produce the effects ascribed to it

When a bolide, then, glances sufficiently close to our earth to pass through our atmosphere, the resulting friction makes its surface red-hot, and so renders it visible to us. The sudden rise of temperature modifies its structure. The unqual expansion causes it to explode with a report which is audible. If the entire mass does not burst, it at least throws off splinters and frag-ments. The effect is the same as that produced by pouring boiling water upon glass. The frag-ments, falling to the ground, are aërolites. It is needless here to cite instances of their falling. They are of universal notorlety. Aërolites have no new substance to offer us. If the earth, therefore, be made up of atoms, we may conclude that the universe is made up of atoms.

In imagining the ultimate composition of a solid body, we have to reconcile two apparently con-tradictory conditions. It is an assemblage of atoms which do not touch each other-for we are obliged to admit intermolecular spaces-and yet those atoms are held together in clusters by so strong a force of cohesion as to give to the whole the qualities of a solid. This would be the case even with a solid undergoing no change of size or internal constitution. But solids do change, under pressure, impact, heat and cold. Their constituent atoms are, consequently, not at rest. Mr. Grove tells us: "Of absolute rest Nature

of which is, that they must be all but infinitely small; the necessary consequence of which is, that they must be all but infinitely numerous. A learned Frenchman, Monsieur A. Gaudin, calculator at the Bureau des Longitudes, has lately estimated, by a very ingenious process the distances which separate molecules and thei component atoms, and their number. The result he obtains is, that if you set about counting the atoms contained in a little cube of solid matter two millimeters high—that is, about the size of a pin's head—and that you counted a billion of them per second, it would take you about two hundred and fifty thousand years to complete the task! Consequently, although the increase of the diameter of a revolving atom's orbit by the communication of heat is insensible, the sum of an almost infinite number of increased orbits becomes perfectly sensible. Comparing the infinitely small with the in-finitely great, it is held that a body, of what kind

soever, represents in miniature, and very exactly an astronomical system, like those which, weather permitting, we behold every night in the firmament.

Astronomers are perfectly aware that the earth is only a molecule amidst the innumerable stars which constitute the Milky Way. But a body, never mind what—take wood, gold or diamond, to have a clear idea—is nothing more than a hear of molecular constellations diversely grouped From the extreme of vastness to the extreme minuteness, the analysis holds good throughout. Although our eye is not framed to perceive in all their details these infinitely small stars and systems of stars, other creatures, as for example insects, whose vision is differently constituted to ours, may possibly-although not probably-be able to see some of them.

One thing, however, appears certain : if we could construct a microscope of sufficient power, we should be able, by the help of such an instrument, to resolve the molecular constellations of every little terrestrial milky way, exactly as our first-rate telescopes resolve the celestial nebulæ and separate double and triple stars. It is a mere question of visual power. Were our sight sufficiently penetrating, we should behold what now appear mere confused heaps of matter, arranged in groups of admirable symmetry. Bodies would appear honeycomed in all directions. Daylight would stream through vast interstices, as it does between the columns of a temple or the tree-trunks of a forest. Nay, we should see immense empty spaces, like those which intervene between the planets.

From distance to distance, too, we should per-ceive clusters of stars in harmonious order, each surrounded by its own proper atmosphere; andstill more astounding spectacle - every one of those little molecular stars would be found revolving with glddy rapidity in more or less elon-gated ovals, exactly like the great stars of heaven; while by increasing the power of our instrument, we should discover around each principal star minor stars—satellites rescubling our moon-ac-complishing their revolutions swiftly and regularly. This view of the constitution of matter is aptly described by M. de Parville as molecular astronomy, maintaining even that astronomy without our suspecting it, is dependent on min-eralogy; and that whenever we shall have dis-covered the laws, which govern the groupings and the movements of the infinitely small, astronomers will have only to follow in our track. But who, a hundred years ago, could dare to imagine that the infinitely small was so infinitely great? What is now believed to be the nearest guess at the truth, appears, at first sight, to be the dream of a medmen the dream of a madman.

Those who love to indulge in paradox, now

bis own letters was thus given to him, and the constraints weak news as to himself, his weak nesses and faults of character, that the experimenter hastly removed the letter, feeling that he had committed a wrong. There is no limit to the phenomena of human electricity, or magnetism, with its attractions and repulsions, and its connections with the mutual communication of thoughts or impressions. But no man, so far as I know, hus ever taken up the subject and investigated if, without a prefacepted theory, which, of course, would vitate all his observations."

In these remarks, Mr. Taylor writes of mindreading experiments as something new and not yet scientifically investigated. A gentleman of his intelligence, however, ought to know that the subject is neither new nor unknown to scientific investigation. It is about thirty-five years since Professor J. R. Buchanan, of Louisville, publicly announced and illustrated in New York and Boston the power of reading thought or de-termining the operations of the brain, or the mental impressions contained in a letter or other autograph. The art or science was then named by its discoverer *Psychometry*, or soul-measuring, and it has been widely made known and practiced by many persons in this country, many of whom are greatly superior to Brown in the range of their capacities. In Pierpont's poem on Prog-ress it was written of as a more remarkable discovery than that of Daguerre, as it enabled one to portray mind instead of matter.

When Mr. Brown was in this city Dr. Buchanan published the scientific explanation of such powers in the Courier-Journal. He has used such powers for many years in scientific investigations, but not in the way of public exhibition. Brown's exhibition, which is only the lowest of physical disflay of the power, has been assalled by Dr. Beard, who attempts to show by partial statement of facts that Brown gets his results by watching the involuntary muscular action of the party from whom he gets the idea. Mr. Brown's experiments clearly refute this theory, and in a recent exhibition in New York he went alone and picked out the person in the audience of whom Mr. Macdonald had thought.

As Mr. Taylor rightly says, many persons pos-sess this power, and Dr. Buchanan shows in his anthropology how to discover the faculty. The late poet, Forceythe Willson, was recently de-scribed in the Atlantic Monthly as possessing this power to a wonderful extent. The writer, this power to a wonderful extent. The writer, however, omitted to state that Mr. Willson was a friend of Dr. Buchanan, and was taught by him to exercise this faculty. The word *Psychometry* was originally coined by Dr. Buchanan as the scientific expression of his discovery, and the subject is fully explained in Johnson's Cyclope-dia, recently published.—Louisville, Ky., Daily Evening News.

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 Mittnacht.

BANNER $\mathbf{O} \mathbf{F}$ LIGHT.

Banner Correspondence.

Texas.

BEAUMONT.-Tom J. Russell, Esq., writes, Feb. 8th : "The world of thought moves as well as the world of matter, and in that moving many new and strange things occur, previously unthought of and unexpected. On Tuesday, Jan. 30th, Mrs. Amelia II. Colby, the celebrated trance-speaking lecturer on Spiritualism, addressed a large audience in the town of Beaumont, Texas. Not more than one in twenty of the audience had ever heard a lecture on spiritual themes and kindred subjects previously nor had they nor had ever heard a lecture on spiritual themes and kindred subjects previously, nor had they ever heard a lady speak in public. The subject was 'Immortality from a Scientific Standpoint.' It was treated in a masterly style, the diction was pure, elegant, and impressive; the logic forcible, clear, and conclusive. The audience were held spell-bound for two hours, and drank in her noble and powerful demonstrations that man has an individual and immortal life beyond the grave. On the part even in scheme area beyond the has an individual and immortal life beyond the grave. On the next evening she gave her second lecture, taking for the occasion this theme: 'The Spiritualism of 'the Bible and Modern Spiritual-ism compared Historically.' And the way she awakened Old Orthodoxy would have been a sin, had she not been telling the everlasting truth ! The great majority of the audience, be it said to their credit for the love of truth, fully endorsed the statements of the speaker.

their credit for the love of truth, fully endorsed the statements of the speaker. Owing to the rain, the lecture for Friday even-ing was postponed till Saturday, the 3d inst. The subject, 'Intemperance,' was ably handled. Some of the temperance council thought she did not abuse the dram seller and the dram-drinker enough. The lecturer put the blame where it rightly belongs—on society and the government for permitting such a state of affairs as now exists. exists.

The fourth lecture was a continuation of the first, or life in the spheres, and was well received and generally appreciated. Many, to whom the and generally appreciated. Many, to whom the doctrine was entirely new, said it ought to be so, whether it was or not; that it was just what they had often thought should be true. The doctrines that man alone is accountable for his evil deeds, and that the only atonement for them must be made by himself; and that for all good he may do or accomplish in this life he will get full credit here and hereafter; and that his acts and thoughts alone must determine his status in the future life, have taken deep root here. The seeds of truth have been planted; the buds of spiritual intelligence are opening; the bloom and the fruit will follow in due season. A circle has been organized, and an Association of Spiritualists will be in a few days. There are about twenty avowed believers in Spiritualism, and a hundred more who honestly desire to be enlightened. These lectures mark an epoch in the history of E. our town. Mrs. Olive K. Smith accompanies Mrs. Colby, and entertains the audience with from many beautiful songs."

Massachusetts.

COLDBROOK SPRINGS .- Mrs. A. Brigham, in renewing her subscription to the Banner of Light, says: "We should be as reluctant to do without it as you could possibly be to have us. We hall its weekly arrival as our only source of keeping posted in a general knowledge of the character and progress of this spiritual dispensation, whose wonderful, ever-varied and ever in-creasing phenomena have thus far fairly proved themselves entirely unaccountable on any hy-pothesis save the spiritual.

Never in the history of the past have men been so emphatically challenged to renounce their world-wisdom and acknowledge the existence and presence of disembodied spirits as in the present age. Aside from exceptional cases of deception, which are to be met with in all departments of human experience, these mysterious influences are so wide spread, and the manifestations are so often witnessed in so many home cir-cles, by so many domestic firesides, or on the passive pillow, or in the childhood cradle, (where deceit was the last thing to be thought of,) the evidence of spirit-agency is overwhelming. And whatever may be the judgment of our faith in which will live in and be the guiding star of millions of honest hearts. It seems to be admitted on all hands that there is a mysterious influence from some occult source, operating in the sphere of mentality, that is capable of holding intelligent intercourse with mortals without betraying to the keenest sense of the most acute scientist any positive evidence or satisfactory sign of any conscious mortal or material agent. Such being the situation, would it not be wiser for those whose lack of faith is just equal to their ignorance, to wait a little till they can detect and convict some mortal or material agent as the exclusive actor in these acknowledged phenomena, before they engage in any rash persecutions? For to persecute the representatives or teachers of new truths may soon become a matter of shame and regret to them, as did the killing of the prophets a reproach to the Jews, and the burning of martyrs a disgrace to the Church. I must only add that in making my remittance for the Banner I heartily regret that I do not feel able to put in a little surplus to be applied to some of your charitable purposes, or the defence of our cause. But when I tell you I have been an invalid thirty-eight years, and still remain so, and that I have but limited means to supply my physical wants, I know you will excuse me if the amount covers only my just dues."

which have come under my own observation in my family and elsewhere. He has been under the guidance of an old doctor for several years. He uses roots and herbs for medicine, and sometimes magnetizes."

Michigan.

FLINT.-Samuel Beckley, jr., writes recently, forwarding money for subscription for the Banner of Light in behalf of his father, who he says has been a pioneer of the cause from the first days of the movement, and has attained to the remarkable age, in earth life, of one hundred and six years! We think we are thereby entitled to lay claim to one of the "oldest" subscribers on record.

ST. LOUIS SPRINGS .- We have received a document, signed by Ira Davenport, M. D., M. L. Anderson, L. S. White, O. L. Sheurs, N. P. Helt, S. Smith, Mrs. Lucas, Mrs. A. L. Sheurs, N. F. Anne Leonard, Carrie Sheurs, Mrs. E. C. Bur-gess, S. Thorn, Harvy Lucas, and L. Burgess, wherein it is set forth, in the form of a series of resolutions, that the Spiritualist Society in this place has received much pleasure and profit from the five weeks' ministrations there of Frank T. Ripley as a lecturer and test medium. The testi-monial is reported to be "the spontaneous act of the society, and a well-merited compliment for his services."

Iowa.

CHARLES CITY. - H. O. Stevens writes: "Please find three dollars and fifteen cents for the Banner for 1877. We have taken it since its first issue, and could hardly do without it. We have circulated our copy freely. I believe there is only one number taken here besides ours. I should be glad to send you new subscribers, but the failure in the wheat crop has made it very hard for people to get through the winter. The ladies have a temperance organization here, and there is also a Reform Club, and a Good Templars Lodge. We shall in future have some suffrage lectures. The world is moving everywhere, and we must all hope for the good time coming " we must all hope for the good time coming."

Minnesota.

ANNIVERSARY MEETING .--- Allow me to suggest to the Spiritualists of this State the propriety of holding an Anniversary Convention in Minneapolis on Anniversary Day, the 31st of March, in view of the importance of union and united effort, now so widely demanded amongst Spiritualists everywhere. In order that immediate action may be had, I would suggest that parties at a distance correspond with Mrs Hanscom, corner of Sixth and Nicollet streets or E. P. Lovering, 17 South Ninth Street, Minne-apolis. Earnest cooperation may be relied upon from Тномая Соок, State Missionary.

Vermont.

STOWE.-W. B. Parish writes: "Others have praised the Banner of Light, and justly so. have taken it for many years, and consider it the best paper ever published, and believe it has done, is doing, and will continue to do more good in instructing, blessing, and benefiting the children of earth than any paper now in exist-ence. May it never cease to wave."

Ohio.

LOCKLAND .- Thomas Street writes that he has lately made a tour into Indiana. He did not find the cause in the flourishing condition he expected. At Richmond he was hospitably enterained by the well-known author and lecturer, Kersey Graves. Owing to depression in business, mainly, and some other causes, meetings are not now being held in many places where formerly they were kept up regularly. But there will be a reaction soon.

"The Strong Man has Come!"

To the Editor of the Banner of Light:

The New York Tribune, with a view to specially extol the genius of Mr. Moody as shown in his use of pure Saxon, &c., publishes the subjoined, which is cut from that paper of February 10th:

Which is cut from that paper of February 10th: "Mr. Moody's success as a preacher is due in part to his command of the Saxon element of the language. He uses the simple, homespun English of the middle classes. His text book is the Bible, and his speech is saturated with Saxon idloms and diction. The simplicity and directness of his style are woll illustrated in this passay. From his sor-mon on Tuesday evening in Boston: 'A little child dying such to its mother, 'What mountains do I see yonder?'' "There are no mountains in front of the house, my child." "Yes there are, mother; don't you see them? Won't you take me over in your arms?'' And the mother got down take me over in your arins?" And the 'mother got down and prayed, and told her boy that Jesus would be with him. And then the child's eyes brightened, and he said, "Mother, don't you hear them?" "Hear who, my child?" "Hear the angels, mother. They are just on the other side of the mountains. Carry me over the moun-tains, mother." "I can't do that, my child; the Savlour will take you over. Jesus will be with you. Look to him." And then he breathed a prayer, and said, "Good-by, mother. Jesus has come to carry me over the mountain;" and then the little sufferer was gone. Oh, shnner 1 Christ has come to carry you over the mountain. He will fold you to his bosom, and carry you unto his kingdom.'" My object in calling your attention to it is

"The Land you see is heaven, is it not, my child?"

