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# The Rostrum.

### SPIRITUAL SPHERES.

NUMBER ONE.

THE SPHERE OF SELF.

A Lecture Delivered by Mrs. Corn L. V. Richmond before the Spiritual Lecture Association of Chicago, Ill.

[Reported for the Banner of Light.]

To those who consider that all of spiritual existence lies beyond death, perhaps our theme may not be interesting; but to those who consider that the spiritual existence means not only the state beyond death but the state of life here on earth, including all the existence of humanity, of which the earthly is but the stepping stone to higher degrees of existence, the theme will be interesting as presenting the gradations of that existence here and hereafter.

The word sphere itself implies an orbicular circumference; but we use it strictly with reference to the state or condition of the human spirit, and not (except incidentally) with reference to the locality of that spirit. The difference between a state of mind or condition of existence, so far as the spirit is concerned, and its locality, is noteworthy. The state of the mind determines the sphere of the spirit, and, whether it be here or in spirit-life, that state must be always considered as the sphere or condition in which the spirit lives. These states are in the form of gradations, and there is upon earth, until you reach a very high or exalted degree, precisely a corresponding state with every grade of spiritual life.

The first sphere, therefore, of human existence manifested upon earth is the sphere of selfishness. The infant who grasps for food, cries aloud when in pain, knows nothing of the broad region of possibilities that lie enshrined within the spirit. The first demonstration of human life is the demonstration of physical existence, and the babe in its mother's arms has no other sphere, for the time being, than that of physical life-of eating and sleeping, drinking and being clad, while all that slumbers within as the possible future man or woman is not perceived or known in the actions of the child. This is the wise provision of Nature to shield the spirit from premature demonstration and to protect the form repetition of physical delights on earth. That heaven into until it shall have arrived at that stage of growth where it can support lofty thought and sustain the effort of the spirit within. It is painful to witness a precocious development in a young child. You always look upon a child that is unduly mature with pity and sympathy. You know that the spirit is encroaching upon the physical life, and that the burden of that life becomes too great for that physical form to bear if the thought is prematurely unfolded. Little men and women are not pleasant sights to behold. You like healthful children, romping boys and girls, passing on, grasping at shadows, and laughing at the sunlight, and whose dimpled faces and fully developed forms show that they mean to stay awhile upon earth. The spiritual state will take care of itself by-and-bye. Let your children have the first sphere of existence. Let them have an abundance of physical life and health. Let them have the full development of limb and bone and muscle, that the spirit may do its work afterward. The sphere of infancy and childhood is the sphere of growth, and you must have growth before the soul can enstamp upon the physical form the images of thought and immortality. But, after all, it is painful to know that in this form is encased an immortal soul that must wait until the unfolding of the physical life shall enable it to enstamp its immortal thoughts thereon; that you must wait perhaps wearily, perhaps patiently, perhaps with hope deferred and joy afar, until at last the form is unfolded, and the body becomes the fit receptacle for the thought that is enshrined within. And sometimes you have to wait beyond the age of childhood. It is not always even that in youth or manhood the form is developed or the brain unfolded to give expression to the loftiest thought of the spirit. It is not always nor often that the physical life can contain or express that which the spirit most desires. But when it is coupled with genius or talent, lofty culture or divine comprehension, there are even then physical barriers and mental obstructions that mar the seeming perfection of the outward world. The infancy of the race spiritually corresponds precisely with the infancy of humanity physically.

The first question when people begin to worship is: "Shall I be saved? Shall I have immortal life and happiness?" Now, when you think of it a moment, this question embodies the very soul of selfishness. The primal foundation of spiritual 'life, according to the highest standard, is self-unconsciousness or abnegation; but here, in the infancy of the race, the children of humanity, having revealed to them the consciousness of an immortal state and of Delty, are asking the question of individual salvation. Of course the child must have food and shelter and proper clothing, and of course the spirit, in the infancy of its struggles for immortality, must feel itself to be sure and certain of existence. But when you reflect, the creeds in which humanity has clothed itself, and the various forms of belief at which men have clutched in order to attain immortality, are just so many methods of pandering to the individual selfishness. There is no heaven pictured by ancient mythology, by Oriental worship, by the Mussulman, by the Hebrew, by the Christian, that in its very essential at tributes does not contain a pandering to the individual selfishness. It is the you that must be saved; it is the I that must find happiness. It is the everlasting ego that obtrudes itself between you and the Deity, and you pray to God that you may be saved.

In the crudities of nations and in the early development of worship the forms of praise accorded with this idea of selfish- chorage of the soul, no starting-point; he does not know the ness and assumed a physical shape, so that the worship as one secret upon which the soul takes the first step in its spir- have heard, perhaps of the wandering spirit who once, it is

love, or fear, or praise, or adoration, took an external form, | itual advancement-namely, forgetfulness of self in the happi- | said, presented himself for recognition before the throne of and it was believed that the gods could only be propitiated by the sacrifice, first, perhaps of blood, afterward of other votive offerings, until finally we believe it was Curtius who thought that Rome could only be saved by a human offering unto the gods. You will consider, then, that many human beings with exalted purpose throw themselves into the great chasm to fill up the abyss of love, not for themselves but for others. The primal religions, however, taught that salvation, although an individual gift, was only to be obtained by self-sacrifice, and the loftiest moral of the past is that he who has been greatest in religious history is he who has offered himself for human-

ity. Whosoever, therefore, seeks happiness finds it not, and whosoever pursues his own salvation generally omits the things that will entitle him to the highest place in the kingdom of heaven. They who through creed or ceremonial are more anxious for their own soul's inheritance of happiness and immortal life than for the benefit and welfare of their fellow beings, are not of those that enter the innermost of the kingdom of heaven.

The first sphere of spiritual existence, like the first sphere of material existence, is thronged with human beings in pursuit of self-interests. Temporal life, every day enjoyment, lead you to a consideration of this subject, and you oftentimes find yourself suddenly checked in some career or pursuit from the very consciousness that the entire purpose with which you follow it is after all a selfish one. He who devotes his life to others, who is inspired by a lofty principle of self-forgetfulness, becomes enthroned as poet, martyr or sage; but he who grapples with material problems solely for his own emolument finds that they fade in his hand, and that even laurels won by ambition are perishable and feed him not in spirit.

The state beyond death does not differ from the usual state of men in the first condition; but if you cross the line, the spiritual film or veil that divides you from the first sphere in the other world, you will find it peopled with spirits, men and women-souls that have gone out from your earthly life mostly with this pursuit of self still upon them, mostly still as infants in their swaddling clothes, mostly still clinging to the external or first stage of life, instead of seeking the inner and innermost stages of being. The result is a corresponding spiritual poverty; for you find that when you have pursued self only you are defeated in the object you have sought, and that the spirit takes its next step chiefly from the consciousness of the paucity and poverty of its gifts while having pursued its happiness below.

We say that the voluptuary pursuing every pleasure of the senses, and grappling with external life solely, is not more selfish than the Christian or the worshiper who pursues religion solely that his soul may enter the kingdom of heaven. Wo say that he who dives down into matter, seeking to gain therefrom all that life can extort, supping at the cup of external enjoyment, is not more a debauchee than he who prays and worships and follows the name of religion that his soul alone may be saved while his friend, his kindred, or even one other human soul may be left in anguish, and outside the gates of heaven. That creed or religion which teaches a man to seek first the kingdom of heaven for himself and his own salvation, is as materialistic and void of spiritual elevation as the paradise of Mahomet that presents the future as the abode of pleasure, and reveals in the kingdoms of the blessed only a rvited as a perpetual devotee at the shrine of your own happiness, and which you pursue with a view solely to have your individual sins forgiven and wiped out in the sacrificial blood of an innocent victim, we say is as selfish an enjoyment, though it may perhaps asthetically be of a more refined kind, as that which he enjoys who tips his midnight cup and proposes the health of a thousand deities unnamable in names of worship. We ask you briefly to consider this. The mother, who plunges her babe into the Nile or Ganges asks not salvation for herself but for her child. Remotely this is selfish, but it is self-abnegation, after all, of the outermost tie of physical existence, and of the innermost tie of maternal love, save that that love still abides and prompts her to the offering of her child. He who offers himself a voluntary sacrifice without knowing whether fame, immortality, human life, or God above shall consider his offering valid, is the true seeker for the kingdom of heaven. He who prays and prays, saying over daily and nightly the prayers by which he hopes to pave his pathway to heaven, forgetting the millions of souls that are left in the outer darkness, and not perhaps thinking that these also might be uplifted and saved by his hand-he is the religious debauchee; he is the one who propitiates the god of self. He enters the spiritual existence not in the exalted state that he hopes to find, but within the narrow wall of his own individual prayers and selfishness.