"Yes, it is heaven. I thought that must be its

name. Oh, let me go—but how shall I cross those mountains? Father, will you not carry me, for they call me from the other side, and I must go.' There was not a dry eye in that chamber, and upon every heart fell a solemn awe, as if the curtain which concealed its mysteries was about to

tain which concerned its mysteries was about to be withdrawn. "My son," said the father, "will you stay with us a little while longer? You shall cross the mountains soon, but in stronger arms than mine. Wait, stay with your mother a little longer; see how she weeps at the thought of losing you!" "Ob mother that father the not ery but "Oh, mother ! oh, father ! do not cry, but come with me, and cross the mountains—oh, come !" and thus he entreated, with a strength

and earnestness which astonished all. The chamber was filled with wondering and awe-stricken friends. At length he turned to his mother, with a face beaming with rapturous delight, and, stretching out his little arms to her for one last embrace, he cried: "Good by, mother, I am going; but don't you be afraid-the strong man has come to carry me over the mountains!" This impressive testimony is based upon the frequently demonstrated fact that the spiritual existence is revealed, with all its higher and most beautiful forms of beauty, to the refined and ex-alted sensibilities of old and young at the solemn moment of death. This proves, also, that the di-ving law of growth and of spirit-perception is as Mind has been called "immaterial"; but it is as much material as anything else. All things are really the same thing. Matter and soul, though said to be so different, actually consist of the same upughle though in different decrease of de same principle, though in different degrees of development. Soul is a more attenuated form of matter; this accounts for the imperceptibility of matter; this accounts for the imperceptibility of the soul by the physical eye. The eye can only discern things in the same sphere with itself, and those below. Hence the physical eye can only see physical things; while the spiritual eye can behold both spiritual and physical things. The physical eye is imperfect—the spiritual, perfect. The spiritual body is composed of matter which is refined and sublimated by the law of spiritual attraction. attraction.

There are, in the testimony of seers and spirits, the imperfections and discrepancies that are nat-ural to the human mind in all degrees and spheres of progressive life. The fixed laws of truth, as appreciated by the philosophical reason, eventually explain and settle all doubts. Read all sides, prove all things, and hold fast to that which is rational and good.

As a plagiarist Mr. Moody is undoubtedly something of a genius; and while it may be freely conceded that he has his uses, it would be more creditable to him as a public speaker when appropriating the language of another, even if he does take the liberty of altering it somewhat so as to make it conform to his individual sectarian or orthodox views, to let that fact be known to his hearers. But perhaps, after all, we ought not to object to the infusion into his mind of anything from the same source from which he obtained his story of "the little child."

W. S. D. Respectfully, East Orange, N. J.

NEWS FROM OLYMPIA!

(In the Atlantic Monthly for February, Edmund C tedman has a poem bearing the above title, and evidentbased upon the Schlleman researches at Micense. From we make the following extract.-ED. B. OF L.]

News I what news? Has It in truth then ended. The term appointed for that wondrous sleep? Has Earth so well her fairest brood defended Within her boson ? Was their slumber deep Not this our dreamless rest that knows no waking, But that to which the years are as a day? What I are they coming back, their prison breaking-These gods of Homer's chant, of Pludar's lay?

Are they coming back in might, Olympia's gods, to claim their ancient right? Shall then the sacred majesty of old. The grace that hely was, the noble rage, Temper our strife, abate our greed for gold, Make fine the modern age?

Yes, they are coming back, to light returning i Bold are the hearts and vold of fear the hands That toil, the lords of War and Spoil unurning, Or of their sisters fair that break the bands; That loose the sovran mistress of desire, Queen Aphrodite, to posses the earth Once more; that dare renew dread Hera's ire, And rouse oid Pan to wantonness of mirth.

The herald Nik6, first, From the dim resting-place unfettered burst, Winged victor over fate and time and death i Zous follows next, and all his children then; Photos awakes and draws a Joyous breath, And Love returns to men.

Ah, let them come, the glorious Immortals,

debarred from the higher and brighter world above them. are still drawn back to earth, to associate (invisibly to the dwellers yet in the flesh) with those whose pursuits and victous pleasures are such as they were accustomed to here. The attractions to higher and brighter lives there, are more directly exerted than they are here upon these misguided and unhappy ones; and sooner or later most of them yield to better influences and rise to a better life; but no wrong that was ever perpetrated is ever permitted to go unpun-ished. The day of judgment really comes, but it is a judgment by one's own conscience, and the remorse is sometimes a worse punishment than we would imagine. Every person, said the speaker, at death has four, and quite as often seven, spiritual beings watching and wait-ing his release-usually those of his nearest and dearest ones (especially the mother) who have preceded him to the world of light and harmony. These, by fixing their attention on the escaping spirit, greatly facilitate, by the attraction of their magnetisms, the speedy separation and re-formation of the about-to-be-liberated soil.

Mrs. Bullene rose to real heights of cloquence and power in Answering the world-old but never-ceasing query propounded once by Job-'' 11 a man die shall he live again ?'' The churches, she said, do not satisfy the interior anizity and soul-questionings on this vital point of those who compose them; the real answer to the great question of the ancient poet-prophet of Uz is to be found (outside of our interior self-consciousness) in the Spiritualism of the Bible, and in the phenomena and tests of what is called Modern Spiritualism. The biblical text, "after death, the judgment," was

expounded in a way to interest and surprise many of her heaters. The judgment referred to she explained in a An argument for immortality, drawn from the analogies of Nature, constituted a striking and powerful part of this singular discourse. The essential doctring elucidated was one of encouragement, good cheer-seemingly a sublime and beautiful faith and holy joy, based on ascertained realities, that impressed the heavors much more than any written and printed account of it can do. She closed with

an Impromptu poem, as nearly as we can report it, thus: The yell that hides the inner life, The yell that hides the inner life, Like mists of rosy morn, Conceals behind its decey folds A wealth of light new-born. Each holy thought, each noble deed, Reveals some smallt ray, That wakes to life man's slumbering powers, And glids the rising day. That wakes to file man's sumbering powers, And glids the rising day. Then murnum not, oh child of Earth 1 TiME'S kind but stern decree Unbars immortal gates of pearl-Death holds the leweled kay 1 The years speed on his glorious rounds, Of budding sping and summer bloom, Bright fruitago weaves his autumn crowns, And winter carves a stainless tomb. Thus, mortal i shall thy cycles be; As TIME unrolis his indighty scroll, Death bursts the bid of Truth for thee, And robes in light each living scoul, Our friend has passed within the veli; His cycles behold 14fo's glories now; And wreathed with fadeless flowers his brow, And wreathed with fadeless flowers his brow,

And wreatned with rateless howers his Ah, who could ask a nobler fate Than the All-Merciful hath given ? His love bids us on Touth awalt— Her golden precepts lead to Heaven. As leaff its fall at autumn time, And flowers fade 'neath sommer's sun, So Natare, prototype, and thou, The course from Death to Life do run.

The lady was apparently in a sort of trance, out of which she came, at the close, almost abruptly. At the grave, the only services were by Mrs. B., who spoke in a different way, but with marked propriety and impressiveness. On the coffin was a dove, balanced, with outstretched wings, on a spray connected with a wreath—the whole being composed of rare flowers-delicate pale roses, palo pinks, llivof-the-Nile, japonicas, etc., twined (in the wreath) with the glossy green smilax. The floral dove was a fine piece of work.

Passed to Spirit-Life:

From Kingston, Jan. 26th, John Mitchell, aged 74 years

From Kingston, Jan. 20th, John Mitcheil, aged 71 years 11 months 8 days. Embracing the faith of Spiritualism years ago, he was true to its teachings, and although some of his friends could not accept his religion, all acknewledged his worth. Ripe for the change, and anxiously awaiting its approach, he heard the call and joyonsly obeyed. One year and eight days had passed since his dear com-pation went out from the earth home; and as the day dawned that marked the anniversary of her transition, he longed to go, knowing whither his tootsleps lended. Mr. Mitchell was the father of "Cousin Benja," whose writings were familiar to the readers of the Banner some twelve years ago. And now, having clasped hands mid the beautes of the summer-land, they leave one daughter in the home next May they return with power to countor and guide hor and her companion, as day by day they too draw nearer the same manner as when the form of his wife was laid away, we were privileged to utter words of consolution to a largo number of relatives and friends. MRS. N. J. WILLIS. *Cambridgeport, Mass.*

[Oblinary Notices not exceeding to entry lines published gratuitouxly, When they exceed this number, to entry cents for each additional line is required. A line of agale type averages in words.]

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REV. J. FRANCIS, inspirational, Ogdensburgh, N. Y. MRS. CLARA A. FIELD, inspirational, 28 West St., Bos-

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Dihi, N. Y. GEO, MORGAN, Inspirational, Antioch. Cal. Mus. E. H. FULLER MCKINLEY, San Francisco, Cal. Phote, R. M. McConto, Centralia, III. EMMA M. MARTIN, Inspirational, Birminghaso, Mich. F. H. MASON, Inspirationalspeaker, No. Conway, N. H. MUS, SARAH HELEN MATTHEWS, Springfield, VL, Caro V. Smith.

MRN, SARAH HELEN MATTIRWN, Springheid, VL, caro), M. Smith. MRN, MARY A. MUTCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91. Huntley, 10. MRN, LAZZIE MANCHESTER, West Randolph, Vt. MIN, NETTIE COLBURN MAYNARD, White Plains, N. Y MRN, MARY E. MARNS, 563 Fulton st., Brooklyn, N. Y. W. B. MANON, South Bend, Ind. J. W. N. VAN NAMEE, M. D., 420 North 38th street, Phil-delphia, Pa. J. M. PEERLES, Hammonton, N. J. MRS, L. H. PERKINS, trance, Kansaš City, Mo. MRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich, HENRY PACKARD, 377 Dorchester st., W. V., South Boston, Mass.

GREENWICH VILLAGE .- Dr. H. P. Fairfield writes us under a recent date that despite the opposition to the advance of Spiritualism which ever and anon makes its appearance in various localities, it is his belief that the cause generally is in the full tide of victory, bringing reform and progress in its train.

Maryland.

BALTIMORE. - Charles E. Brooks writes Feb. 22d, referring to the ill success of Baldwin, the exposer, (?) in that city, and further says: "I take great pleasure in stating that our good and worthy brother, Mr. M. N. Rothery, previously mentioned by me in your columns, is most energetic in the field to which he has been called, not only as an able and eloquent speaker, but a man who believes in action. Permit me to briefly describe one of his exploits as a missionary : On the 19th instant he went out into Franklin Town, about five miles from this city, and engaged at his own private expense a public hall, in which to speak on the following evening. He also paid out of the same fund for the printing of several hundred circulars, and posted them up without any assistance throughout the town and public highways. On the next evening I accompanied him on high mission taking with us thirty or fork the 19th instant he went out into Franklin Town, him on his mission, taking with us thirty or forty copies of the Banner. Arriving at the place we began work in earnest; and with the kind, gener-ous aid of some ladies and gentlemen, residents of the village, who furnished us with seats, lights and music, we succeeded in making com-fortable arrangements. Almost half the results lights and music, we succeeded in making com-fortable arrangements. Almost half the popula-tion 'turned *out*,' and of course '*into*' our hall. The subject was a good one: 'Spiritualism in and out of the Bible.' Everybody listened with great attention until its close. Then we 'wound up' by distributing the Banners among the peo-ple, who at once commenced reading them. It was a highly satisfactory and encouraging occa-sion to up, for it snoke plainer than words of the sion to us, for it spoke plainer than words of the desire on their part to learn something of the real truth. We are glad of having done some good, and may soon repeat our visit."

Oregon.

NEW ERA.-Thomas Buckman, in renewing his subscription, says: "Spiritualism here at present is making very little public demonstration, but in a private way it is as active as ever, and there is a great deal being done that the cas-ual observer knows nothing about. The gift of healing appears to be one of the most prominent features by which our spirit friends show their remark for man below the show their regard for us: Nelson Andrews is one of the the mountains? Tell me the name of that land !" vicious lives here take the individuals who here find their only enjoyment in vice into a comparatively shaded and their only enjoyment in vice into a comparatively shaded and the worked some rather wonderful cures, some of united voice, replied:

My object in calling your attention to it is merely to exhibit the character of Mr. Moody's wonderful genius by comparing it with the account contained in the 13th chapter of "The Stellar Key" by Andrew Jackson Davis, and published so long ago as 1868 :

THE LOCATION OF THE SUMMER-LAND.

Under this head a world of sublime realities press for immediate expression. For twenty years the clairvoyant perception and interior contemplation of the objective existence of the celestial world have been a source of unutterable celestial world have been a source of unutterable joy. But I am admonished now, as I have been from the beginning of this Key, to supply, as far as possible, the testimony of different thinkers, seers and speculators; so that, in the succeeding chapters of Part II. of this work, some clear and definite information may be both sought and im-parted. The author's views, many of them, have already been published, but not with that scien-tific preciseness which may hereafter be demand-ed by close resources and the public generally. ed by close reasoners and the public generally. Now to the testimony.

In this place, and first of all, we introduce the evidence of a little boy, who, on his dying bed, and with his last breath, beheld and briefly de-soribed the Summer-Land: The little child was dying. His weary limbs were racked with pain no more. The flush was fading from his thin cheeks, and the fever that for many days had been drying up his blood, was now cooling rap-idly under the touch of the icy hand that was upon him.

There were sounds of bitter but suppressed grief in that dim chamber, for the dying little one was very dear to many hearts. They knew that he was departing, and the thought was hard to bear; but they tried to command their feel-ings, that they might not disturb the last moments of their darling. The father and mother, and the kind physician.

stood beside dear Eddy's bed, and watched his heavy breathing. He had been silent for some time and appeared to sleep. They thought it might be thus that he would pass away, but sud-denly his mild blue eyes opened wide and clear, and a beautiful smile broke over his features. He looked upward and for ward at first, and then turning his eyes upon his mother's face, said, in sweet voice :

Mother, what is the name of that beautiful country that I see away beyond the mountains-the high mountains?"

"I can see nothing, my child," said the moth "there are no mountains in sight of our er : home."

"Look there, dear mother," said the child, pointing upward; "yonder are the mountains. Can you not see them now?" he asked, in tones of the greatest astonishment, as his mother shock her head.

ner nead. "They are so near me now—so large and high, and behind them the country looks so beautiful, and the people are so happy—there are no sick children there. Papa, can you not see behind the mountains? Tell me the name of that land !" The narents glanced at each other and with

Rulers no more, but with mankind to dwell, The dear companions of our hearts and portals, Volceless, unworshiped, yet beloved right well? Pallas shall att entironed in wiedom's station, Eros and Psyche be forever wed, And still the primal, lovellest creation Yield new dolight from ancient beauty bred.

[From the Hartford Daily Times of Feb, 12th.] A Spiritualistic Funeral.

The funeral of Mr. Rollin K. Stoddard took place vesterday afternoon, from the residence of his friends on Asylum Hill. The services were conducted by Mrs. Emma Jay Bullene, of New York, who made a prayer and a discourse under inspirational influence. Her theme was Life. beath, and Immortality. It was marked by a lofty eleva-tion of sentiment, a broad catholicity and charitableness of spirit, and great cloquence, beauty, and power. In her invocation she thanked God for both life and death, the latter for opening to the escaping spirit a brighter, more refined, and grander life than this. She spoke of the dead body, lying there in the presence of the assembled compa-ny, as a perishing and abandoned tenement, from which the immortal tenant had forever fied. His individual character and blameless, quiet life was referred to as the earthly course of one who had sought only to do good, and his reward in spirit life was described in part-beginning with the recognition of his family, who had proceded him. The process of the separation of the spirit from the body was described as it is revealed to the spiritual clairvoyant In some cases the separation of the spiritual from the physical part is much more speedy and complete, at the minute of death, than it is in others. In cases of sudden and violent death, in full health, the process is slower, and often, in such cases, the southas not severed its connection with the body for more than an hour after death has apparently taken place. In such cases the process is retarded and rendered less harmonious if there is a mixed crowd pressing about the body, with their inharmonious magnetisms. To the subject himself "death" is exactly like a deep sleep. There is an interval of unconsciousness, during which the process of the separation of this fine spiritu-al part from the body is taking place. It rises like a silvery light, or luminous, magnetic mist, out of the brain, and is at first seemingly yague and unformed, but rapidly re-forms, above the now cold and abandoned body. and develops into a perfectly formed spirit-the same features we knew in the body, but more refined and beautiful-the bright and luminous, or not, as the earth-life has been pure and true, or the reverse. In cases of wasting sickness, as in this case of the emancipated one whose periah-ing earthly form lies there before us, the separation begins much earlier, especially if, as in his case, there was a knowledge of the reality of the spirit-world, its nearness, and its magnetic attraction to the worn and weary soul that longed to go. The fine spiritual or psychological aura, or silvery-golden light, in his case, was wholly separated from the poor body almost at the minute of death, and as speedly reörganized in its own spiritual shape and nature, far finer, brighter, and more beautiful than the form of features we knew in the earth-life.

We do not give any part of the speaker's language, and only very few even of the ideas and principles laid down in this singular discourse. She spoke of the glad meeting of the departed one with his awaiting wife and children (who were the first to greet him) as being, to him, a rapturous dream, that gradually grew into a conscious reality. In the spirit-world the *thoughts* of the minds there dwelling project a visible spiritual-magnetic aura, which forms the garment of the individual-a bright and beautiful robe, or the reverse, according to the purity and goodness of the mind, or spirit, that thus, in clothing itself, visibly exhiuits its real character to all beholders. The different spirit its its real character to all beholders. The different spirit spheres are inhabited by differing groups, under the sub-lime law of spiritual attractions and affinities—the inborn tastes, capacities, and particular enjoyments of individu-als leading them to spheres and groups of spirit-life in harmony with their respective tastes and joys. The more cultivated these tastes here, the more giorious the world into which the individual is drawn hereafter. Base and vicious lives here take the individuals who here find their

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Spiritualists are the depositaries of a great truth, surnded, 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 verifica tion. "A fact," says Carlyle, "Is a divine revelation, and he who acts contrary to it sins against God." All truths confirm one another when fead aright. It is to trath, through facts, truth free from all controverted dogmas, that Splittualists aspire. - Desmond 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 turnished 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 And I hope all this will bring you one thousand *new* subscribers. Your friend, A. J. DAVIS. subscribers. Orange, N. J.

The above note, replete with the genial spirit of the Harmonial 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 unison 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.

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 poise 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

Insanity Among Spiritualists.

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 impregnably 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 compara tively 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 canswer 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 read er 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 aslyum, 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 jusane 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 ear, 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 1991 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 33½ 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 columbiad 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 catalepsy, somnambu- ington street?"

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 Hardinge Britten, Prof. J. R. Buchanan, Prof Denton, Dr. Peebles, 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 consump tion 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 Ouaker 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." The following are a few of his many other paintings that have not yet been copied and pub-

- ished :
- "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 limning 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 illusrated books

The Medical (?) Law!

On our eighth page will be found a petitionhead 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 Statesshows that the medicos 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 cele brated 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 scance, 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 persoual friends, by whom he was highly esteemed. Ilis 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.

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 inquireas to the expediency of holding a public meeting in Chelses, 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, Toohey 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 SUB-SCRIPTIONS, 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 Lankester'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 Treatles. 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."

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 RICH-MOND, at CHICAGO, ILL., and reported phonographically for our columns by A. M. Griffen, 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 lec-

tures 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.

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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 canvas. 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 ldyls of the present stage of being, if pure and true, are, we are assured by the revenant spirits, capable of being outwrought in grander fashion among the sublime possiblities 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 Wash-

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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, Murch 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.

1977 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 exposer, (?) 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. | itual Revelator."

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 salé 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 scances at the residence of Dr. Wright, No. 1016 I street, that city. The same paper furnishes a report of a scance 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 awaken. ed 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 Spir-

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LIGHT. BANNER OF

Syiritualism Abroad.

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REVIEW OF THE FOREIGN SPIRITU. ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light: El Eco de America of Buenos Ayres. As one

installment, eight numbers of this beautiful and highly valuable periodical have come to hand. Heretofore I have considered La Ilustracion, of Mexico, as the very finest of all the foreign magazines that reached me; now, however, I should say that the latter must look to its laurels. But | fact, things of such an agreeable nature that to over the glow of pleasure one experiences on peruse works of this kind makes the reader willviewing the handsome pages, the broad margin and the clear type of the Eco, comes the regret that we see here very little of well-classified 'to: "Long would be our comments upon the his-Spiritualism. To be sure, our faith embraces all tory of external forms. Offerings, purifications, that is good for the good of humanity, seeking its highest unfoldment. We of course commend, we I trust appreciate, every step taken to ameliorate the condition of our fellowmen, and, more particularly in this country, of the persecuted the faithful, many times absorbing the very bread and defrauded Indian-considered at creditable length in El Eco. We are aware that to labor mense amount of treasure which has been lost in advantageously for the good of all, it is highly important to know the condition, the necessities and the need of all, moral and material as well as spiritual; hence, while we lament that the high claims of Spiritualism, the sublimity of its anced scales. This symbol of justice should be teachings, the under current, nay, the broad golden stream of our being, does not form the every human heart. It should be over the door leading feature of this inviting periodical of the of every public institution. Parana, its wide scope of thought, its liberalism, its patriotism, its moral teachings must have an unlimited beneficial influence. "The Eco de America," it says, "to accomplish its mission, ed in part as follows: "The whole number, 19, occupies itself with the whole of America, and seeks to know all that is important pertaining to it." Following this, comes a consideration of the laudable efforts which are being made to unite as a harmonious body for their mutual advancement and protection, the five States of Central America; to wit, Guatemala, Salvador, Honduras, Nicaragua and Costa Rica. The eight articles of confederation agreed upon by the governors of these several States are here given in full. On page 170, under the head of "In What Consists True Honor ? " are such sentiments as these : "For the existence of a people happy and prosperous it is necessary to begin with the love and practice of virtue; if this is at fault it is useless to think of a good result, of benefits growing out of a corrupt and vicious society. A virtuous man who does, with fidelity his social duties, who fulfills his political and religious obligations, can be compared to a delicious garden full of aromatic herbs and flowers. What spectacle more worthy of contemplation !"

If, however, I were to select any special article from the Eco, claiming particular attention, it would be that in reference to the report of the senior Minister of Justice in his "Memorial to the National Congress of 1876," regarding the tribes of Indians in the Argentine Republic. Only a few words of this valuable document can here be given: "It is necessary to say frankly that the state of the missions, with the exception of two which are in the vicinity of the military fortresses (Recougnista in the Chaco and Sarrniento in River 4), is not satisfactory. Those now existing are formed of passive groups of savages, who, reduced to a state of impotency in their own homes, have been obliged to seek in the vicinity of certain cities the means of subsistence. The work of the missionary has produced no fruit. At the end of ten or fifteen years, the tribe, still always barbarous and vicious, vegetates around the chapel or the rancho which serves as a schoolhouse. Only the converted Indians of the Bermejo, whose place was destroyed last year by an inundation, are taught to work. The others live their primitive life. Their actual state is that of misery, ignorance, nakedness. The greater part of the friendly tribes who speak our idiom and know being again lighted, there was found upon the me are about 3500 souls " Pages would not suffice to quote all there is interesting on this subject. But I hope to return to it at some future time. Several articles in the Eco on "True Catholicism " embrace the leading features of true Spirstualism. "There is nothing more grand, more sublime," it says, "than the pure doctrine of love and of pardon. Charity, tolerance, prudence and mercy are the teachings of Christ to the world. Practicing this doctrine one gains all hearts, conquers all difficulties, reconciles all enmities, and brings union and peace to the bosom of society." If, then, St. Theresa, Samuel, Mary, Moses or Elias should happen to appear upon the face of this earth, and inform us that our course was approved or disapproved of, need we hence infer that the Devil is in it all? Pure hearts will commune with the angels in spite of all opposition. Revista Espiritista, of Montevideo, December number, opens with a very noble and somewhat novel declaration, viz : "As the Spiritual Society of Montevideo has published its periodical without other motive than that of propagating the doctrine and science of Spiritualism, and as the situation of the country is not sufficiently normal in its resources, from January 1st, 1877, the 'Revista' will be sent gratis to all its old subscribers." Very naturally, following this grand announcement there is an article headed, "How fanaticism belittles a man!" But it is an enlarged view of what has been and what is to be done in the way of progress; a citation of some of the moral and religious errors, capital, illogical. which have produced religious fanaticism, etc. "The scholastic subtilty," says the writer, (the argucia) "which degenerates into sophistry; errors the legitimate products of the monstrous concubinage between the material and the spiritual power, ambition, and the un-Christlike desire of the priesthcod to sustain their despotic predomi nance; bemiring the morality that came from the pure lips of the anointed ; crowding difficulties in the way of salvation; . . . making mountains of ashes from human bones, and with fire and smoke obscuring the vision of that hilltop whence ascended the sublime prayer of forgiveness." Did space suffice, I would transiate more of this, and still much of another from the pen of J. de E., on "How one forgets evangelial maxims," " Revelacion," etc. La llustracion Espirita, of Mexico. Awaiting February number of this queenly publication, I turn back to the prolific columns of the January issue, and gather a few more ideas from "The Historical Study of Dogmas," and "Priestcraft and Ceremony." Réferring to a certain writer of the former says, "Later it was adopted by the Roman Catholic Church to sell the menu-deo (the act of repeating minutely), the suffer-and papers.

ings of souls, whose condition from that time could be calculated upon as a pecuniary source of revenue. Juan the XVI., in the middle of the tenth century, solemnly instituted this fiesta. Here this, like purgatory, made its triumphal entry among the body of the church dogmas as soul for a piece of money. . . . And the holy priest or 'Father,' making common cause with God, fulminated frightful anathemas against the culpable, pretending that even the just in heaven enjoyed the torments of the damned. Some have also described, doubtless being well informed, the life of the saints in heaven. There are, in

ing to be good for these future prospects." Now a few lines from the second article referred and sacrifices have been in all religions the key to heaven. . . . These offerings are the most valuable of all which an idle and worthless priesthood manage to make out of the credulous and of the poor. It is impossible to calculate the imthe abysm of a scheme so useless to its victims."

La Ley De Amor opens the new year with a from the clouds, is seen to hold the evenly-bala valuable monitor, a whole sermon, in fact, to

The present number of this little spirited exponent of Spiritualism in Merida is devoted to an able reply to an attack from a Catholic, wordthey file to show that in our article which appeared on the 22d of September last, does not demonstrate, in any manner whatever, that the spiritual doctrine merits the appellation of charlatan. ism and foolery."

Annali Dello Spiritismo in Italia. This admirable and ever-judicious periodical enters now upon its fourteenth year. It is published at Turin, "the beautiful city over the Apennines," as they may well say in Genoa, "The city superba." On its title page is established the wellweighed words of the wise philosopher and astronomer Arago, which Mr. Epes Sargent has also mingled with his other forcible matter: "Chi fuor delle matematiche pure pronunzia la parola ' impossible,' manca di prudenza."

The editor in his preface says, "By the name of Spiritismo contemporanea 1 intend to designate the general invasion of the old and new continent of our globe by spiritual agencies, which at first manifested themselves by raps, by moving tables and other objects, and by the way of physical effects producing intellectual, giving proof of individual intelligence and liberty, and finally responding viva voco to mental or other requests." He intends to examine minutely all the phenomena, to weigh in the balance of common sense whatever Spiritualism may proffer, to see if the result gives evidence that our theories are the dreams of disordered minds.