We may illustrate what we mean by two forms, between which lie all the self-interests of humanity, and which show the state of spiritual existence of the human mind. Here is a materialist—we do not mean materialistic in a scientific sense, but in an external sense. He devotes his life and time to external pleasure. He builds up only those things which will administer to his self-love and his aims. He gathers wealth that he may fulfill every wish and desire of his external mind. He gropes with all the problems of existence that he may surround himself with luxury and pleasure, and an honorable name among men. He leads a life of self-interest; all that he does for others he does that he may promote his own interest. He may be generous or kind of heart, but this is also that he may have helpful hands when he needs, and may gather around him those who will praise his name and consider him great among his kind. He passes out of earth-life. His sphere in earth life has been such as you know, perhaps, that of a hundred men to have been. He has min istered to the pride and folly of others, and gratified the lesser tastes of others in gratifying his own larger tastes; and he has found a sufficient number of friends who would bask in the sunlight of his presence because of the plausibility and excuse which it gave them also for selfish enjoyment. He enters spirit-life. His is no exalted condition of saint. His is no heaven set apart for the elect and the just. He mounts to no altitude because of self-denial; there are no adorning memories around his way, no charities with which to grace his habitation. He enters, perhaps, a void and barren waste, filled only with the selfishness of his own individual life. He turns from one form to another of the pleasures that satiated him upon earth, and that meet him there face to face as the only inheritance of his spirit. He finds his life has been barren devoid of use, and that he has no spiritual power on which to rise. He hovers near the scenes of his former enjoyments. He enjoys vaguely and by reflection the repetition of his pleasures in the external life of others below. He has no an-

as yet, and therefore his spiritual existence, as we say, is a barren waste. He associates with other spirits like himself who also have no motive nor object; they float around in an atmosphere of self-existence. They perhaps are not wicked. They do not intend malice, but having no purpose in view they fulfill simply the objects of each casual moment, and drift and drift until they are beset by some spiritual or other power that draws them away from themselves.

Yonder is a saint-in the estimation of his fellows. He has fulfilled, externally, all laws of Christian devotion. He has prayed regularly, and according to every theological idea fulfilled his Christian duties. He has even been kind and charitable and beneficent. His name is arrayed in all lists of charitable objects and purposes on behalf of the church and the welfare of Christianity. He is known and talked of among mankind as a beneficent man. He has indeed sought the kingdom of heaven by prayers, by vigilance, by justice to his fellow-men. He has not told a lie, because he might not find the sacred citadel when he should die. He has violated none of the commandments, because if he did he was fearful he would not enter the kingdom of heaven. He has fulfilled every letter of the law, and given his life to the purposes of worship and devotion. For what end has he done all this? That his soul might be saved. Did he think of the soul of the heathen when contributing to the Board of Foreign Missions? Did he think of their probable physical and spiritual wants? Did he think of the poverty at his own door when praying that his sins might be forgiven? Did he think charitably of the erring one, the Magdalen, who had not the voice to pray, and to whom he might have spoken a word of kindness? Did he, in his innermost soul, love the humanity fashioned in the image of God, and thereby wish to be good that he might save them? Nay, the one thought and supreme idea was, "Save me, oh, Lord!" And who was he, that Christ and God should come out of their places in heaven for that one selfish pleading, and uplift him to the paradise of the blessed, while over there is a toiling mother, and yonder a chained slave, with no one to pray for them, who are weeping tears of anguish day and night for the sake of loved ones? Who was Christ, that this smooth-faced Christian should be the one extolled and exalted into heaven, which, with its streets of gold paven with light and land flowing with milk and honey, was supposed to be his divine inheritance? He prayed with one thought; he worshiped with one impulse; he had but one power, and that was to be saved himself. He enters spiritual life. He has his heaven. The streets are paven with gold, glittering and shining, and cold as his own lifeless brain. The walls are fashioned of shining light and alabaster whiteness, but without life, void and empty. There is a heaven within which he is confined, and which he has fashioned for himself, and which is made of his own prayers and aspirations, and so narrow that he has no room to move therein. He does praise God and sing, on the single harp-string of his own selfishness, the song of adoration to the Deity, and oh! how it sounds! Not even the lost souls pictured by Milton, not even Danté's Inferno, could give forth such sound as that one song of solitary praise, for the salvation of this individual soul, from his own lips. Is he saved? The walls are adamant; the streets are lifeless; the sound of the voice beats back upon the brain and heart of the singer. He has not learned the first lesson that his Master taught: The abnega-

tion of the individual me, that others may be happy and blessed. Between these two extremes lie all the selfish pursuits of man in a heavenly direction, all the debauchery of creed, all the perversion of worship, all the exclusiveness of evangelical faith, all the tortures of the human mind into the supposition that the individual must be saved to the exclusion of the rest of mankind. In this sphere are all pursuits that man follows for his own exclusive pleasure; and the spiritual state into which you enter out of that kind of existence on earth, is just such as you have prepared by the selfish pursuit of your own lives. Nor will it answer-and here comes a point of very searching scrutiny-nor will it answer to deny one's self for the sake of exaltation. The very love and consciousness of praise; the very impulse that prompts self-denial for recognition; the very fact that you do anything for the sake of the reward which it brings, is closing the door against the very

object sought.

Spiritual uplifting is in itself so subtle and so searching, that it will not have an offering which is given for the applause of men; it will not have an offering which is even given for self-praise. So that you cannot pat yourself after the act is done, and say, "Was I not generous and self sacrificing and noble?" He who is conscious of his generosity has no generosity. He who is aware of being unselfish is not unselfish; and he who prides himself upon being saint or martyr, or sacrifices himself because of a desire to be such. enters not the abode which he seeks in passing from earthly

We say that the first sphere of individual existence spiritually is, therefore, the sphere of self. Men pursue religion as they pursue pleasure, as the warriors of old pursued fame, armed cap a pie, and prepared to encounter all kinds of terrors for the sake of achieving the kingdom of heaven. Every individual who desires spiritual uplifting, who wishes from the innermost the expression of that which is highest and best, seeks it not, expresses it not in these ways.

The average human life—and we leave it to your understanding, to your own introspection of yourselves-presents a spiritual state of self, and on entering the spiritual existence, the first plane of life into which you pass is that of your own wishes and desires. These are sometimes as walls of adament that encompass you; sometimes as shackles of iron that bind you down; sometimes they are as waste and arid deserts, grown and fashioned of your own desires and outward lives. Sometimes they are as wildernesses of tangled thorns and briars, that bring no fruition of sweet fruits and no blossoming of lovely flowers. We say that whoever is immuted in selfishness after the period of intelligent, conscious life, is immured in dust and ashes. Whosoever pursues any object, be it art, science or religion, for the purpose of the individual self, pursues that which leads but to bitterness and disappointment. You do not rememberand perhaps you do-that the crowning work of the mind that reared St. Peter's, in Rome, was not enough to satisfy the mad ambition of Michael Angelo, but that he must needs be great in all things, burning up the blessings of art with the bitterness of that ambition which quenched all delight. You do know, perhaps, that the greatest warriors and statesmen of the world have been consumed in the fires which their own ambition has fed, and at last have, in exiled obscurity or by violence, faded from the earth. You may not

ness of another. He did not find it here; he has not found it | Deity, and when asked what claim he had to the recognition of the Most High, said he had served the Deity well, had proclaimed his name abroad upon the earth, had been faithful to all the laws of Allah, had indeed enshrined every letter of every word in his heart. "And for what end?" said the Dei-"That I might be saved." Then the soul thus uplifted by mad ambition was expelled from the presence of the Most High, who said: "Go try again; for this is not the offering that is acceptable in the sight of the Deity." This seems to be a fable, but it is the fate of every individual spirit that hopes to reap reward from the mere praise of virtue and righteousness. This may seem to be an overdrawn picture, but it is the actual spiritual state of those who pursue the kingdom of heaven and its righteousness merely for individual salvation.