The more important original articles which make up the present number, are on "Direct Designing and Writing," and the "Sogni Avverati." The former is from the pen of Sr. D. L. Merle, wherein he states, that through the mediumship of his own daughter, Mile. A., only fourteen years of age, the following phenomena took place: When the spirits manifested their presence, they stated that they would attempt to draw a portrait, but declined either pencil or paper which was offered to them. The medium being secured so that the use of her hands was impossible, and the lights extinguished, scratching was at once heard as if some one were drawing with pencil upon paper. Not more than three minutes had passed away before raps announced the completion of the work proposed. The gas able a piece of paper 10 centimetres by 13, on which was a drawing in profile of a handsome man about thirty years of age, with much hair and a long beard. Colored pastiles were used, and the whole was executed with "admirable delicacy and precision." El Criterio Espiritista, Madrid.. When reviewing the progress and present state of Spiritualism-an article from De Rots-the writer says: "The struggle will be ardent; no well-informed adept denies it; religious fanalicism, materialism, atheism, are to be encountered. . . . The first period (of these renewed unfoldments) was that of curiosity ; the second the period of philosophy; the third the period of contest (la lucha). . . The progress of the spiritual doctrine has been so rapid, history contains nothing like it; the entire universe has received its first seeds. . . Our adversaries redouble their mortal hatred and malevolence, which impels to a more robust or clearer presentation of our ideas, till now unillumined, uncertain, cumbered with doubts-doubts as to our lives, our future, and the eternity of our souls. . . . The period filosofico valiantly sustained discussions, controversies and progressive work without being weary. . . . In all the cities they inaugurated then the third period, the period of contest. Ancient ideas took the alarm, seeking by all means to save themselves, as a drowning man catches at a straw. An unheard of, an incredible act opened this epoch-the auto de fe of Barcelona, ordered by the Bishop of the Diocese, on the 9th of October, 1860.* Previous to this time our doctrine had only to suffer sarcasm; grave and solemn things were laughed at; pernicious incredulity cried : 'hallucination, mystification, madness, jugglery,' and men of eminent abilities and honorable distinction were shamelessly insulted."

'the spirit which vivifies, and not that which kills,' . . . The mass of spirit revelations come to corroborate and to continue the renovating work of the sovereign initiator. . . . No one like the Nazarene has preached-has so preached by example-the divine charity. Behold, then, one that would pay its matriculation. Thence the three fundamental points (I have not space arose a tariff, and the Devil could see his loss of a | for all) of the doctrine spirite perfectly in accord with the basis of Christianity, and I believe, says the writer, it will be difficult-save perhaps where particular individual views are considered-to find Spiritualism in flagrant contradiction to the true intentions of the Revelator. But as the Messiah said, "there are those who have eyes but see not, and ears but hear not."

From the pen, I think, of M. Leymarle, the Revue has a grand article, La Verité Ses Conséquences-the more striking when one remembers what the writer has himself suffered in this cause. "Holy and sublime truth," says he, "for thee the Messiahs of humanity are nailed to a cross, are gibbeted ; the genius, whose mission is the good of humanity, is imprisoned, broken on the wheel, or burned! The light is a thing to affright slavish hearts and souls in authority." Its finer passages are too long for my space; I must turn to other publications.

Le Messager, of Liege, Jan. 15th, is also before me. "The To-morrow of Death" is its most attractive article, except perhaps that on Catholihandsome title-page, where a hand, descending cism by the Viscount Torres Solanot. The former says : "The old and the new poets, from Homer to the middle ages, from Henry IV. to our day, have ever been occupied with the to morrow of death. Homer says, 'the flight of man resembles the leaves of the forest'; then he seeks to render account of the little time accorded to the life of celebrated men who had a triumphant destiny full of good actions.

***Stat sua quaeque dies, breve et irreparabile tempus Omnibus est vitte. *

"After him each poet has repeated the same interrogation; but Pythagoras, returning from India, brought the response-metampsychosis." But a page would not suffice to give the admira ble and appropriate quotations which follow the above.

Psychische Studien, of Leipzig, opens the new year with its usual abundance of good things. Vom Herausgeber, in reviewing the present state of spiritual affairs, the experiences of Messrs. Wagner and Butlerow, what was witnessed by Herr Mendelejef through the mediumship of Mrs. Clayer, the flusco of Lankester & Co. versus Slade, concludes by saying : "The victory is near." "The controversy in the Times," respecting the mediumship of Dr. Slade; Spirit, ualism before the British Association for the Advancement of Science, a continuation of Mr. M. F. Barrett's paper, embracing the testimony of Lord Rayleigh, Messrs. Wm. Crookes, Col. L. Fox and others, make up the first abtheilung. The second, embracing theory and criticism, has articles from Prof. Franz Hoffman and Prof. G. C. Wittig; proceedings of the Psychological Society of Great Britain, and Spiritualism in India. The third has short notices, such as Spiritism in South Africa, Spiritualism in Paris, Dr. Robert Chambers's relation to Spiritualism, and the Rev. Dr. Watson, the able and highly esteemed editor of the American Spiritual Magazine, as addressing the meeting in Memphis in behalf of organization.

The Dagslyset, Scandinavian, is now published at Becker, Minn., at one dollar a year. Several very considerate, temperate, respectful articles on Spiritualism have lately appeared in its columns. Regarding the translation of one which the Banner gave a few weeks since, the editor indicates that he would have liked it if his foreign-clad English had been improved by one of the Banner's correspondents; but certainly his ideas were well and clearly expressed and required little or no amendments.

El Eco de America, five new numbers ; Le Galilcen, No. 2; the January number of El Criterio, and Le Messager, Feb. 1st, will be further noticed in my next.

A course of Sunday afternoon lectures will be delivered at the American Church, Paine Memorial, Boston, by Mr. Charles Ellis, in the following order, and on the enumerated subjects: March 4th, "The Infallibility of Mr. Moody's Bible;" March 11th, "The Origin of Mr. Moody's Bible;" March 18th, "The Character of Mr. Moody's God ;" March 25th, "The Origin of Mr. Moody's God." The public are respectfully invited to attend. Seats free.

The philosophy of Spiritualism conflicts with the doctrines advocated in the Tabernacle, but harmonizes with the Bible [modern interpretation]. Those who care not to accept teachings which in the future will be found erroneous will meet with a healthful antidote in the pamphlet entitled "An Epitome of Spiritualism," which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Fall River (Mass) Daily Herald speaks highly of Mrs. Scattergood's lectures lately rendered in Trojan Hall. In the course of his notice its editor remarks: "We have no doubt but that a successful career awaits this lady, and that ample opportunities will be afforded her by Spiritualists everywhere, for we feel confident she will be a power in Spiritualism."

To those persons interested in Druidical researches, we would announce that we have at the Banner of Light Bookstore a fine copy of Godfrey Higgins's "Celtic Druids," etc.--illustrated in the most exhaustive manner with multitudinous full-page drawings and maps-which we offer for sale at \$25. The book contains some 325 pages, and is exceedingly rare.

Elder F. W. Evans, writing from Mt. Lebanon, says: "You do nobly in the Banner. Thank you for your editorial about 'Health by Statute.' I hope you will oppose the doctors as you do the bigots, when they seek to usurp authority."

The editor of the Medlum and Daybreak, London, thinks that the true "way properly to defend mediums is to create an enlightened public opinion in respect to mediumship, which will teach the people how to sit with mediums properly, and how to appreciate their services."

Eighty thousand dollars, it is said, must be raised within six weeks, or the "Old South" will be razed. Why don't Prof. Horsford et als. again employ Petticoat Bishop, "the Spiritualist exposer," (?) to help "save the Old South "?

Col. H. S. Olcott, of New York City, was in Boston last week, and made a brief address in New Era Hall, during Mrs. Emma Hardinge Britten's Sunday evening reading and discussion for Feb. 25th.

William Fishbough writes that Mrs. Hilton, test medium, is doing much and excellent service for Spiritualism in Brooklyn, N. Y., by her evening circles.

Mrs. Carrie S. Twing, a fine writing melium, will lecture and give tests in Eagle Hall, Boston, afternoon and evening, for two or three Sundays, commencing March 4th.

The Medium and Daybreak (London), of Feb. 9th, states that, on Feb. 2d, Mr. Lawrence, "the East-End" Spiritualist," was admitted to bail.

For Read "Atoms," on our second page. The article will bear the closest analysis.

A GIFT.-J. L. PATTEN & Co, 162 William street, New York, will send every reader of the Banner of Light who will furnish them their adbanner of light who will furthish them then ad-dress, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any ob-ject so as to imitate the most beautiful painting. Ja.6.-Steow

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5

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BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English heeturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at fifteen shiftings peryvar. Partles destring to so subscribe can subdress Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Eng.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the RANNER OF LIGHT, and a full supply of the **Mpiritual and Reform Works** published by Colby & Rich.

CHICAGO, ILL., BOOK DEPOT. W. PHILLIPS, bu Madison street, Chicago, III., keeps or sale the Bunner of Light, and other Spiritual and Liberal Papers.

PHILA DELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadei-phia, Pa., has issen appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and & all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Du, Rhodes.

PHILABELPHIA PERIODICAL DEPOT. W1,1,1AM WADE, 829 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 ROOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Brann er of Light and other Spiritual Papers and Reform Book's pub-ished by Colby & Rich, at the Harvard Room's 421 street and 6th avenue, and Republican Hall, 55 West 33d street.

ST. LOUIS, MO., BOOK DEPOT. B. T. C. MORGAN, 2 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BASSER OF LIGHT, and a supply of Liberal and Reformatory Works.

ST. LOUIN. MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis. Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **NpirituaLand Reform Works** published by Colby & Rich.

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AUNTRALIAN BOOK DEPOT. And Agency for the BANNER OF LAGHT, W. H. TERRY, No. 84 Russel street, Melhou ne, Australia, has for sale all the works on Spiritualian. LIBERAL AND REFORM WORKS, published by Colby & Rich., Roston, U. S., may at all times be found there.

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

A Ð V E R T I S E M E N T S.

COLBY & RICH. **Publishers and Booksellers** NO. 9 MONTGOMERY PLACE. BOSTON, KEEP-A COMPLETE ASSORTMENT OF

A few words from Filosofia Novisima : "Man, la solidaridad humana, is no more than a part of the truth. All of us, beings endowed with intelligence and reason, whatever may be our grade in the scale, are members of the terrestrial humanity (humanidad) and of other humanidad, all united by one vast chain, all marching to a common end, to a divine type that allures us; and the spectacle of creation proclaims for all parts a universal unity, la solidaridad universal." This, however, is from the Cosmogonie of Fourier.

Revue Spirite, Paris. "The response to the article of Mr. Fritz, of Brussels, on the origin and influence of Christianity," in the present number of the Revue, is in every respect sound and sensible. Spiritualism, it says, "has not attained its official statu quo relatively to human progress, and which, inspired by the expression "feast" (festinided) established at Cluni, the of the Master, searches above all in the evangile,

Gone Home.

Departed this life, on the 19th ult., at Aiken, South Carolina, Frances Minturn, eldest daugh-ter of Frances Minturn, deceased, and Thomas R. Hazard, of Vaucluse, R. I.

The above notice, received under date of Feb. 26th, announces that once more has the family circle of our esteemed personal friend and valued contributor, Hon. Thomas R. Hazard, been entered by the Angel of Change. The lady just deceased was the eldest of his daughters. May the consolations of that glorious philosophy in whose defence his elequent pen has so often and fearlessly labored be with Bro. Hazard in this season of separation, assuring him of the brighter meeting with his wife, his children and his kindred, which awaits him in the Beyond !

Colby & Rich have received at the Banner of Light Bookstore, 9 Montgomery Place, Boston, a fresh supply of THE NEW GOSPEL OF HEALTH, by Dr. Stone, comprising both the cheap edition and magnificent bound volume. This work possesses intrinsic merit, and should be in the hands of everybody that desires health -and who does not?

for Charles D. Miller writes, speaking in high terms of the service wrought for Spiritualism in Brooklyn, N. Y., by the ministrations of Mrs. Nellie J. T. Brigham, which have just closed, after a working period of two months. We shall print his article next week. C. Fannie Allyn follows Mrs. Brigham at Brooklyn, being engaged by the society for the next two months.

George S. Caughey, Secretary, writes that the Cleveland, O., Lyceum has greatly improved as to numbers, etc., since the election of Thomas Lees as Conductor. On Friday evening, Feb. 23d, the Lyceum scholars were announced to give a free sociable in Hardy's Hall, that city.

A recent number of the Daily Picayune. New Orleans, La., devotes a column of its space to the report of a lecture on "Influences," delivered recently in Odd Fellows' Hall, that city, before the Association of Spiritualists, by E. V. Wilson.

According to the London Daily News for Feb. 10th, Dr. Monck was arrested at the office of the Medium and Daybreak on Feb. 8th, and taken to Huddersfield in custody of Mr. Hilton, chief constable.

According to the Saratoga (N. Y.) Sentinel, the week-evening lectures recently delivered there by Mrs. Nellie J. T. Brigham were of a highly satisfactory character.

We are informed that the meetings and discussions carried on at Eagle Hall, Boston, are of an interesting character, and attract an appropriate share of the public attention.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-sertion. MPECIAL NOTICEN. - Forty cents per line, Minion, each insertion.

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

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Lectures of Mrs. Cora L. V. Richmond

A RE now being published weekly, as they are delivered, at Chicago, III. Price 10 cents per number, 12 Nos. for \$1,00, or 25 Nos, for \$2,00, postage free, Subscriptions and orders solicited by the publishers, GILUEERT & GIR FEN, 196 South Clark street, Chicago, III. 3w-March 3,

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ing and Developing, office 200 Joralemon storet, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. F.24.4w*

Message Department.

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The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDO, are reported verbatim, and published

We also publish on this paper reports of Spirit Messages given each week in Hattinere. Mo., through the medium-ship of Mis. SAR VIA A. DANSMIN. These messages indicate that spirits carry with them the method.

characteristics of their earth-life to that beyond --whether for good or evil-consequently those who pass from the earth-sphere in an under loped state, eventually progress to a higher condition.

to a higher colution. We ask the realer to receive no doctrine put forth by spirits in these columns that does not comport with his or her nason. Ali express as much of truth as they perceive no metra

The Banner of Light Free-Circle Meetings The Harmer of Algebra Place, (second story,) cor-ner of Province street, every TEESDAY, THERSDAY AND FILDAY ANTERNOON. The Half will be open at 20 block, and styless commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance hor gressing), the conclusion of the signer, everyfit nessed about necessity. To public are cortially method, bounded by individual's among the andmene. These read to the control and intelligence by the Chairman, are sent in by control output.

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REPORTS OF SPIRIT MESSAGES GIVES 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 togather 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

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

Ass - 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 spake.

Julia Mackintosh.

My name, sir, is Julia Mackintosh. I am a descendant of the Scotch, and, they used to tell me, of the Scottish 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 sew as I wondered why it was. I could not sew as I would like to have done, or embroider as I wished to, because they so constantly brought their faces before me. And when the last days came I was dismally lonesome, for it seemed as if it was ulsuarly tonesome, for to seemed as if it was all dark; then my brother Daniel came to me and said, "I will deliver you into a brighter band 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 model and Lasked that I might be brought if angels, and I asked that I might be brought, if worthy, into the presence of God. Then there came to me a voice saying, "Thon 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 we 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, went away from your city. I don't know as went away from your endy. I non 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 did n't kill me perhaps, but it injured my health and sent me out. I should n't have come to day, but I wanted to say to my daughter Martha and to some of the other friends, to Enoch and some of the other children, that spirit return is a reali-ty.—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 into spirit-life I find much for me to do—so much !