> It is said by science that no one alone could be dropped from the universe by annihilation without destroying the harmony of the whole starry firmament; and that no star could fall from its place into oblivion without annihilating the universe. If this be true of matter, which is but a breath, how much more must it be true of spirit, which is eternal? How much more must it be true of souls that are linked together?

> Any thought or power that is pursued merely for the love which you yourself will receive from it, or for the praise which humanity will give you, is not the thought which uplifts and exalts the spirit.

Across the bridge of death, into the region of spiritual existences, we invite you to wander. Your departed loved ones are there. Their lives were fashioned, as your own are, of complicated wishes and desires; of impulses born of the spirit, or born of material life surrounding them. They have made for themselves the habitations which they enter there. Their lives have been clothed and adorned with their own wishes, impulses and aspirations. They are received by kindred spirits into habitations adapted to them and prepared for their reception, and they enter those states in the spiritual condition in which they left the earth. You cannot always judge what that spiritual condition is externally. You may never judge it for one another. If you judge it for yourself, you do well; but you must always consider that that life on earth which contains most of abnegation of self and unconsciousness of it, is the life that is most exalted in spiritual existence. It is true that the mother by natural impulse loves her child. It is true that that love when it is external may be a selfish love, but when it is exalted into the spiritual, it becomes one of self-denial and devotion, and then it is that the mother is unconscious of her exaltation. She gives her life as an offering for the lives of her children. She lives for them, breathes for them, prays for them, nor ever thinks of the one sublime reward or recognition that may come afterwards. If they love her in turn she is proud and grateful. If they love her not, she still loves on, praying and weeping by turns, and only asking that they may be blessed.

After such manner and in such meaning was the love of that Christ who taught abnegation of individual self. After such manner and with such interpretation is the true spiritual elevation; and the selfishness, therefore, that pursues any object for the recognition of it, comes always before you as a barrier to this divine and perfect love.

Oh; let us mark out for you that state or condition wherein, upon shoals and quicksands of selfishness and strife, spirits find themselves cast when freed from earthly fetters. Let us point out to you how dry and arid is the waste into which the soul must enter that has no thought save for its own salvation and that of its individual friends. Let us say to you that the great scheme of uplifting the human spirit is not born of such impulse, and that spiritual states, could they speak to you with their many voices, and spiritual beings, could they with palpable tongues give utterance, would say to you: "Do good for its own sake, and live the life of present duty for its sake. Do that which is highest and best, regardless of what shall come hereafter; for the soul is in the hands of an infinite law, and that law is fashioned by an infinite power that is far kinder than human beings know. No vengeful wrath, no propitiating offerings, no sacrificial flame, no bleeding doves nor slaughtered lambs, but only the conquest and victory over self, only the slaying of the demon passions that lurk in the human breast, only the fulfilling of the sublime duty of each moment—this is the preparation for the higher estate.'

Let us deal justly, and talk face to face with these spiritual beings. Let them come to you as they are, not as your imagination pictures them; not the saint, not the angel, not the demon, but only as human beings, partly, and only partly, led by the spirit that is within. Speak to them as they are; not with uplifted voices, as supposing them out of sight, for they are here in your midst. Speak to the father, the mother, the friend, in the spiritual state to which their lives have assigned them, and they will tell you, whatever their condition may be, whether they exist upon arid waste, or in blossoming garden of spiritual fruition and life, that the wealth of the spirit (and its possessions) lies not in the pursuit of pleasure materially, intellectually or spiritually, but in doing the duty of every hour and day.

Mozart's genius-yes, it may uplift the world on the wings of its song; but if it had not true praise in its soul, he was stranded on the first note of melody that rose from his inspired pen. Kepler's science—yes, it reveals the voice of the stars and communicates to humanity the wonderful working of the spheres; but if it were pursued only with the intent and purpose of praise that humanity has given, the first star is a stumbling block in his pathway, and he meets a wall from which and over which he cannot rise. The heart of the painter—yes, we have the Madonna of Raphael; but unless there were enshrined within his soul one sacred image of self-forgetfulness for whom he toiled, no pictured Madonna... shall pave his way to Paradise, and no sanctification by church or creed or worship of the world shall make his name great. The poor laborer by the wayside, who toils every day for bread, and does it that his children may live, and who, when tears are in his eyes and sorrowings in his heart, has no lofty theme of art or song to turn to, may have paven his pathway with jewels brighter than all the works of genius or art in the world.

Do not mistake your premises. Do not consider things as uplifting that only gratify your senses and tastes. Do not deceive yourself by thinking that art alone can make heaven, or science alone, or that religion that is pursued for the mere sake of it. Any art that does not diffuse itself into humanity and make it loftier and better, is in vain, and the artist of the world of souls is never ensphered in the vanoply of his own creations without each creation mocking him from the walls of his habitation, unless they have been inspired by a

thermost child of earth, shuts out the soul that worships

We say that all humanity, entering at one time or another | sphere before they become spiritual or conscious of that which | what they have left here. Then what is grief but one of the is highest and noblest in immortal life. Whether abiding walls of selfishness? Are you unappreciated in life? Do here and immured in earthly forms, or whether by the and you bemoan the lack of recognition in your fellows? Do you of death released from earthly forms, if the one secret has say this one is harsh, and that one unkind, and another senot entered the mind, and the one consciousness has not vere? Do you suppose that you have brilliant powers unreprobed the soul, you are still in the sphere of self, and self- cognized by your fellows? Are you aware and pained that interest surrounds you, and the light that gleams from para-they are not recognized? The wall of self is full of sensitive disial bowers and the songs of angels that sing for triumph points. Because a volive wreath is not hung upon this point over these are void and meaningless in your minds.

you are happy or not. The great aim of life is to lire, not to does not stop to admire or praise, or even because friends are appetites of external pleasure. He who is a votary at the you do not possess them, it were a shame were they recogshrine of Bacchus receives your condemnation. Do you do a nized by others. Will you wear a mask that others may loftier thing when you say to man, Seek happiness? Is sal- praise you? Then there shall come a hand that will tear off vation then only something that is to come to the individual; the mask, even death, and the world's praise shall sink into mind as a consciousness of bliss? Let us have none of it, insignificance. Are you then good? If so, it matters not Rather the torture and the flame; rather the inquisition and the rack, so that some great work is done, and humanity not left in the darkness. Toll is honorable. The doing of an arduous task is noble. Who shall toil if they only seek for pleasure; and who shall perform an arduous task if their only aim is self-praise? Nay. We people the world and the spirit | them, one by one. Into every corner of your soul let the spheres with infantile souls. Out of your earth you send every day and hour spirits whose aspirations are for individual happiness. Your first aim and end in life is to be happy, physically, or mentally, or spiritually. The basis of the first sphere, the primary infancy of humanity, is with you. Oh let us rise to the manhood of the race. Let the infancy be outgrown; let the youthfulness be forgotten. Let us have men and women who are not afraid to live, whether it bring joy or misery; who are not afraid to do every duty, speak every word, embody every truth, whether they suffer or not. Let us do this, and oh, the sublime consciousness of having triumphed over the paltry aim of individual salvation will be in itself sufficient. You see one praying there with a Magdalen; you see another groping his way through the midnight streets with stores for the sick and dying; you hear some one speaking a kindly word to another; you hear voices throbbing through all humanity with the sublime purpose to exalt and uplift. That is enough. The kingdom of heaven is not far away. That soul is not intent upon his or her own salvation. The true Christian does not stop and consider whether his soul is saved or not. He wishes to benefit his kind, to do his duty. His soul is in the hands of God. He is not responsible for its salvation. He only knows that he is put here for work; for the duties of life; for the honorable purpose of existence-to carve his way through time, and sense, and matter, and he means to do it.

The end is not yet. The soul in its own innermost consciousness is aware of and trusts in the infinite God. The infancy of religion is with humanity, and likewise the infancy of comprehension of man's spiritual nature and his needs You are all walking and groping blindly in the dark. You know it, perhaps, and that is one of the avenues of escape

The spiritual states into which souls enter just freed from matter are not far away; they are within your own souls, within the atmosphere around and above you. The sphere of life is what you make it, and spirits create their own heaven or their own hell. The great working, living, active soul plods on through earth and through eternity, unmindful of the goal. So that you do something every day; so that the work of your hands shall have been fulfilled, and the mind have performed its appointed task, your duty is done. Eternity and that aspiration that clothes your spirit with winged desire and lofty flame descend as ministering powers, and you inly feel that you are blessed, even when you have not

The state of self will be outgrown. Churches and spires, prayers and praises will be forgotten. In the temples of human worship there will be no mere propitiation and song, votive offering or uplifting of voice. In all forms of external life there will no more be the mad pursuit of gain or ambi tion. The work of life will be done by willing hands, whether it be the building of a ship or a habitation, the carving of a statue or the making of a pyramid. In the next sphere of spiritual growth, when mankind shall have entered there, there will be no thought of the I and the me, the "Save me, oh Lord, and bless my spirit," but of service of hand and heart, of brain and mind, to follow a lofty purpose and fulfill an ennobling deed-to do the work and leave the salvation in the hands of the Lord. Into that higher state where some sainted mother abides, or some sweet spirit that went out from earthly life all unconscious that its life was beautiful, but of whom the angels were aware—into that state your souls will enter and will bloom there even as flowers uncon

sclous of their grace, but shedding their fragrance abroad.

The practical value of this knowledge is that it brings within human consciousness a knowledge of the things you are to strive for. The practical value of a comprehension of the spiritual spheres is that it takes away from all life-pursuits their fictitious value, and gives the soul its true appoint ed task to perform. It takes away individual pride and the blindness of self, and all things that forbid the entrance of spiritual light, and it makes you conscious that as children you are yet unable to cope with the problems of spiritual manhood. But manhood comes on apace. The next stage of spiritual growth, so far as the humanity of Christ taught it and which the world has been trying to struggle up to ever since, was in the end revealed by the life of the master spirit. Instead of living that life you build temples, you make creeds and fashion monuments of brass, while the one quickening voice is silent in the spirit, and the one glorified state is unattained which Christ attained, and thereby made it possible for you to possess. Oh cherish this prophecy that comes into the heart of youth and causes it to leap with expectant manhood. Prepare the way for that divine light that when it does come uplifts humanity, and causes death, and the terrors of Hades, and the darkness of creeds and theological mists and materialism, to fade from the vision, leaving only the light of the serene countenance of the spirit shining all the time with in the innermost soul.

Up there in some loftler atmosphere than that which sur rounds the pleasure-seeking moths that hover near the earth up there enshrined within a higher purpose, abide the souls that are leading humanity upward. Here in your very midst there may be some sainted spirit, wise teacher, guardian friend, who speaks out the words unconsciously that bring to your thoughts and hearts ennobling purposes. These are the elevators of humanity, the elevators of the race, the disenthrailers of the soul. These wield no weapons of power: are not enshrined in creed and dogma, do not stand behind pulpit and altar, but they are enshrined in the sweet fragrance of their own existence. They are voices in the darkness. Their hands are extended for you to grasp. They are the means of elevating and touching the soul. These are human beings; they are sometimes departed souls that have risen another step beyond selfishness, and whose chief delight is in ministering to others.

Oh, come out of your selfishness. The tombs are there: the charnel-houses-all that makes life desolate is grouped in the wall which selfishness has reared around the soul. You do not believe it? What are your terrors, then, but reflections of your individual fears that you somehow will not be saved in the great attire would not be sufficient for those who dwell even in the reckoning up of souls? What are your fears of death but base | new Palestine of the world—this lovely summer-land of South-

supreme and controlling love. The man of science finds him- and selfish terrors lest somehow you shall be forgotten in the self in a whirlpool of atoms, laws, spaces, and stars that are great sea of life? What is your grief for friends? Because without voice and meaningless, unless he, too, has been in- they have risen to a loftier estate? That is selfishness. You spired by the helping hand of that love that recognizes that immure yourself behind it. You weep over their graves. You whatever helps another soul uplifts and strengthens the help- cle the yourself in habiliments of woe, and drag down the er. Any religion that does not clothe humanity with loftier | soul that would rise because of your grief. Are you forgetvirtue and grace—that does not, while in temple and cathe- ful of self when you weep? Are you forgetful of self when dral praising Deity, at the same time reach out to every child you bemoan your fate? Are you forgetful of self when you of earth-any religion that excludes from the table of the say, "Oh, that they had stayed to aid in dragging out the Lord, from the marriage support of the Lamb even the fur- weary length of years?" Would you rob them of the next step that they had taken? Would you prevent the child from becoming a man? Are you envious of the height to which they may have climbed? Do you dread the condition into the first sphere, of spiritual existence, must outgrow that which they may have entered? It could not be worse than or that pivot; because a floral offering is not flung at your Come out from your-elves! It does not matter whether feet for this or that gift that you possess; because the world be blessed. The great object of existence is to do, not to en- seemingly unkind, must you be miscrable? Where is the joy. You consider it a base and bestial thing to pursue the soul? If you are aware of these powers, that is enough. If what the world says. The consciousness of it is its own reward, and your own soul stands face to face with itself unashamed.

What are the walls, then, that you rear around yourselves? They are those of selfishness and materialism. Oh! banish light enter. Whatever is morbid there, is selfish. Whatever is untenanted, is selfish. It is not intended that any chamber in the great house of the universe shall be void. If there is a period of sorrow, let it be buried out of sight. Do not dig up grief continually for the sympathy of your fellows. If there is a hope that has expired, plant a new one. There is plenty of room for hopes to grow upon earth, and the flower buds of last year are not expected to bloom if there has been a severe frost. New seeds for new flowers. Who shall sow the seeds if you do not plant them with your own hands? Oh, let there be no empty chambers in the spirit; no void and barren wastes, no desolate corners of despair. For we tell you that the spiritual world, as the soul goes out from earthly life, is peopled more with 'vacancy than with fullness of spiritual harvest. We tell you that the spiritual state for all the souls that are passing from earth has more that is void than full of the wine of the spirit or of the pure grain of life. Have more on them; energetic, educated young men and women, with of it here. Let it come out from your lives. Let the spirit-some dear parent or relation depend at on them; mature men of regal intellect, with tender families clustering around them world be peopled with loftier growth of soul. Let us have, instead of dwarfs and pigmies, spiritual men and women.

You complain that the voices of angels are unheard; that they do not come down from the spheres and inspire you; that spirits in spirit-life speak frivolous things. What souls go out from earthly life? Whose friends are they that people space? What has been the culture of the spirit here? How do you draw out the germs of spirituality in your earthly instructions? Shall you expect to gather grapes of thorns or figs of thistles? Shall there be wisdom where folly has prevailed? Shall you have a voice all at once beyond the grave? And is death the great miracle of life that unlooses the tongue of existence? No; everything is growth. From childhood to youth, from youth to manhood, the spirit must grow. If you send babes in soul into spirit-life, you must expect the babbling of infant tongues from spirit spheres until they grow. Do not complain, but only take the voice home to your heart, and say to yourself, "Shall I be of loftler stature when I am shorn of external life?" Take it to yourself, and see what growth of strength, of sublime manhood, of purpose in life there may be; so that the spiritual state shall become at last, not only in spirit-life but upon earth, not the Sphere of Self, but the Sphere of Beneficence.

# Original Essay.

# MEDIUMS AND MONEY.

BY JENNIE LEYS.

Permit me to make a fraternal reply to those who feel, no doubt conscientiously, that it is a sacrilege for mediums to receive money to any considerable amount for the exercise of their gifts, and who protest against it, calling it "a commercial speculation." Were this feeling a mere ripple, a contra ripple of reply would be sufficient; but it is a broad stream against whose adverse tide all mediums must work, and it is constantly widened and hastened on its unkindly course by the open avowals and acts of influential Spiritualists, who seem unaware of the great injustice thus done not only to mediums but to the priceless philosophy they represent and vitalize. Were we living in the blissful millennial age so fondly anticipated by refor ners, when there shall be an equitable exchange of possessions without the mediation of money, the argument against this protest would necessarily be different; but, unfortunately, we have not reached that harmonic height, and mediums, like all other human beings, are affected and limited by the stern necessities of this lesser

While there is nothing so precious and soul-sustaining to them as sympathy and love, these angelic sentiments cannot and do not always nourish and clothe the human form divine; they do not supply the one only pacifying response to the world's importunate bills for the roof that shelters, the fire that warms; implacable bills that have no reverence for the nobler riches of mediumship, often the medium's only wealth, and too ethereal to serve as an acceptable equivalent for debt nor do these friendly feelings often "frank" us, as Harold Skimpole says, over the wast tracts of land and sea we must traverse in doing our work for the cause. Preclous and potential as are these sacred sentiments, they cannot thus serve in the realm of matter we still inhabit.