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 conditions which were around me have pass ed away. I don't know as my friends will be glad to hear from me. If they aint, 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 met 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

Sally W-th.

Well, so far as I am concerned, I am delighted to come and look at you all. I'm a pretty ole to come and look at you all. I'm a pretty on lady. I'll subscribe myself as about eighty; if it goes over it, no matter. I went out of this life so easy—'t 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, near, I've, found my husband, childran, and my 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. 1 always believed in keeping just as young as I possibly could. Since I 've been here I 've en-joyed 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 manifesta-tions that took place in her sick-room were all

real don't for one moment suppose my friends 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 did n'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 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 bad so much music about her. Well, about all of them are musical, simply because they happen to be mediums.

Now, you 'ye 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 need to be. I'm glad everything is just as it is. I've brought some of my boys with me. I've brought a good many friends 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. 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 Quiney, Ill. Dean'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 re-vealed 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. 1 am an old man. 1 passed away in 1869. and I was about eighty-eight years old. I did n't know much of this return of spirits. I had heard

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 It, and it keeps bounding all the time. That s just the way it's been with me—1'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, aint it? Well, my name is Mary Moran. 1'm real tired. I was tired always. I never knew what it was to rest, and I thought if I laid down in the water that would rest me, and I haid down in the water that would rest me, and I would n't have any more of that tired feeling; but I aint 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 could n't earn enough to take encoded the and the take the water. I went out care of me, and I got into the water. I went out from San Francisco about the year 1874, in July, 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-1 may as well name, her, Mrs. Paulina Wright Davis-I was induced to speak. Al-Wright Davis—I was induced to speak. Al-though 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. Da-vis, I would be very glad to return and commu-nicate with the friends of earth as in the days gong by " So with her help I have come here to. 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. Constantly with them, and I know their teerings. Oh! I would bless them, I would guide them and help them. I care not, sometimes I feel, for the things of earth, and yet I would drop some bright fidwers 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 bring strength to my young companions, friends and family. I love them still. On, 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 anpane of existence. May they feel that the an-gel-world is open to their view. My name is Addie M. Williams. I passed away from Elm-wood, R. I., near Providence. Direct the letter to Charles II. 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 or her it truth. I am thankful for this privilege, Mr. Chairman. I cannot express to you my feelings on this occasion, as 1 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 ratile round my head, yet still 1 would make myself manifest here; and 1 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 mestrength to go onward and upward through the spiritual

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 n't 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 find them in a better condition than I am. It is miserable to be told that "you have some before you were wanted," that "you have some before you were wanted," that "you were not expected; that by-and bye, if you had waited, you would have been welcome, but not now." It is a very unpleasant experience. I had been used to receiving considerable attention. I had been ac customed 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-do n't take it yourself; you 've no business with it; it don't be-long to you. Live it out, no matter what comes. I thank you, Mr. Chairman, for your indul-gence this afternoon, and trust I shall feel better when 1 go away.

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. DANSKIN.

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

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

BY WASH. A. DANSKIN.

Some ten years ago I was accosted on the street one day by a gentleman, who said he had heard of Mrs. Danskin'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 in-strument 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 physi cian, a near neighbor, had experimented with the case, upon his patient's suggestions, after having exhausted his own professional skill in vain.

Mrs. Danskin diagnosed the case correctly, thus giving confidence from which sprang hope, and took the patient under treatment. It proved to be that reproach of the medical faculty— Bright's Disease of the Kidneys. He did not ex-pect 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, per-severed 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 re-lief—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 mate-rial minds will not fail to recognize as practical.

Ann Wildey.

[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 :]

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 Tuthiel. 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 eighty four years old you have no right to have That's the ignorance of the age a spirit-life. 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 see-ing 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 king-dom 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.

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

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

Mary Wood.

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

then it was that I communed in silence in my closet. I never spoke to any one concerning my depressions. I never showed a sad counterning my depressions. 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 inharmony 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 every-thing 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 anderstanding. The-ology 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 look-ing back and tracing my earth life, with all its varieties, perplexities, and misunderstandings, it is wondrous to me that this new light or revelation did not dawn on my uncultivated mind, but it did not; still when the whispering angel but it did not; still when the whispering angei 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 asso-clate of those whose duty it was to teach the nov-ice. 'T was thus they bade me: "Pilgrim, thine eyes that were turned inward must now be turn-ed outward. You must vlow the dity, not of the ed 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,

surround you see whom you recognize, and, through that recognition, grow in companion-ship together, and thus make thy way clear in this beautiful world of reality." Now, men of earth, do you wonder at my sur-prise? All fear, sadness, and doubt, in the twinkle 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 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 handlwork of my Greator, 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 tal

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 heaving tangels are to come and 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 Harford County. After a long and severe illness, I died in the fifty-first year of my age. This is new to me, and I must feel my way. I do not wish to stand upon unhallowed 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 ex-pression to my feelings.

What a vast and boundless universe now seems to stand before me. I am incapacitated intellect-ually to define its picture. Having had the ually to define its picture. Having had the foundation of a strong mind, I an 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 recorwith you. You do not know, you cannot recog-nize me, and ch, how the heart sinks when we come from our beautiful homes and are not re-Cognized by those who once knew us. Well, well, lamentation over that which I cannot control will not benefit me, consequently I must be satisfied with doing that which is presented to me as a duty The grave is not so dark nor lonely, so sad nor gloomy, for the body only lies there, while the spirit goes to its home of beautiful reckoning. Meet me, all you who remember me; meet me on the shores of eternal life. And now, farewell.

give in to it, and say it's real. Some of my bro-thers 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 becan obtain that knowledge which is ready for him when he gets ready to re-ceive 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 act of seeing some good medium and comuni-cating, not only with myself but with his friends who wish to communicate with him. My name is Increase Robinson. I hope my spiritual knowl-edge will *increase* as well as my name.

F. D. Alger.

Really, friends, I am not used to making pub-lic speeches. I never thought I was able to do it. I don't think I ever could be equal to my broth-er, 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 devilishest 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 re-lief from some medicine, I did n'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 say-ing to you 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 thick 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 control ling some woman or man, and giving our ideas it did n'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 them. At the same time I would like to say this: I believe it will all come out right, and the 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 are some men in this workt 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. Chair-man, to avail myself of the opportunity of com-ing, with the help of the old gentleman who pre-

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, no in the old material body. In fact, I feel quite out of place this afternoon, as I stand before you, for 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 satisfac-tion, I take advantage of the fact and come before you to day. As I said before, I passed away about the year 1869. I became an inmate of the asylum for aged men. Really, it seems to me had done enough to have been taken care of, and supported well. I have nothing to say about

supported well. I have nothing to say about that. I do n't care now; that is all past and gone. If I was of any benefit to humanity, or 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 sub-scribe 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 tuture. If I can only aid them to get one new idea, that is all I ask. They may ignore the ism of Spiritualism if they choose, but I tell you I am here to day an individual personality. I hope that the immates 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, spirit-ually, and in good spirits; that I know where I am and what I am about spirits, that I know where I I can in the future. I am sixty-nine years old. I passed away last July—passed away, died, I do n'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 let 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. "die." I am just as much alive as I ever was I aint dead. I've got a head and arms and legs and a body, and aint that being alive? It seem real funny to be dressed up this way, because 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 do n'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

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 fif-teenth 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 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-bye. They will have a home of their own, they bye. They will have a home or their own, only will not be disturbed as they have been on ac-count of poverty. I wish I could have done dif-ferently, but I lived out the law of my life and

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 -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. ay 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. Stock-well, 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 Spiritual-ist 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 work-ing all 1 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 know how long—1 guess as much as seven years ago, I aint quite sure—and I fell down. I want-ed to get some nuts. Did you ever go nut gath-ering, sir? [Yes.] Was n't if 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 have n't got very much rested since I 've been

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 \cdot -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 sprint has gone home, and that kindred walt on the other side to walcome you Lindred 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 L weep no more in corrow but reiden in and I weep no more in sorrow but rejoice in gladness of heart that the burden of myself has been lifted from earth.

L would tell you more of my blessings, but this is enough. Believe, oh, do believe it, for the an-gels in heaven have brought me here to tell my tory. 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 did n't know its name? [Yes, it has sometimes occurred.] Well, I can't think what mine is. I suppose it's be cause 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 wheek wings have been plumed to fly, I flew from earth, and now again 1 fly backward to exclaim, "One who dieth phys-ically 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 daring 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 1 was a confident believer in and that 1 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 knee offtimes 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 now, 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 ser vant has come to give the glad tidings that nil 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 fibres of the brain and the organs of

Eliza McComas.

At St. Louis I died. It was on a Sunday even-At St. Louis I died. It was on a Sunday even-ing. Eliza McComas was my name. I was the wife of George McComas. I died suddenly, quickly, easily. Until the last ten years I was a resident of Baltimore. It is a matter that con-cerns nobody but myself. I feel privileged to be rocked to and fro in the surging of the times, trying to find some adaptability to my nature. Having done this then the maxt steep is to find Having done this, then the next step is to find God. Who has ever seen him? "There shall no man see God and live." Then the question arises, What must we do? where must we go? Upon whom must we call? and a voice answers me: "Look within. Clean the tabernacle in which thy spirit has been dwelling so many years. Then, instead of looking for your God in

years. Then, instead of looking for your dot in person, you will cast the eye outward, taking in all things and seeing him in his handiwork." Death of the body is one of the grandest pre-rogatives of God's children. They live here for a season, having done their work, either with knowledge or without it. The day comes when the eyes must be closed, the lips must be hushed, and the spirit must go out to seek its eternal home. I have found mine. Blessed be that boon which gives physical death, whereby the-spirit can grow and become beautified.

Ask me would I return and clothe myself once more with mortal flesh, and walk with men; I answer, No, for earth and earthly things fade. Beauty there bears no comparison with ours-harmony, beauty of spirit and pleasant inter-course. The dead live, with power to roam into other countries and seek companionship. Father and mother, your names are sweet, and memory will ever hold you dear. Forgetting you I should forget myself. And now farewell; we will meet again. With me this is knowledge, not specula-tion.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. TO BE PRINTED IN OUR NEXT:

Starlight: Rosa; Choate; Jonas Winship. Jonab Woodruff: William H. Ingle; Destre Ely Jones. Rodolphus B. Hubbard; Jacob Knapp; Maria Reals; Joe Downes; Julia Valentino Fox; Dr. Shute; Joseph T. Ben-

[Owing to its extreme length, the remainder of our list

MARCH 3, 1877.