It is true that the majority of the great hearts who yield love and sympathy to mediums are not gold encircled Vanderbilts, who can so richly endow their spiritual advisers that henceforth they might easily give of their mediumistic life 'without money and without price"; but it is equally true that we are not apostles in Palestine. We are often remind ed that the disciples thus went forth through the Holy Land. giving "freely" to all of the gifts of the Spirit. But is it not right to remember the vast difference in the conditions? Is it not yet evident that it is injustice alike to past and present to attempt to fit the one to the other? This is one secret of the sadly grotesque but deadly deformities of the age, the attempt to warp its maturing form to the slighter shape of the past; and even Spiritualists, it seems, are not all freed from this fatal tendency.

In the olden time the field of labor was but a diminutive country, beyond whose narrow borders the disciples rarely passed. To-day the harvest-field spreads over the wide world. Broad continents and seas must be constantly crossed by the apostle of to day; and though the wonder-worker, steam, has diminished these distances, he has not lessened expense; yet they must be traversed when the Spirit commands, "Go forth!" But who says to the medium, "Pass freely, without money and without price, over these costly roads?" Is mediumship often an honored passport? No; money alone is the magician who onens the world wide protein.

cian who opens the world wide portals.

Th Judea, a semi-tropical country, glowing nearly all the year in the sun's most royal splendor, both Master and disciple were sufficiently sheltered by the slender costume of the time and land—a simple robe, with solitary mantle, that served at once as cloak and hood when the brezes of the Mediterranean swept with stronger breath through the brief boundaries of their field of labor. But this light and graceful apostolic

ern California. Here certainly if anywhere it might be worn. Here is the same benignant latitude; the same sheltering configuration of mountain and hill; the same peerless, tropical sun pouring down his resplendent rays of heat and light; but and pouring down is respiciently to your and unity of not even here would it be possible to wear, without discomfort or danger to health and life, the inexpensive apparel of the early anostles. Yet every step beyond this simplicity entails additional expense; but who says, or can justly say, to the medium: "Take freely without money and without price the medium is governed." It mediums his often an honored exneedful garments"? Is mediumship often an honored exchange? No; money alone is the magician who replenishes the waning wardrobe. This is the least phase of the ques-tion, but in these unparadisaic and expensive days it requires

In Judea, Jesus with thoughtful wisdom chose for his disciples those who were inured to exposure and toil; to-day many mediums never knew wearisome labor or anxiety until the wondrous but workful avenues of spirit-communion were opened in their natures; yet how many of these have gone forth even as did the hardier disciples, having for all their possessions only the garments upon them, and receiving for all their self-sacrificing travel and toll only whatever the heart prompted spontaneously to give. How many of these, after long years of uncomplaining self-denial and hardship, have been compelled to relinquish their beloved work, only because body and spirit could no longer endure the pitiless strain of want and unrequited labor! Was it easy for them to turn from the heart's most cherished hope to benefit the world? Ah! how little do we appreciate the bitter agonies of spirit and soul in their Gethsemanes of self-relinquishment! By this very community of sacrifice and anguish should we have tenderest charity and love for all; and rejoice rather than repine if it be given to any to reach a happier tide of material prosperity.

How many a fragile woman has stood up brave and beautiful, speaking enrapturing truths with soul suffused with leve for those who listen, yet whose human heart was even then pierced with anxiety for the dear ones left at home. Does the delicate apparel suggest affluence and ease? How few who view it can know that the silken robe with its softening lace is often the gift of some loving heart who had prescience of the poverty of the medium's purse; that from service to service it is carefully hidden away from dust and air; that when necessary it is turned and remodelled by the medium's own faithful fingers to please the asthetic eye of the public; and thus is preserved from year to year, as though amid all the world's wealth it were impossible to replace this one article of beauty. And very often it is; for there are few mediums who have not some beloved relations leaning dependent on them for daily bread. How are these precious charges to be sustained, if in the Court of In-equity it be decided that it is a sacrilege and sin for mediums to receive rich remuneration for their services? Must the pain of seeing these beloved ones de-prived of the comforts of life be added to the burdens all me diums must carry? Their talents and energies, if exercised with equal fidelity in any other life path, would prove abundantly lucrative; but all their subtlest, finest strength and power, and all their time, must be absorbed by far more exhaustive spiritual work. How then is it possible for them to live, much less to sustain those whom it is a sacred duty and honor to support, if for all this expenditure of time and

We know that many gifted, inspired souls are deterred from entering the field only because of the painful uncertainty of thus meeting life's daily expenses. In our brief public experience, we met numbers who were ripe and ready for the vork; large souled, carnest mothers, with children dependent for su-tenance; these longed to clasp hands with the angels and publicly co-work with them; but the fear of not receiv-ing sufficient remuneration for their necessities, remained the one immovable obstacle. One, then a minister of the gospel, now a medium in the field, a man of superior mind, commanding eloquence and rich mediumistic endowments, whose soul long soared to be free to utter, not the half-truths per mitted in the pulpit, but the whole, glorious truth of Spiritual Philosophy, when urged to take the great step from the pulpit to the platform, made also the same most solicitous reply: "I long to do so I but how could I maintain my family how can I be sure of supporting them?" We were not un been sown, and eloquence where silence and ignorance have mindful that lie who taught that neither parent, spouse nor prevailed? Shall you have a voice all at once beyond the child must be dearer than the truth, did not forget even in the death-pangs of the cross to provide a new son and protecto for his mother; but reniembering that "the children of the righteous are never seen begging bread," (for one can always go into the neighbor's corn fields and partake of the raw corn in the ear, though even that might be a trespass and prove In the ear, though even that hight be a trespass and prove you a "vagrant" in the Flower(s)y fields of illegality today,) we urged: "Go forth in faith, working faithfully, as you cannot fail to do, and they will be provided for." May the world more fully attest the word! Has the providing been too profuse? No! nor will it ever be, while mediumship is still so slightly requited. The cup of poverty is pressed to their lips, while the rich, new wine of the kingdom is poured out to the people.

If only the lastrous skips could rain down golden coin so

If only the lustrous skies could rain down golden coin, so all these sacred family trusts could be fulfilled without the intervention of human money, who so glad as mediums to intervention of human money, who so glad as mediums to give their treasures without money or price? And who is there that gives more freely when it is in any way consonant with duty? Every lecture, cure, manifestation and communication is wrought out of their choicest life. The Inspiration, the power, is uncreated by man, hence may be said to be "freely received"; but before it can be of use to humanity, it must be formed by spirit or mortal into visible, audible shape and sound out of the finest, most essential life-forces of the medium. These go out to vivify the wretched and weary with visions of celestial blies; to open new realms of transcendent knowledge to science: to create new paths of light toward knowledge to science; to create new paths of light toward higher lives for the vast world of spirits, who for this must obtain presence and voice on earth again; in a word, to be the divine levers which shall surely lift the human race out of all its darkness, misery and wrong into the blessed life of truth, justice and perfection. Yet in what numberless myriads of times are these forces poured out voluntarily and gra-tuitously! Should not the other scale weigh all the more heavily for this in the balance of benefit, with a solid recompense of reward?

Then, too, the hands as well as the heart must be constantly dropping the goods the gods bring. At every step, in every moment, the awful hungers and needs of the poor cry out to spirit and mortal, and what but money can be the alleviator here? Who can keep the hand closed in the terrible presence and appeal of these ghastly miseries of earth? these workers with multitudes of spirits beside them continually urging to deeds of unseen charities? No! nearness to spirit-life soft ens the heart, quickens the sympathies, uncloses the hand; and out of the little, much must go to help appease the cruel

woes of the sick and poor.

And mediums themselves are not exempt from the desolate shadows of poverty and disease; nor do they possess any al chemistic charm to stay the flight of Time. Quick-winged with them as with all, he hears them on through the years toward age; and what shall shield that from being a dependent defenceless old age, if it be a sacrilege for them to acquire that protection which comes so easily at the touch of earth's great magician, money? Does this sound too mercenary? It is written in no mercenary spirit, but rather in that of a just and heartfelt pleading for those who do give of their life to save the world. Is not the laborer worthy of his hire? Are they less laborers because they toil not in kitchen and

The world nicely measures and adjusts its compensations.
The more abstruse or exquisite the science or art, the greater the recompense. Have the sweet singers of earth spent years of valuable time in developing the gift that charms the world? For this it is not reprehensible in them to receive thousands where a medium may thankfully receive tens; yet the gift of mediumship is no freer than that of song, each being alike the benefaction of nature; nor is its development often less costly in point of time, strength, patience, and sometimes of money. But how diverse the returns for these two incomparable gifts! when, did society's ratio of recompense include mediumship, it would be more munificently remunerated than any development of genius or art.

Nearest of kin to the work of many mediums is that of minister and orator; but who evertions the instance of liberally.

Ister and orator; but who questions the justice of liberally rewarding them? One of the first practical principles of religion caught after conversion, is that of giving with gladness and spontaneity. It is in the religious atmosphere to do so. The ceaseless circuit of the contribution box has so psycholo gized the air, that every atom is vocal with the monotone, "give, give, give"; so if salvation be free in its first inception, it proves a costly possession as it approaches maturity. Now it must be that some Spiritualists have either had their souls saved too much in this monetary fashion in the churches, or else they are saved too easily under the new philosophy for many hands that once gave bountifully a golden gratitude to minister or priest, now close bleak and empty against the

messengers of the spirits.
All that is sought are the serene, congenial conditions so absolutely essential to the perfect unfoldment of mediumship; yet how few are so surrounded! If, amid all the poorly-en-vironed majority, some have attained a home or "a bank-ac count," is it not cause for joy and congratulation that such a phenomenon is possible to any? Were the Master medium to walk the earth again, would be say to them: "I had not where to lay my head; what do ye with house and home?" No! His loving heart would rejoice that even a few are safely sheltered for the coding. ly sheltered for the conling years. His magnanimous soul would affirm that the precious gem of mediumship will shine with far-surpassing splendor and beneficence when all the distracting clouds of human anxieties no longer enshroud the mediums of earth.

Not the richest fortune of earth can be an equivalent for

the priceless truths that, piercing these clouds, have come with celestial effulgence and power through these most sensitive human beings; but for all this spiritual wealth should there not be returned the material riches they do not possess? there not be returned the material riches they no not pussess related as they are, mid-way 'twixt the great spheres of existence, they form the one shining archway of union for the seen and the unseen humanities; and this, so firmly upheld on the spirit side of life, should, with even greater fidelity, be supported on the mundane side. Here is to cumminate the great purpose of its construction; here is to come the great conflict between the opponents of progression and the angel-reconstructionists, sent of God to create "the new earth." To sustain them we know that much treasure of human money must be consecrated to the needs, comfort and safety of their mediums; and this is only to secure throughout the world the

quick, triumphant enthronement of the life redeeming truths of the Spiritual Philosophy.

We plead for them because of the solemn, momentous responsibilities that rest upon them; for the sake of the broken hearts and blighted lives which only through them can be uplifted and restored; for the stricken world, even now passing into the revolutionary storms and threes of a new ascent and dispensation; for the sake of long-ascended, celestial souls, whose near approach even now thrills the globe with radiant new hope and expectancy; for the myriads of fair, most precious ones, who wait for entrance on earth again in forms of peerless beauty and truth; for the throngs of vanished little ones, who stand with pleading presence, longing to be clasped again to the hearts that so long have missed and mourned them; not only for all these, but for yourselves and the most cherished of your human homes; for if faithful now, ere long both you and the wide world will be enhaloed, enraptured and exalted by the glorious light that will stream arough the Resurrection-gates, wide opened at last, through the life of these new-chosen, best-beloved disciples—the mediums of earth.

Los Angeles, Cal.

Written for the Banner of Light. THE "HELPING HAND" OF NEW YORK CITY.

BY HON. A. G. W. CARTER.

The society of benevolent Spiritualist ladies of New York City, called the "Helping Hand," has grown to such proportions, and has become a matter now of so much interest and importance, that a few words about it and its methods and manner of operation will, without a doubt, be of public interest, especially to the mediums and Spiritualists of the country. Without the knowledge of any of the members, though I hope with the approval of all, I proceed, therefore, to notice a few particulars for the benefit of the readers of the Banner, and to promote the charitable purposes and objects of this good and useful association.

Some months ago a few spiritual ladies of this city, aware of the necessities of some of our mediums, and impelled by a virtuous and benevolent impulse to helpand aid mediums, assembled together with a view of organizing a society by which there could be a union of strength and power to help and aid. In this it seems they had the fullest cooperation of the spirits of the better world, and at their very first meeting the invisibles came with them, and made themselves known as co-workers, advisers, and counsellors. Two spirits particularly were interested, and through the mediumship of one of the lady members wrote a beautiful communication on their organization, and in direction of their objects and purposes, and duly signed their apposite names—"Helping Hand" and "Oak Leaf," the one genuinely suggestive of beauty, and the other of strength and power; the one to help, the other to sustain. At once the leaders unanimously concluded they had the most appropriate name for their association, and accordingly adopted the cognomen of the first spirit, "Helping Hand," as most expressive of their purposes and objects, and incorporating in a single phrase all that they had to do; and now, under the name of the "Helping Hand," recognizing fully, too, the strength and power of his companion, "Oak Leaf," they were ready to proceed. They accordingly organized, adopted a liberal constitution and by-laws, and elected their officers, consisting of a President, Vice President, Secretary, Treasurer, and Executive Committee of three members. I will give At once the leaders unanimously concluded they had the most er, and Executive Committee of three members. I will give the names of these responsible officers: Mrs. Miranda Carter, President; Mrs. Prost, Vice President; Mrs. Reeves, Secreta-ry; Mrs. Wilson, Treasurer; Mrs. H. J. Newton, Mrs. Phil-lips, Mrs. Miranda Carter, Executive Committee. Thus organized, the society began to increase in numbers, and now has enrolled, I believe, an active membership of some fifty ladies, and quite a large array of honorary members-ladies and gentlemen.

Any approved lady can become an active member by signing the constitution and the payment of ten cents, and ten cents weekly thereafter; and honorary members, consisting of ladies or gentlemen, are elected by the society, with the privilege of meeting with the active members of the society once a month, and contributing to the funds of the society what-ever they may deem just and proper. The meetings of the society, for business and converse with the spirits, occur weekly, on Tuesday afternoons. Once a month, on Tuesday night, occur the business and social meetings of the society, when all its honorary members are invited to be present and participate, as also all ladies and gentlemen who are interest-

The purposes and objects of the society are to aid and help mediums in need; and thus far, the organization has done a great deal of good in this direction—the dispensing of this charity being under the guidance of the Executive Committee, with the advice and counsel of the active workers and their co-workers, the spirits. The contributions to the society from weekly dues, and gifts from honorary members, and others, have been, and are, quite promising; and as the society grows in membership and influence, those contributions will greatly increase, so as to enable the organization to effect will greatly increase, so as to enable the organization to effect a proportionate amount of good in the direction for which it was formed. Perhaps this small beginning will one day accomplish a great end.

We Spiritualists full well know the wants and needs of mediums. From their very spirit occupation, they are rendered unfit to do successful battle for themselves in the material necessities of life; and how frequently, because of this, are they in want and need. Such societies as the Helping Hand are required to supply these wants and needs, and under the direction of good women such societies can accomplish much for the alleviation of the trials which so hardly beset the paths of mediumship.

"Helping Hands" are needed all over the country, and we sincerely hope and trust that from the example here in New York, the women throughout the length and breadth of the land will assemble together in their different and various locations, and take action akin to this in the premises. Let not our spirit-mediums suffer; "to give is to live;" help and protect them above all things, you who believe in spirit-comnunion, for you must ever remember that it is only these mediums that such communion can be obtained and maintained; without the mediums the spirits even are powerless in this life. Spirits know this full well, and therefore the women of the land in organizing and maintaining ' ing Hands "throughout the country, will have the full approval and cooperation of the good intelligences of the better world. Where two or three are gathered together, they will be with you, sisters; you acting as a helping hand to their mediums, they will be a Helping Hand to you. Who so helps

the mediums, helps the spirits. Who so lendeth to the poor mediums, lendeth to the spirits world.