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OF BANNER TIGHT

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of announcements of "messages to be published" is omit- ted. The communications will appear in regular order.] MESSAGES RECEIVED LAST WEEK; Hattle A TURNER FORMER TO the Obselver of the second	Itlediums in Roston	New Books.	New Books.	New Pork Advertisements.
Hattle A. Turner: Fracts Tody: Charles T. Field; Ma- ry Ann Joyce; Minnie Andrews; Capt. Erckiel Jones; W, to C. W.; Harry M. Bagley; Mary E. Long; Georgo E. Smith; George D. Stone. William A. Bradiord; Thomas Blake; George M. Smith; Hettic Bishop; Maria M. Sawyer; Calista A. Vining; Michael McDermott; Julia H. Styles.	NOTICE THE CHANGE OF PLACE.	ART MAGIC;	Christian Spiritualism.	The magic control of SPENCE'S
William A. Bradiord; Thomas Blake; George M. Smith; Hettie Bishoy: Maria M. Sawyer; Calista A. Vining; Michael McDermott; Julia H. Styles.	DR. H. B. STORER'S	or,		POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderful beyond all precedent.
GIVEN THROUGH THE MEDIUMSHIP OF MRS.	TTREAT all forms of Chronic Disease with remarkable	Mundane, Sub-Mundane and Super-Mundane	Primitive Christianity	Buy the POSATIVES for any and all manner of dis- cases, except Paralysis, or Palsy, Blindness, Deafness, Typhus and Typhold Forers, How the NEMATIVEST for Paralysis of Palsy, Blinds
Flora Douglas Markham; Agnes White; George Bentner; Mary Wills; Maria Hadley; Christiana Waterhouse; Wil- gam Brent; S. Buckennager; Captain Whitelock.	NEW ORGANIC REMEDIES	SPIRITISM. A TREATISE		Beyond all procedent. Buy the POSATIVES for any and all mainter of dis- eases, except Paralysis, or Palsy, Blindness, Deafness, Typhus and Typhold Forers. Buy the NEGATIVES for Paralysis, or Palsy, Blind- ness, Deafness, Typhus and Typhold Fevers. Buy a Box of HALF POSITIVES AND HALF NEGATIVES for Chills and Fever. PAMPHILETS with full explanations mailed free, AGENTS wanted everywhere.
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	1/60, 20, 7		BY EUGENE CROWELL, M. D. In two octavo volumes, Price \$5,00; single volumes \$2,50,	AGENTS wanted everywhere. Mailed, postpaid, for 81.00 per Hox, or 6 Boxes for 85.00. Send money at our risk and expense by Registered Letter, or by Post office Money Order made payable at Mailed D., New York City, Address, PROF. PAYTON SPENCE, 138 E.
BALTIMORE ADVERTISEMENT.	MRS. DR. WALKER, CLAIRVOYANT for the Sick and Afficted from any cause whatever, Examines from a lock of hair, and points out the base remote a force of the second	Communication with Man; Together with Directions for Invoking, Controlling, and Discharging Spirits, and the Uses, and Abuses,	postage free.	Nold also at the Banner of Light Office, No. 9 Montgomery Place, Boston, Mass. D.c. 30,
SARAH A. DANSKIN, Physician of the "New School."	Boston.	Dangers and Possibilities of Magical Art.	1.—Spiritual Gifts.	ELANTIC TRUSS. THIS new Truss is worn with perfect comfort night and day. Adapts itself to every motion of the body, ro- taining Rupture under the hardest exercise or severest strain until permanently current. Sold cheap by the ELANTIC TRUSS CO ELANTIC TRUSS CO No. 685 Breandvray. N.Y. City, and son by mail
Pupil of Dr. Benjamin Rush.	Dr. Main's Health Institute,	EMMA HARDINGE BRITTEN extra codes of this work, they are supplied to the public at the Reduced Price of \$3,00 Per Volume, posting 18 codes.	111. – Faith, 111. – Faith, 1V. – Gift of Healing, V. – Working of Miracles, Y. – Physical Manifestations,	ELANTIC TRUNS CONTRACTOR OF STATES
Office, No. 70% Saratoga Street, BALTIMORE, MD.	AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will Disease enclose at 00 a lock of but a section but of	The author of ART MAGIC having presented to Mns. EMMA HARDINGE BRITTEN extra copies of this work. They are supplied to the public at the Reduced Price of 83.00 Per Volume , postage 18 cents. Mns, Britten says that ART MAGIC has been translated into fermian and Hindoo tunce, and that to is in course of translation into French and Italian. For sale by COLBY & RIGH, at No. 9 Montgomery Place, corner of Provinco street (lower floor), Boston, Mass.	VIIIDiscorning of Sairits	and sent by mall. Branch office No. 129 Tremont st., corner of Winter st., Boston, Call or send for Circu- lar, and be curred. 19-April 15,
DURING affeen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush.	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 Medi- ches; with directions for treatment, extra. 13w*-Jan. 20,			MPS. J. Cotton,
DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush, dury cases pronounced hopeless have been permanently cured through her instrumentality. Bhe is claraudient and clairyoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years! a varpringe in	Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Tranca Medium, Speciality, Curring Gauges Physician;	Third Edition and Reduced Price of the Thrilling and Magnificent New Work by the Author of ART	XIV Angeds were once mortany. XV Politic in Prison. XVI Possession and Obsession. XVII Witcheraft, and Sorcery.	SUCCESSFUL MAGNETIC HEALER, formerly 218 East 33d st., has removed to 221 East 31st st., New York, Feb. 10, - 80*
and Dr. Rush treats 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.	Callso Trance Medium, Speciality: Curing Cancers, Tu- mors and Female Complaints. Examines at any distance, Terms 82,00, Also Midwife, Magnetic Paper 91,00, 57 Tre- mont street, Boston, Suite 8, Fol. 21.	MAGIC, entitled	X111 The use of humble means, XiV Angels were once mortals, XV Splitts in Prison. XVI Possession and Obsersion. XVII Witcheraft and Sorcery. XVIII Hebrew Prophets and Medlums, XIX Natural and Spirital Body, XX Materialization of Spirit forms, XX Materialization of Spirit forms, XXI Displeasure of the Priests, Pharlsees and Sad- ducees.	Charles H. Foster, Medium, No. 9 West Twenty-Ninth Atreet, New York.
The American Lung-Healer,	Mrs Maggie Folsom	GHUST LAND;	XXIIDisplayator of the Priests, Pharisees and Sad- ducees.	VICK'S
Prepared and Magnetized by Mrs. Danskin,	W Business Tests at 41 Dover street, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storer. Dec. 16.	RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM.	CONTENTS OF VOL. II. 1.—Spirit Writing. 11.—Levitation and Conveyance by Spirit-Power. 11.—Insensibility to Fire.	FLORAL GUIDE.
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.	MARY A. CHARTER, Spiritual Clairvoyant,	Illustrated in a series of autobiographical papers, with extracts from the records of	111, - Insensibility to Fire, 11, - Charvoyance and Somnambulism, V, - Chiraudience, VI, - Dreams and Visions,	
Dr. F. L. H. Willis	Tw -aratena,	Translated and edited by EMMA HARDINGR Rotrego	VIII.—Traifice and Ecstasy. VIII.—Hely Ghost.	A BEAUTIFUL Quarterly Journal, finely illustrated, and containing an elegant colored <i>Floncer Plate</i> with the first number. Price only 25 cents for the year. The first No. for 1877 just issued in German and English, Vick's Flower and Vegetable Garden, in paper 50 cents, with cherence icids here solves in 10
May be Addressed till further notices	Susie Willis Fletcher,	"The great demand for another book from the author of "ART MAGIC," the earnest desire of the subscribers to that CELEBRATE WORK to know more about its author	X Prayer, XI The Ministry of Angels, XII Death,	cents; with elegant cloth covers \$1,00, Vie's Contalogue —300 linestrations, only 2 cents, Address, JAMES VICK, Rochestor, N. Y. Jan, 6.
Care Banner of Light, Boston, Mass. D ^R . WILLIS may be addressed as above. From this point he can attend to the diagraphic of discase by pair	TRANCE MEDIUM, 7 Montgomery Place, Boston, Feb. 3.	and the interest which exists at the present hour in the philosophical and progressive views of Spiritualism, pat	XIII.—The Spirit-World. XIV.—Spiritualism and the Church. XV.—Spiritualism and Science. XVI.—Conclusion.	NOTICE . A WONDERFUL Diagnosis of Disease given at the wish of pair, state age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Curarth Snuff (a spirit pre- scription), 50 cents and stamp. MISS ELLA BILADNER Richardson Block, East 2d st., Oswego, N.Y.
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bi, wins claims opecation in treating all diseases of the blood and nervous system. Cancers, Scroula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated discases of both serves.	WIRS. JENNETT J. CLARK,	"The Spiritualists are fairly running wild over this fas- cinating and gargeous record of "Occult" or Spiritual Sci- ence. It takes ene's breath away, and makes one's very hair stand on end. Can it be all tree? and it so, who 's	Fifth EditionRevised and Corrected.	
forms, Epllepsy, Parajysis, and all the most delicate and complicated discases of both sexes. Dr. Willis is permitted to refer to numerous partice who have been cured by bissystem of practice when all others had failed. All letters must contain a return postage stamp, Send for Uirculars and References. Sept. 30.	CLAIRVOYAN C, Medium and Electrician. Advice free. Hours from 10 to 4, 18 E. Springfield st., Boston. March 3.	hair stand on end. Can it be all true? and it so, who's the Chevaher?''-London Evening Press. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower	THE WORLD'S	SEND TWENTY-FIVE CENTS to Dit. ANDREW STONE, Troy, N. Y., and obtain a large, highly illus- trated Book on this system of vitalizing treatment. (Dec. 30.
SOUL READING,	MISS LOTTIE FOWLER,	noor, noston, mass.	Sixteen Crucified Saviors;	A USTIN KENT ON LOVE AND MAR- BRAGE The Book, "Free Love," In paper cover, the Campbing, "Mrs. Woodhuld and Her Notal Free-
Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public mat those who wish, and will visit her in	THE world-ronowned Spiritual Medium, has returned from Europe. 46 Beach street, Boston, Mass. Hours 11 to7. 4w*-Feb. 21.	Eating for Strength. A New Health Cookery Book,	CHRISTIANITY BEFORE CHRIST	the famphici, "Mrs. Woodhult and Her Nordal Free- dom," and Tract, "Configal Lave: The True and the Fills," together with one or two other Paniphlets or Tracts, and Photograph of Mr. Kent and myself, will all be sent by mall on receipt of 50 cents, 1 much need and
an accurate description of their leading traits of character and pocularities of disposition; marked characes in past and future life; plysical disposition; marked characes profered or	MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st., Mear 350 Tremont st. Hours 9 109. Sundays 2 10 9.	BY M. L. HOLBROOK, M. D.,	CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental	shall be grateful for the money. Address MRS, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y. Nov, 4.
what Dushiess they are best adapted to pursue in order to be successful; the physical and montal adaptation of those in- tending marriage; and hints to the inharmoniously mar- ried. Full delineation. 82.06 and four 3-cent stamps	March 3. – 5w* MRS. N. J. MORSE,	Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred an- swers to questions which most people are anxious to know.	Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the	Life-History
Or Psychometrical Delineation of Character. MRS.A.B. SEVERANCE would respectfully announce to the public anat those who wish, and will visit hor in person, or sond their autograph or lock of hair, she will give an accurate description of their leading traits of character and poculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those in- tending marriage; and hints to the inharmoniously mar- ried. Full delineation, \$2,00, and four 3-cent stamps, Address, MRS.A.B. BEVERANOF, Dec. 30. White Water, Walworth Co., Wit	ELECTRO-MAGNETIC PHYSICIAN, 7 Montgomery Place, Boston. Dec. 30,	contains, besides the science of cating suit one hundred and contains, besides the science of cating suid one hundred an- swers to questions which most people are anxious to know, nearly one hundred pages devoted to the hest healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best budly de- yelophonit. Mothers who cannot nurse their children will	Christian New Testament,	
J. H. RHODES, M. D.,	MRS. M. A. CARNES, 229 NORTHAMPION ST., Boston, Hours II A. M. to 5 P. M. Circles Thursday afternoons and Sun- day evenings. 2w*March 3,	who have delicate children, and invalids who wish to know the base foods	and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the	BY PROF. WM. D. GUNNING.
Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer,	L line street, St. Elmo, Sulte 1, Boston. Hours 9 to 4.	Price \$1,00, postage free. For sale wholesale and retail by COLPY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.	DI KENSEI GNAVES.	The Story of Creation has been told in works intended for the general reader. This work is ad "ressed to the same class, but is not written in the vein of popular science," neither are its pages weighted with the sounding for asses
	MRS. JENNIE CROSSE, Test and Business Mrs. JENNIE CROSSE, Test and Business Clairvoyant. Six questions by mail 50 cents and	GOLDEN MEMORIES	Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles.)	of "technical science." Most of our works on Geology are something like the older works on Astronomy—works which give the science in magnitudes and distances and periods. This volume,
READS the interior condition of his patients with per- fect correctness, pointing out every discased cradi- tion more readily then the patient could do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit-life. He has for the past ten years been Practicing Physician in the city of Phila-	stamp, whole life-reading, \$1.00, 75 Dover street. Bos- ton. Satisfaction given, or no charge, 1w*- March 3, TR. L. A. EDMINSTER, the Henler, No. 86		Printed on fine white paper, large 12mo, 380 pages, \$2,00 ; postage 10 cents.	It is hoped, will compare with later works on astronomy- works which, without being grinnly mathematical, take the reader through methods not beyond the reach of his
ten years been Practicing Physician in the city of Phila- delphin, and is acknowledged and enrolled as such by the Board of Health.	DR. L. A. EDMINSTER, the Healer, No. 86 Bover street, near Washington. Has had wonderful success in Malue and New Hampshire. No medicine used, Consultation free.	A BIOGRAPHY OF A. B. WHITING:	For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.	culture, to results in time and space and many tude. One beautiful volume, bound in fancy English cloth, with black and gold opnamentation. Illustrated by nearly 100 engravings, from original drawings, by Mrs. Mary
Spirit Physicians Examine the Patient.	MRS. J. C. EWELL, Inspirational and Heal- ing, suite 2, Hotel Norwood, cor. of Oak and Wash- ington site., Boston, (entrance on Ash st.) Hours 10 to 5. Dec. 30.	TOGETHER WITH SELECTIONS FROM His Postical Compositions and Prose Writings.	SIXTH EDITION—With about One-Fourth Ad- ditional Matter. A New Stippled Steel- Plate Engraving of the Author from a recent Photograph.	Gumlinz. Price \$2,00, postage 15 cents. For sale wholesale and retail by COLBY & RICH, at No, 9 Monigomery Place, corner of Provinco street (lower floor), Boston, Mass.
Dr. R. will, on receiving full and exact name and ad- dress, uge, married or unmarried, and \$2,00, request a spirit doctor to examine the person named and report all the dis-ased conditions, also the mode of treatment neces- sary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly fol-	A. S. HAYWARD, Vital Magnetic Physician, of a start st., Boston, Eradicates disease where meal- cho fails. Magnetized Paper sent by mall, Price 50 cents, Dec. 30,	COMPILED BY HIS BISTER, R. AUGUSTA WHITING.	THE VOICES, By Warren Nummer Barlow.	DISCOURSES
Medicino sufficient to last one week will be sent by mail,	ELIZABETH DAWKINS, Magnetic and Elec-	This book is one that will be of interest to every Spiritual- ist, and to all who are interested in rare and curious devel- opments of mental phenomena, while the travel and adven- ture of seventeen years of public life furnish incidents both	The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the	Mrs. Cora L. V. Tappan.
ever else the spirit doctor may direct. In all cases of treat- ing patients at a distance successfully, letters from the pa- tient or a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.	Hours D to 1. 8w*-Feb. 3. A UGUSTIA DWINELLN, Clairvoyant, Tranco and Prophetic Medium, 31 Oak st. Terms \$1. Nov. 1818w	Instructive and aniusing for the general reader. Part sec-	price. His criticism on the "Parable of the Prodigal's Son," of vicarious atonement, &c., in this part of the work, is of especial interest, THE VOCE OF NATURE represents God in the light of	, This beautiful volume contains as much matter as four
	Nov. 18 18w CLARA A. FIELD, Magnetic Physician and Business Medium, No. 28 West street, Boston.	ever before appeared. Mr. J. M. Peebles furnishes a char-	Reason and Philosophy—in 11is unchangeable and giorious attributes. THE VOICE OF A PERMER delineates the individuality of Matter and Mind, fraternal Charity and Loye.	ordinary books of the same bulk. It includes Fifty-Four Discourses,
Medicated and Magnetized Paper, Magnetized for each special case, is one of the most potent	Feb. 17 4w*	The book is embellished with a fine stee portrait of the	THE VOICE OF SUPERSTITION takes the credits at their word, and proves by numerous passages from the Ruble that	Reported verbalim, and corrected by Mrs. Tappan's
Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensi- tive person. He has had the best of success in curing dis- case of the Lungs, Reart, Liver, Kidney and Sioni- ach, or any discasced part whore it can be applied. Price, six sheets \$1,00, with full directions.	MRS. C. II. WILDES, No. 8 Eaton street, Bos-	& RICH, at No. 9 Montgomery Place, corner of Province	THE VOICE OF PRAYER enforces the idea that our pray-	Sixty-furee Extemporaneous Foems,
	MRS. C. 11. WILDES, No. 8 Eaton street, Bos- ton, Mondays, Tuesdays, Wednesdays and Thurs- days, Hours 10 to 12 and 2 to 4, w*-Feb, 10, MRS. HARDY.		fects, independent of cause. Printed in large, clear type, on beautiful tinted paper, bound in bevelet boards, nearly 250 pages. Price 41,25; full glit 41,50; postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province	Plain cloth \$2,00, postage 12 cents. Glit edition, beveled boards, with Photograph of MRS, TAPPAN on Symbolical want as Washington with a bit in section 20 centre
Liver and Blood-Purifying Pills,	TRANCE MEDIUM, No. 4 Concord Square, Boston. Conce hours from 9 to 1 and 2 to 3. 138"-Dec. 23.	ANIMAL MAGNETISM	& RICH, at No. 9 Montgomery Place, corner of Province street down floor). Roton Mass.	Mount, as a Frontispiece, price \$2,50, postage 12 cents. For sale wholesale and retail by COLBY & RICH, at



OF LIGHT. BANNER

Foreign Correspondence.