Perhaps it will be interesting to add a brief account o one of the monthly business and social gatherings of the Helping Hand of this city. This occurred on a recent Tuesday evening, in the spacious parlors of Mr. and Mrs. Phillips, at 222 West 37th street. Besides the active and honorary members, there were many ladies and gentlemen present, invited guests, so that the "goodlie companye" numbered near a hundred, all of whom seemed pleased with and very much interested in the proceedings. The meeting was called to order by the President; the Secretary then read the minutes of previous meetings, and a beautiful and encouraging invocation from the spirit Helping Hand, which were duly approved by a vote of the Society. The Treasurer's report was then made and approved. Then followed the choosing of additional active and heaven the secretary and secretary the secretary that the secretary the secretary the secretary the secretary that the secretary that the secretary the secretary the secretary that the secretary the secretary that the secretary the secretar and honorary members, elected from the assembly. A collection of funds from all present was approved of, to go into the treasury of the Helping Hand, and more than twelve dollars were realized, for which the President arose in her place, and thanked the free and generous contributors, after which she announced that a social and entertaining time was now in order, to begin which she called on the medium and lecturer, Lyman C. Howe, who made brief and interesting remarks upon the purposes and objects of the society. Mrs. Prost, the Vice President, then made a real woman's speech for Helping Hand, and read an appropriate poem. Mr. thony Higgins, who was present, was called upon, and after making some appropriate remarks, gave, in good elocutionary style, the speech of Cassius to Brutus, in the first act of Julius Casar. Mr. Higgins declaims well. Mrs. Jewett next enter-tained the meeting with fit remarks, the last of which were devoted to a particular introduction of the medium Mrs. Maud E. Lord, who was present, to the assembly, and she, being thus introduced, came forward, and in a modest and becoming manner spoke of the charitable and praiseworthy purpose of Helping Hand. Mr. Henry J. Newton, who had just been elected an honorary member, was called forth, and expressed himself as highly pleased with what he had met with during the meeting. Mrs. St. John, one of the active members, now

entertained the audience by reading, in excellent manner and style, a character poem, which was received with much approbation.

Mr. Milleson, the spirit artist and lecturer, was next called upon, who gave us a most spirited and attractive address upon the co-relations of spirits and mediums and ourselves saving from spirits and mediums and ourselves, saying, from a spirit standpoint, as well as material, a great many interesting and important things. During the evening the writer of this sketch was called upon, and having made some practical remarks on the limitation of the active charities of the Helping Hand to the help and aid of mediums. Helping Hand to the help and aid of mediums, recited, by request, Shakspeare's "Seven Ages," from "As You Like It." With these entertainments the evening was also spent in social converse, and all seemed to enjoy the session; and when the hour of separation came, they were reluctant to part from such a flow of soul and feast

of good things.

This, then, is a brief account of "Helping Hand," and its methods and manners, with a practical illustration; and it is hoped that on viewing this the lady readers of the Banner may feel inspired to lend their loving aid and form feel inspired to lend their loving aid, and form and organize "Helping Hands" for the benefit of mediums throughout all the country.

176 Broadway, New York City.

### Written for the Banner of Light. A FRAGMENT.

BY MILTON H. MARBLE.

I know she waits in heaven for me. Some day I hope to meet her; And life shall seem all harmony-Not Paradise were sweeter! Come, boatman pale, and row me o'er To view the shining portal, Where earthly cares are felt no more, And love becomes immortal.

And in that land so strangely fair, I'll meet my tender blossom; And, free from doubt and dark despair, My head upon her bosom, No earthly place can seem as bright, No land so strangely vernal-The home of joy and angel light, The land of love eternal.

# Kanner Correspondence.

### Matters in Baltimore. To the Editor of the Banner of Light:

A person cailing himself "Professor Baldwin" has been flooding our city for a week past with advertisements, hand-bills, huge posters, window-cards, and other devices to attract attention to his "Exposure of Spiritualism." He rented the Masonic Temple—the usual charge for which is eighty dollars per night-and from his large outlay and preliminary flourish of trumpets, he no doubt anticipated a flattering success. But the calculations of shrewd showmen, like those of other sanguine speculators, are sometimes doomed to disappointment. Thus it was in the present case. His expenses could not have been less than from one hundred to one hundred and twenty dollars per day; the receipts not above fifty or sixty dollars.

The audience on Friday evening, when I was present, numbered two hundred and forty three; this, I am told, was his largest house, and, so far as I could judge, with very fair opportunity of making an accurate estimate, considerably more than one-half of that number were "dead heads." The Saturday matinee was abandoned. Quite a number of free ticket holders were in attendance, perhaps as many as a hundred, but the "Professor" refused to "expose."

I do not approve of Spiritualists giving vitality to such exhibitors by their money, which would be much better employed in sustaining honest and struggling mediums, and I am pleased to learn that very few of them were seen in his audiences. I had no intention of going, but upon the invitation of a friend, to whom a batch of free admissions had been given, I attended.

The papers in their reportorial columns had told startling stories of the wonders exhibited, but they were either totally untrue, or Baldwin e generous to his private visitors than to those who attended his public exhibitions. On Friday evening he gave no "tests with pellets," after the manner of Charles Foster; he gave no slate-writing, a la Henry Slade; he answered no questions, like Lettie Fowler. He did change the color of water several times by the use of chemicals; and all else that he did, as far as I remember, in the way of exposing Spiritualism, was done by slipping his hands out of ropes tied by a committee of his own selection, or unlocking handcuffs with a key which he had in his pocket.

Some Spiritualists have suggested that he is a medium, but I saw nothing that required mediumistic power, nothing indeed that required much expertness as a juggler. The whole interest of the exhibition depended upon the knots being tied to suit him, and the handcuffs being furnished by one to whom he had given them for that purpose. It may have been that with the loss of a considerable sum staring him in the sface, he felt discouraged and could not do his work so well-or in other words, "the conditions were not favorable"; but the entire effort was a failure, and he gave us his assurance from the platform that he would never visit Baltimore again for such a purpose.

It is gratifying to me to know that the clergy of this city-generally the most credulous of mortals-have as a class kept aloof from this person. His appeals to them were of the most earnest character, but fell unheeded; the Spiritualists did not go near him; the skeptics gave him but little of their money or countenance. His visit to Baltimore was a disastrous failure, and I do not wonder that he publicly promised not to come

Mrs. F. O. Hyzer, the eloquent, will, till further notice, speak inspirationally before the First Spiritualist Congregation of Baltimore, on Sunday evenings. Her lectures are always addressed to the higher intellectual faculties of her audience, and never fail to leave the impression with intelligent minds that grand and ennobling thoughts can be given by advanced sp rits to mortals who are sufficiently unfolded to appreciate WASH. A. DANSKIN. them.

Baltimore, Feb. 17th, 1877.

Mississippi.

MAYERVILLE. - J. W. Woodworth, M. D., writes: "There is not much said or being done in this section in regard to Spiritualism at the present time. I know of several families in Vicksburg, seventy miles below here, who are believers in it. The minds of the people are ripe for investigation of the important truth of spirit communion, and would accept it if placed before them in its proper light; and I fully be-lieve a rich harvest would be the result if the right kind of a medium would come here and hold scances. Many of the better class of our citizens have spoken to me on the subject, and are exceedingly auxious about it. If any such medium will give us a call, I will assist him or

entertained the audience by reading, in excellent manner and style, a character poem, which was received with much approbation.

Mr. Milleson, the spiritartist and lecturer, was next called upon, who gave us a most spirited formation in my power to any who may correspond of tractive address upon the correlations of

### New York.

BROOKLYN .- W. C. Bowen, in commenting on the Slade persecution in England, says: 'Look at the recent mobbing and brutal treatment of Charles Bradlaugh, Annie Besant and Mr. and Mrs. Elmy, those noble apostles of Rational Free Thought in England: here we see pretional Free Thought in England: here we see pre-cisely the same spirit manifested as against Mr. Slade—the spirit of priesteraft and superstition. And yet, strange to say, Mr. M. D. Conway, a foremost American Rationalist in England, sees no injustice in the Slade case, while he considers the treatment of Charles Bradlaugh and his co-laborers infamous, as it certainly was. Spirit-ualists had a right to expect better things of laborers infamous, as it certainly was. Spiritualists had a right to expect better things of Moncure D. Conway, who, after grossly insulting Mr. Slade, and making vile insinuations against the great English scientists, Crookes and Varley, has recently, in a whining letter to the Cincinnati Commercial, disclaimed any hostility to Spiritualism, and says he thinks that many Spiritualists honestly believe themselves mediums."