The Slade Case. To the Editor of the Banner of Light:

8

SIR-In obedience to a resolution of the Spiritualists' Defence Committee, and with a view to informing your readers as to the exact state of the Slade case at the present moment, it becomes my duty to add to my previous letters the following facts :

It will be remembered that Slade was convicted before the Magistrate (Mr. Flewers) under the Vagrant Act for deceiving by certain subtle eraft and devices, by palmistry or otherwise, and sentenced to three months' imprisonment with hard labor. Against this sentence he appealed to the full bench of magistrates sitting under the presidency of Mr. Edlin, Q. C., the Assistant Judge. Twenty-eight magistrates were present, and the Crown was represented by Mr. Stavely Hill, Q. C., and Mr. Cooper, while Serjeant Ballantyne, Mr. Besley and Mr. Matthews defended Slade.

When the formal statement of the case came to be read, it was found that the special clause "by palmistry or otherwise" had been omitted. Mr. Hill, Q. C., admitted that he had designedly left it out, believing, as we must surmise, that Mr. Flowers's law was bad, and that the conviction could not be sustained on that ground. This opinion, which, I am bound to say, has been proved erroneous by the subsequent decision in the case Monck r. Hilton, he adhered to, and refused to insert the words, though pressed by the Court to do so. It never seems to have struck him that in avoiding Scylla he was falling into Charybdis. If the very words under which Dr. Slade was convicted were left out, what remained to justify the sentence? Serjeant Ballantyne put this point and carried it. In the face of a vote of twenty-four magistrates to four for going on with the case at any risk. Mr. Edlin affirmed that the flaw was fatal, and the case was dismissed.

The course pursued by the law advisers of the prosecution in omitting the material clause on which (as it now turns out according to the decision in the Monck case,) a conviction might have been obtained, has drawn down dire condemnation on their blundering, from journals like the Saturday Review and the Examiner, who had tong smelled the blood of a medium, and were foiled at last, and left to close their open mouths on emptiness: For us it does not much matter that blundering was added to persecution, and ignorance supplemented by incapacity. The right prevailed.

As soon as the conviction was set aside, it was considered desirable to remove Dr. Slade to a place of security, where he might enjoy the rest which he so sorely needed, and be out of reach both of the well-meant inquiries of friends, and of the possibility of further persecution, should such be attempted. The condition of his health rendered it imperatively necessary that he should be placed beyond risk of further worry. The long strain on his nervous system had completely shattered it, and his medical attendants strongly insisted on the danger of further prolonging the conditions which their patient had passed through during the previous month. Indeed, it did not require a physician to see that so severe a strain could not be prolonged except at the gravest risk to physical and mental health. The man was debrious, haunted by spectres which his persecutors had fastened on him, in a state of bodily sickness and mental anxiety, which even they might have seen with pity.

He was therefore removed at once to the neighborhcod of London, and so by easy stages to Chatham, whence he crossed to Boulogne with Mr. Simmons, and gained a place where his enemies could no longer reach him, and where he could await the next move in the game.

That move was soon made. Prof. Lankester

friends in America, too, though the absence of knowledge of details which distance implies may make it hard for you to enter into a full conception of Dr. Slade's state of health, and ignorance of our law and of the state of opinion among us may make it hard to estimate the futility of contending against them.

In conclusion, allow me to thank you for the support that the Banner has uniformly given to our endeavors, and for the material subsidies which we owe to your advocacy. Both, I assure you, are highly appreciated among us. I have the honor to be,

Very faithfully yours,

M. A. Oxon. P. S.-Since writing the above I see that the summonses taken out against Slade and Simmons have been adjourned sine dis, and are held over until that time (should it ever occur) when they land again on English ground. In that case Mr. Lewis is kind enough to say that he will at once apply for a warrant against them. Under these circumstances, and until we can hope for reasonable justice and intelligent knowledge on the part of our opponents, we must hope that your countrymen have bidden us a last if not a

fond farewell. I, for one, should be sorry to see them here, unless circumstances greatly change, though I shall hope to renew my acquaintance with them one day, under more auspicious stars, in their own country. We hope shortly to forward to you a statement of our expenditure of moneys received.

RESOLUTIONS OF DEFENCE COMMITTEE, FEB. 7, 1877. Present, A. Calder, Esq., Chairman, Dr. Wyld, Mr. Massey, and Mr. Stainten Moses. Mr. A. Joy, Hon. Sec-

etary, Resolved, I. That in the opinion of this Committee the recarious condition of Dr. Slade's health makes it for the cosent impossible that he should return to England to need the charges that have been preferred against blm in is abhumes.

usince, Teat the presumable refusal of the Court to entertain

Its Teat the presumable refusal of the Court to entertain evidence of the reality of Dr. Slade's mediumship would place him, in that respect at a disadvantage which this committee cannot advise him to encounter.
Itt, Trat any trait which did not havely the broad question of the reality of the placemena which occur through Dr. Slade's mediumship would in the optimizer theory of the reality of the placemena which occur through Dr. Slade's mediumship would in the optimizer through the place hentirely illusory.
Itt, That any trait which day is a solution of this Committee cannot neither the optimizer the reality of the placemena which occur through Dr. Slade's mediumship would in the optimizer the reality of the placemena which occur through Dr. Slade's mediumship would in the optimizer the reality of the placemena which occur through Dr. Slade's mediumship would in the optimizer the reality of the subject by the press generally, a fair and impartial trail is not to be expected.
V. That this question being of a scientific nature, and suitable for decision by a Court of Law.
VI. That all t's anove reasons, except the first, apply to the case of Mr. Slammons, whom also the Committee recommend to decline the jurislicition of our courts.
VI. That all would appearing on five different occasions at Row-street Police Court, and in remaining to prosecute Dr. Stade's appeal to the sessin in Messre, Slade and Mr. Simmons, and to their solicitors, and to the Soliciter for the Defence.

Spiritualist Meetings in Boston.

ROUTESTER HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 39 Washington street, commencing at 10% o'clock. The bubble conductly hytical. J. B. Hatch, Conductor,

New Fix HALL, Hotel Codman, 174 Tremont street.— Readings from Art Magle and discussions on spiritual set-ence, are participated in on each sunday ovening at this hall, under direction of Mrs, Emma Hardinge Britten. EAGLE HALL, 610 Washington street, corner of Esser, – * St Circle every Sunday morning at 10% A. M. Inspira-lonal speaking at 2% and 7% P. M. Good mediums and peakers always present.

NASAU HALL, - The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable incdimus, ev-ery Sunday, at 10% A. M. Mores Hull speaks at 2% and 7%. TEMPLARS' HALL 488 Washington street. - Mediums' meeting very Friday evening except the first in the month, All are invited.

(1) Are invited, PYTHIAS TEMPLE, 176 Trimonit street,—The Spiritual-st Ladies' Ald Society will hold a Test Circle every Fri-lay evening, commencing at 75 o'clock. Many prominent neediums have volunteered their services. Admission 25 entis. Mrs, John Woocs, President; Miss M. L. Barrett, Vernitation and Statemark Statemark, Miss M. L. Barrett, (1998). secretary.

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

New Era Hall, No. 176 Tremont street. -Mrs, Emma Hardinge Britten's Sunday evening Reading and Discussion on Spiritual Science from ART MAGIC will, on Sunday evening, March 4th, have for its subject, "A Strange Page of Ex-perience with Elementary Spirits." The rest of the evening will be devoted to questions and answers by the audience. Singing by the admired soprano, Mrs. Clapp.

Rochester Hall. — The exercises of the Chil-dren's Progressive Lyceum on the morning of Sunday, Feb. 25th, were as follows: Songs by Nellie Thomas, Mrs. Prince and Miss Danforth; address by Mrs. Hattie Wilson; recitations by Mr. Hill; also by Ernestine Eldridge, Carrie Habercom, Hattie Collier and Miss Lizzle Thomp

TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

The undersigned, citizens of Massachusetts, respectfully represent that there are persons in this State engaged in eradicating disease by various means, and who are highly successful in making cures, even in cases which have bafiled the skill of the regular M. D.s; and that their patrons are among the most intelligent citizens of this country. These persons have no medical diplomas, they depending upon natural gifts to assist them in their legitimate and laudable work.

Wherefore they pray that no legislative provision may be enacted by your honorable body which shall deprive these citizens of the Commonwealth from exercising their peculiar powers on the one hand, or on the other shall debar any person afflicted by disease from employing any individual or any mode of treatment or practice which shall seem to said patient to be best adapted to the alleviation of his (or her) sufferings.

BRIEF PARAGRAPHS.

SHORT SERMON,-Join esteem to thy admiration, unite friendship with thy love; so shalt thou find in the end content so absolute that it surpasseth raptures: tranquility is of more worth than eestasy.

In Kansas there are 4658 school districts, 2402 male and 3174 female teachers; 3381 schoolhouses, of which 253 are of logs, 2769 frame, 151 brick and 589 stone, valued, with the. furniture, etc., at \$1,600,000. Disbursed for public schools last year, \$1,105,039 80; average attendance about 90,000.

And now they tell of a little girl who gets an unhealthy number of tarts at table by asking her hesitating father, who is a frequenter of the Tabernacle, '' Papa, why do you sing, 'Feed me till I want no more ?' ''

A Vermont man who went to Philadelphia knows it was the Theological Gardens he visited, and there 's an end of it. He is a large man, and the neighbors speak of the mat-ter respectfully. - Providence Press.

The cheerful are the busy. When trouble knocks at your door, or rings the bell, he will generally retire if you send him word you are engaged.

Nearly one-tenth of the entire population of Boston are shop girls,

A comprehensive school inspector asked an Aberdeen class if any one could tell him anything remarkable in the life of Moses. Boys: "Yes, sir, he was the only man who broke all the commandments at once."

The penitentlary in Illinois contains 1500 convicts.

Bret Harte might have accomplished this, which we find n the Brooklyn Argus; but he couldn't have improved it any:

¹¹ Ill read to then a poem, sweet, '' He said, and oped the book.
She was a sentimental maid, And had a Laggidd look.
Like her who, on a dulenner, By far Abora played;
The same whom Samuel Coloridge called An Abyssinian maid.
Here was diffuse a bonder anell.

An Abyssmuth India, Her eyes diffuso a tender spell (The doting lover's meed), Her ruby lips, in parting, ask, "What poet dost thou real ?" "His name is Tupper, love, " said he, "As night, as grand and dim," Then she are-e, and quickly put A mansard root on him, Unlike the duleet damsel who

Unlike the dulcet damsel who far Abora played The same whom Samuel Coleridge called An Abyssinian maid.

The sheriff of Atlanta has six elephants for sale. He selzed a whole circus, but his rampophibigrampus escaped through careléssness,

A HEBREW CONDEMNS A JEWISH RITE.—Prof. Felix Addre. of New York City at a meeting in Standard Half, Feb. 10th, denounced the rite of chechancision, and sald: "Taken as a religious usage, this so-called rite of the evenant is simply barbarous in itself and utterly barba-rous and contemptible in its origin. It is one of these su-persitions which disgrave the very hane of religion." These words were greeted with load applause, chiefly from the Jewish part of the audience.

This story comes by way of Springfield: "A Boston lawyer named Robinson, uncommonly plous and extremely high church; thinks it needful to sow seed by all waters and so has his note-paper branded with Scripture texts. The other day he had occasion to write for a favor from Chief-Justice Gray, and he unluckily used a sheet headed, Ye are all bought with a price. ' He did n't get it. ''

A true man never frets about his place in the world, but slides into it by the gravitation of his nature, and swings there as easily as a star, -Bmerson.

The Saracen or Arabian power rose with Mohammed in he latter end of the 6th century of the present era, and terminated in the latter part of the 9th. The Turkish empire rose on the fall of the Saracen. From the beginning, the Turks, unlike the Saracens or Arabs, were and are the most tolerant of human beings.

A FRANFUL ACCIDENT.-The account of the following singular disaster appeared in good faith (but bad proof-

A hand exploded in the periodical store of Walter Cox, on Middle street, on Sunday evening, causing damage by fire and water to the extent of \$500; insured for \$4500."

Dr. Schliemann discovered some scraps of writing which

feet; "Cathedral Rocks," 2,660 feet; "Sentinel Falls," 3,000 feet: "Royal Arches," 1,800 feet: "Washington Column, "1,875 feet: "Bridal Vell Falls," 630 feet: "Lookout Station, " 4,500 feet; " Cathedral Spires, " 1,800 feet.

Down in Boston they are discussing the practicability of the pnounnatic tuby. It is the old conundrum which so thoroughly puzzled the mind of Hamlet many hundred years ago-tube, or not tube. - Cincinnati Enquirer.

If polished brass becomes very much tarnished, use a little oxalic acid solution; if spots are imbedded, rub them out with a little powered pumice-stone, then wash them off with water, and dry; the acid and pumice are to be used only when necessary. Then have a paste prepared of pow-d-red rotten stone and sweet oil, and with a smooth cork rubit thoroughly over the surface of the brass till it assumes a greenish black color, after which rub off every particle of oil with an old rag.

The asylum for worn-out railroad employés will be erected by William II. Vanderbilt on the late Commodore's farm at Low Point, about twelve miles below Poughkeepsie. The inmittee will be able to continue their railroad ties.-Boston Post.

There is a plan on foot, pioneered by a Mr. Holby, to heat the city of Lockport, N. Y., from a contral battery of bollers suitably placed and connected.

Nebraska pays male and female teachers exactly the ame wages for the same work.

Africa is more densely populated than America. There are, in America, five to every square mile; in Africa seventeen.

T. B. Peterson & Brothers, Philadelphia, have in press an entire new book, by Mrs. Catharine A. Warfield, the author of the celebrated novel, "The Household of Bouverie." It is entitled "Ferne Fleming," and is printed from the author's manuscript, and has never been printed before in any form. Mrs. Warfield's fame as a novel writer is firmly established. The book will be published on Satur-day, the third of March, in uniform style and price with her "Household of Bouverie," which has proved to be so immensely popular. Booksellers and all others will do well to send in their orders at once, for the book is cortain to have a large sale.

News of the Day.

The Madrid government has issued a royal decree, permitting the return of Carlist refugees. None will be prosecuted unless they offend against the common law.

News reached Boston, Feb. 21st, through a letter from Capt, Kane, of the American schooner F. B. Macdonald, lated from Goree, on the west coast of Africa, on Jan. 24th, that the British bark Maria, Capt. Grayson, which salled from Darlen, Ga., on the 21st of November last, with a cargo of timber for Belfast, Ireland, with a crew of fourteen men, sprung a-leak at sea, and failing to sink on account of her cargo, her crew were reduced to the hideous extremity of cannibalism. For thirty-two days after the date of the first disaster the fearful tragedy progressed in the mid-Atlantic till the number of the crew was reduced to two. Capt. Kane rescued these, but one died on reach ing his vessel, leaving as the solitary survivor of that awful voyage, James M. Linden, seaman, of Belfast, Ireland.

The funeral of Rev. Bernard Keenan, aged ulnety-eight years, the oldest Catholic priest in the world, and for fiftyour years pastor of St. Mary's Church in Lancaster, Pa., took place Feb. 22d in that city.

Congress is petitioned to vote \$50,000 to establish Captain lowgate's colonization plan for discovering the North Pole.

A captain and fifty soldiers belonging to the Egyptian servicè, while engaged in exploring Abyssinia, were killed by the natives.

Fox's variety theatro on Chestnut street, Philadelphia the Mercantile Library building on Tenth street and Rog-er's wagon factory on Chestnut street, were burned garly Sunday morning, Feb. 25th. Several firemen were injured and much property destroyed.

The Eastern question was discussed in the British House I Lords, Monday night, Feb. 26th, and a motion calling on the Queen to adopt measures to prevent hostilities was relected without a division.

HULL & CHAMBERLAIN'S The chief-justice of the Dominion of Canada affirms, so states a dispatch dated Feb. 27th, that Nova Scotia is now without a Parliamentor a government, in consequence of not having, since 1869, used the great seal of the Province

How to Replenish the Springs of Life without Drugs or Stimulants. BY ANDREW STONE, M. D., Physician to the Troy Lung and Hygienic Institute; In-ventor of the "Pulmometer, or Lung Tester;" Author of a "Treatise on the Ourability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene," etc.

THE

New Gospel of Health:

AN EFFORT TO TEACH PROPLE

THE PRINCIPLES OF VITAL MAGNETISM;

MARCH 3, 1877.

Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and subject matter is divided into thirty-sight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit-sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume. The block is illustrated with over 120 engravings, among them being a steel-piate likeness of Dr. Stoo. Also a mag-nificent steel plate engraving of the Goddess Hygiea. Sig pages, cloth, \$2,50, postage 20 cents; paper covers, \$1,25, postage 12 cents. For sale wholesale and rotail by COLBY & RICH, at No, 8 Mongonnery Place, corner of Province street (lower floor), buston. Mass.

Rational Spiritualism,

GENERAL VIEWS AND OPINIONS OFITHE AMERICAN SPIBITUALISTS,

MORALS, THEOLOGY AND RELIGION

WITH OBSERVATIONS ON The Problem of Organization.

BY S. B. BRITTAN, M. D.

BY S. B. 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 adherents of the spiritual Dispensation, and have lost none of their influence over the public mind at the present hour. The liberalizing power of Spiritualism, and the necessity of earnest effort for the advancement of the cause. together with the questions of organization, etc., etc., receive clear and cogent treatment from this veteran in the field of spir-itual inquiry, and the brochare merits a reading wide as the condines of the continent. Frices cents, postage 1 cent. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 8 Montgomery Pince, corner of Province street (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 lady medium, a per-son of ordinary education, who, under spirit control, an-swers abstract questions in Science with astonishing fluency and scenzey.

TRADEGRACE, Content of the second state of the second seco

New Life for the Old Blood!

INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S

Great Vitalizer,

Nutritive Compound,

SHOULD now he used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells THOULD now be used by weak-nerved and poor-blooded Decepie everywhere, as the best restorative of nerve-colls at bloot-globules ever discovered. Mild and soothing in its nature, the feeblest child can kee it. Constant and steady in its nutritive power, the orst forms of disease yield to its power. Send for it to DiR. H. B. STORER, 20 Indiana Place, pston. Mass. worst Send Boston Boston, Mass. Price 81,00; Nix Packages, 85,00. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Sold in New York City by J. R. NICKLES, 697 Broad-way, cor. 4th st.

instructed Mr. Lewis to take out fresh summonses against Messrs. Slade and Simmons for conspiracy, and against Dr. Slade alone for the attempt to obtain money by false pretences. These summonses were presented at the house where Dr. Slade had, resided, and the wisdom of his immediate removal became apparent. He was'safe, but the serious question remained for decision : Shall he return to plead to these new charges? If now too ill, shall he apply for an adjournment, and come back to meet the enemy again? or, baving done all that honor requires already, shall he continue his journey to Petersburg, and decline the further jurisdiction of our courts?

The answer to these questions was not lightly given. Dr. Slade left himself absolutely in the hands of his committee, and they anxiously debated the matter in all its aspects, and arrived, I am happy to say, at a unanimous conclusion. This is embodied in the series of resolutions which I am directed to enclose with this letter.

I need not enlarge upon the reasons which have governed us in arriving at this decision. It was too sadly manifest that to bring Dr. Slade again into the clutches of English law might very probably end in bringing him into the clutches of an even less desirable if more merciful enemy. We want all our medium power just now, and cannot afford to risk the loss of any of it by the martyrdom even of one of its possessors. Nor have we any right to weigh Slade's life against the most manifest gain to the cause. On these grounds our course was clear.

Nor was it less clear on grounds of public policy. Prejudice, strongly arrayed against him, made it almost impossible to doubt that we should not have a fair trial; that we should be prevented from putting in our evidence, and that every point of law would be strained against us. Had it been at all likely that an open trial would have been'granted-one in which we might have adduced evidence as to the general nature of Slade's mediumship and corroborative testimony as to the occurrence of similar phenomena in the presence of other mediums, it might have been worth risking; though even then I should (speaking 'for myself) have felt that a court of law was the wrong place for such an investigation, and the remembrance of that anxious face and shattered nervous system would have made me hesitate in the face of any probable gain to the cause. As it was, however disinclined we might be to throw away any chance of discomfiting our foes, we had no difficulty in deciding.

I say nothing of the worry and expense of a new trial; of the many instances of ignorant prejudice on the part-of the public press (such papers as the Spectator and Daily News honorably excepted), nor of the many minor reasons which influenced us. It is sufficient to say that here in England I have heard no dissentient opinion as to the wisdom of our decision; and I hope that it may meet with approval from our

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son; reading by Mary Lineman and a harmonica solo by George II. Pratt. A pleasant feature of the entertainment was the presentation of a fine bouquet to Miss Thompson, this being the last Sunday of her present engagement to read before the Lyceum.

Arrangements have been made with Miss Danforth to add to the interest of these meetings by a song each Sunday during the coming month.

WM. H. MANN, Rec. Sec. pro tem. Eagle Hall .- Prof. Milleson gave two exceed ingly interesting and instructive lectures in this Hall last Sunday, upon the subjects of Ante-natal Influences and Mediumship. They were worthy to be heard by Spiritualists everywhere, and Spiritual Societies would do well to engage him to deliver the same to them. -{\$}

Movements of Lecturers and Mediums.

Col. Eldridge and wife expect to visit Union City and other places in West Tennessee soon. In the spring they expect to take a Southern tour through Arkansas, Louisiana and Texas. Those who wish can address them at 143 Main street, Memphis, Tenn.

James Cooper, M. D., of Bellefontaine, Ohio, writes : "The Liberal Society (not Spiritualists) have commenced their meetings, and I am speaking for them every Sunday evening. At first the lectures were purely scientific, but now, by their request, I am giving them a course on Spiritualism."

Warren Chase is now having excellent success as a lecturer in San Francisco, where he will remain till April. He can be addressed 2214 18th street, that city.

The Stoneham (Mass.) Independent speaks enthusiastically concerning the recent addresses delivered there by J. Frank Baxter, of Winchester. "The lectures and tests," says its editor, 'given by Mr. Baxter, have awakened a deep interest in the minds of the thinking and investigating portion of the community here, and doubtless much good will be the result."

Giles B. Stebbins speaks in Battle Creek, Michigan, Sundays, March 4th and 11th. He has lectured (of late) with good success in South Bend. Ind., giving three evening discourses to fine audiences.

IF These men [the scientists] dare not grapple properly with this subject, but prefer to adopt the Lankester and Donkin business of ridicule and lawsuits, instead of going with proper feeling to various respectable mediums and witnessing the phenomena for themselves. But why pander to professed men of science? Let them be shut out, say I, from all séances until they beg to be admitted, for they stop progress. At present we make ourselves too cheap.—Chas. Blackburn, Parkfield, Eng.

To the Editor of the Banner of Light:

Permit me to say that the explanation of Mrs. Hardinge Britten, responsive to my query con-cerning the sale of Art Magic, is eminently satisfactory to me, as it is, doubtless, to all perusing t. WILLIAM E. COLEMAN. Leavenworth, Kansas, Feb. 21st, 1877.

ly says that they are probably Agamemorandum's.

Down on the ice, the beautiful ice, Sprawied a youth, who was Foopleh and nice, Clawing for help the empty air, While the little dog barks and The people stare i Catching his breath and rubbing his nose, Around the corner he stealthly goes i

An editor in Scotland caused the following notice to be posted in his sanctum sanctorum: "Nothing is worse for those who have business than the visits of those who have none."

Of the fifty-four Cardinals in the Catholic Church, five are over eighty years of age.

ERAS AND CYCLES.—The year Anno Domini 1677 cor-responds to the year 6590 of the Julian period. 7385-86 of the Byzantine era. 5637-38 of the Jewish era. 2639 since the foundation of Rome, according to Varro. 2634 since the beginning of the era of Nabonassar, 2633 of the Uynn-plads, or the first year of the 661th Olympiad. 2189 of the Greekin era, or the era of the Satueldae. 1593 of the era of Diolection. 1291 of the Mobammedan era.—S. R. Wells & Co.'s Haalth Almanac.

Seventeen hundred women have petitioned the Legislature of Massachusetts to confer upon them and their sisters the right of suffrage.

It is our unpleasant duty to announce that the grave of the inventor of the accordion is unmarked by a stone. But it is a great consolation to know that he is dead.

The submarine and land telegraphs now in operation measure a distance of about 400,000 miles and employ 1,000,-000 miles of wire, and there are 31,000 telegraph stations, sending in the aggregate 80,000,000 messages per annum,

It would n't be a bad idea to pin the little boy's comparison of "cold" to your memory nowadays: "Positive, cold, comparative, cough, superlative, coffin."-Cheyenne Leader.

Europe in 1812, is still a sound old whaler in active service.

one-cent stamp represents Frankiin; twos, Jackson; threes, .Washington; fives, Taylor; sixes, Lincoln; sevens, Stanton; tens, Jefferson; twelves, Clay; fifteens, Webster; twenty-fours, Scott; thirtles, Hamilton; nineties, Perry. The seven, the twelve and the twenty-four-cent stamps are not issued, but many of them are in circulation.

Democritus said, that God bring a globe of fire, is in-telligence and the soul of the world, -Plutarch.

A Boston merchant not long since telegraphed to Calcubta, at five o'clock in the afternoon, ordering the purchase of \$100,000 worth of merchandise. The following morning t nine o'clock a response to the order was on the merchant's table, prices given, rates of freight, etc., etc.

When one is in a brown study, or day dream, the Germans say, "An angel is flying over the house."

PUMPKIN-PIES -- I've tried the best in East and West, I've lunched 'neath tropic sun, I've tested all the fruits that fail, and like them every one; but North or South no human mouth. I will the world apprise, e'er tasted food one-half so good as our own pumpkin-pies.

A little girl has sued a wealthy New York firm for \$3,24, which he worked at book-binding a whole month to earn, and yet the firm has allowed the matter to go into court, where the records show the above figures.

It was a true saving of Josh Billings that "the mar who kan say all he has got to say in a fu words is an ugly customer to handle. **

Mrs. Julia Ward Howe has been refused entertainment at a Minnesota hotel because she is a female lecturer.

The mountain and aqueous wonders of the Yosemite Valev. Cal., are tabulated as follows : "Clouds' Rest." 6,034 feot; "Cap of Liberty, "4.000 feet; "Mount Starr King," named after the Rev. T. Starr King, height 5,600 feet; "El Capitan," the Great Chief of the Valley, height 3,300

imperial seal are void and of no effect.

General Diaz has been elected President of Mexico and Ignacio Vallaret chief-justice.

No one (says the New York Herald,) whose opinion h worth taking into account, has now the slightest doubt that war between Russia and Turkey is one of the certainties of the immediate future. The question is, Will it begin a month earlier or later-will the principal effort of Russia be made in Europe or Asia?

The will of the late Commodore Vanderbilt is to be contested, and written notices to that effect have been presented to Surrogate Calvin, of New York.

Two hundred and twenty nine Sloux Indians from the hostile camp on Tongue River have surrendered to the United States officers at Cheyenne Agency.

New Publication.

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The Religious Association publishes as No. 6 of Free Reli gious Tracts-"How SHALL WE KEEP SUNDAY ?" The mestion is answered in four different ways, as follows anday in the Bible, by Charles K. Whipple; Sunday in Church History, by Minot J. Savage: Sunday in the Massa chusetts Laws, by Charles E. Pratt; and The Working. Man's Sunday, by William C. Gannett. This condensed tatement of the Sunday question on all its sides and in all Its relations, is worth the careful perusal and study of those who would get clear and large ideas of a Day which is made ecclosiastical far more than religious.

Married :

In Middle Granville, Feb. 22d, at the residence of Mrs. Eliza Blossom, by Rev. Mr. Dowd, Mr. Merton Bronson, of Ripicy, N. Y., to Miss Julia Allen, of Elizabethtown, N. Y., sister of Mr. Henry B. Allen, "the Boy Medium,"

The Scientific Wonder! THE PLANCHETTE.

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THE WRITING PLANCHETTE! SCIENCE is unable to explain the mysterious perferm-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-Those unacquainted with it would be astonished a 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 communications from deceased relatives or friends.

and directions, by which any one can easily understand how to use it.

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eases involving Alucous Surfaces. The E1.ECTRIC POWDERS cure all Negative or Chron-ic Disenses, such as Palsy, Paralysis, Deafness and Bilnd-ness, Double Vision, Sunstroke, all Congestive Fevers, Chronic Diarrhez, Indigestion, Scrobils, and Glandular Diseases, Cutaneous Eruptions, all Negative Conditions of the System, as Colds and Chilliness, Exhaustion, Re-laxation, Lauguor, Stupor, Iberession, Nervous and Mus-cular Prostration, and General Dobility.

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UTERINE WAFERS. or the cure of Female Weakness, Painful Menstruction, rolapsis, Inflammation and Ulceration of the Womb.

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English Spiritual Magazines.

We have on hand a quantity of back numbers of the LON-DON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy-retail price 30 and 25 cents, respectively. CULBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mars.

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insertion.

The Planchette is furnished complete with box, pencil MEDIOMETER,

tally.

The ship Milo, in which Hon, Abbott Lawrence went to PORTRAITS ON POSTAGE STAMPS,-The bust on the