CLAY.-Orris Barnes says he received a cheering letter from one of the old pioneers in the cause of Spiritualism now in the 80th year of his earth-life, from which he makes the following extract: "How long will bigotry and hateful prejudice keep people from embracing the beautiful teachings that come from the other side? Were it not for the knowledge (not be lief) that the spirits of the departed hover near me and cheer me in my lonely hours, I believe I should sink by the way. Their presence is a continual feast. Oh, who would not be a Spiritual-

### Illinois.

CHICAGO. - Julius A. Willard, 327 Fulton street, writes Feb. 20th as follows: "A year or two ago, I cannot tell how long, I sent you some extracts of a letter from a man out in Iowa to his sister here, full of thanks for the Banner of Light which she paid for and sent to him, and detailing its effects on his neighbors. You saw the transcribed in the letter in your paper, under the head of 'Correspondence.' I have a late letter from the same person, which I transcribe, to be used as you see best:

used as you see best:

Feb 3d, 1877.

DEAR FATHER WILLARD—It is with pleasure 1 slt down to write a few lines to return my thanks, with many of my neighbors, to you for your liberal kindness in sending those copies of the Banner of Light for us to read out here on the rolling prairies of Iowa. And, Father Willard, I wish I were shire to write you and tell the good they have done here. By wife's father and mother are only people, and though you that they found this light and trath, which is worth all the world to them; and they say that they found it by reading the Banner of Light youg iven me while I was out there two years ago, and those copies you sent this winter. They read the Banner and the Bible, and they now look up to Nature's God and see heavy and harmony in all things, and are happy and willing to wait for the time to come for them to be "born again" in the newness of life and the world of splits. I have taken good case of all the reading matter you have given me, and when my neighb is come to my house they find it close at hand, so that they can read it; and it you have any more that you could send by express or mail, I will pay all charges. I care not how old the papers are.

You know the state of the condition of the papers are.

Coliforation

### California.

WEST POINT .- Lyman Hill writes: "Please find enclosed \$3,00 to renew my subscription to the dear old Banner. I am an old man, threescore years and ten. My life's journey is nearly done. I will soon be on the other side; but while I remain here I must have the Banner; it is food and drink. The Message Department is my especial delight. I am almost alone here in my belief. How many times I have prayed that some lecturer would come this way! My house and board would be welcome to them. I long to see this Orthodox valley of dry bones shaken as by an earthquake by spiritual truths."

### Michigan.

DETROIT .- Mr. Augustus Day writes us that he has set apart a room at his residence for the purpose of starting a spiritual library, and has already some seventy-five volumes to commence with. He has made arrangements to increase his collection from time to time with all the new publications, and hopes to be able to make the library self-sustaining. He also takes subscrip-tions for the Banner of Light. He is ably assisted in this enterprise by his amiable wife and daughter.

## New Hampshire.

EAST SWANZEY.-Mrs. Ellen C. Alexander writes: "Dr. H. P. Fairfield, the eloquent trance speaker, was with us the 24th and 25th of February, and gave us three lectures on Spiritualism, commanding good audiences, who listened with marked attention. His addresses awakened in the minds of many a desire for more light on

# Indiana.

MIDDLEBURY.-Elias Wright renews his subscription to the Banner of Light for another year, and says: "I have now taken the Banner one year, and am more than pleased with it-in fact, I should be at a loss to know how to do without it. I value it chiefly because I think it an able and efficient exponent of the true philosophy of life, here and hereafter."

### Juggernaut Human Sacrifices Untrue. To the Editor of the Banner of Light:

In the Banner of Feb. 17th is an article begin ning: "Moncure D. Conway sticks to it that the Juggernaut suicides are the fiction of missionary imagination." Some twenty years ago I knew Rev. William Adam, born in Scotland, a graduate of Edinburgh University, a Baptist missionary in Hindostan, then editor of the Calcutta Gazette, the able and influential organ of the English residents in India, and afterward Professor of Sanscrit and Oriental Literature in Harvard University, Cambridge, Mass. He was an accomplished linguist, could speak the Cingalese or common language of the Hindoos with ease, and twenty years residence in India had made him familiar, of course, with the habits, customs and religion of the people.

He assisted Rahmohun Roy in translating the Moral Precepts of Jesus for the use of the natives, and the comments and arguments of that eminent Brahmin philosopher and reformer made him a liberal Unitarian, and closed his Baptist missionary work.

Mr. Adam told me he had attended the great festivals of Juggernaut, and that human sacrifices, or bloody rites of any kind, were unknown, for the good reason that the god was one whose attributes were love and the preservation of life. and the only offerings to him were fruits and flowers. If pilgrims were ever crushed and trampled to death in the vast crowd, it was by accident, and no part of the ceremonies or wor-

Thus Mr. Conway is confirmed by an eminent authority, and is as right and clear on this matter as he is wrong and muddy on Spiritualism.

G. B. STEBBINS. Yours truly, Sturgis, Mich., Feb. 22d. 1877.

It is mighty hard work to suit everybody in the publishing of a newspaper, and no san

### THE OLD GRAVE.

'Tis an old, old grave; the snows and rains Of a hundred years have left their stains On the broken slat, which rome kind hand has pierced with an from bolt and band, hous sinca—for the headstone leava twey, like a wheat sheat when the wind sweeps by,

Tis an old, old grave; the once trim mound From the angled grass the outer run. Mound From the tangled grass the outer run, With a startled, wild fawn air, looks up, And the coarse-leaved burdocks make their home Where the mower's scythe has ceased to come.

'Tis an old, old grave—how came I here? I—I don't know. It is many a year sluce I went from home, and yet to day It seems I 've been but an hour away? It would that I'm standing here none, With the Past so blotted out and gone!

I know the place—as a boy have played With my mates boneath that walnut's shade; It was a caller then—no! I declare 'T was a chestnut tree that once stood there! How all is changed in the spot I know—I low thick are the graves that once were few!

low the most has spread; how the wall sags down—I saw it built! \* \* Why, I think the town I stearer now than it used to be What's this I soo, As I s raps the lichen from the stone?

What name do I read? Good Gol, my own!—The Atlantic Monthly.

### A Voice for the Women.

Governor Hubbard, in his message to the Connecticut Legislature, says, in regard to the rights of married women:

There has been for the past few years in this State much slip shod and fragmentary legislation in respect to the property rights of married women. The old common law assumed the subjugation of the wife, and stripped her of the better part of her rights of person and nearly all her rights of property. It is a matter of as-tonishment that Christian nations should have been willing for eighteen centuries to hold the mothers of their race in a condition of legal servitude. It has been the scandal of jurisprudence. Some progress has been made in reforming the law in this State, but it has been done, as I have already said, by patchwork and shreds, some-times ill-considered, and often so incongruous as to provoke vexatious litigation and defy the wis-dom of the courts. The property relations of husband and wife do not to day rest on any just or harmonious system. Not only has the hus-band absolute disposal of all his own property freed from all dower rights, but he is practically the owner during coverture of all his wife's estate not specially limited to her separate use: and of not specially limited to her separate use; and after her death has, in every case, a life-use in all her personal, and in most cases in all her real property, by a title which the wife, no matter what may have been his ill-deserts, is powerless to impact or deserted. to impair or defeat; whereas, on the other hand, the wife has during the husband's life no more power of her own right to sell, convey, or manage her own estate than if she were a lunatic or slave, and in case of his death, has a life use in only one-third part of the real estate of which he dies possessed, and no indefeasible title whatever in any of his personal estate. As a consequence, a husband may strip his wife, by mere voluntary disposition to strangers, of all claim on his estate after his death, and thus add beggary to widowhood.

I am sure this cannot seem right to any fairminded man. Neither is it strange that some of our countrywomen, stung by the injustice of the law toward their sex, should be demanding, as a mode of redress, a part in the making of the laws which govern them.

I would recommend that the law on this sub-

ject be so recast that, in all marriages hereafpect be so recase that, in an inarriages hereatter contracted, the wife shall hold her property and all her earnings for personal services not rendered to her husband or minor children, as a sole and separate estate, with absolute power of disposition in her own name, and that the surviving wife shall have, by law, the same measure of estate in the property of the deceased husband, as the surviving hysband chall be allowed to have as the surviving hu-band shall be allowed to have in the property of his deceased wife. This will reduce their property relations to a principle of equality, and, in my judgment, is demanded by the most obvious dictates of justice and equity. Those who are not satisfied with this, can make different law for themselves by ante nuptial settiements.

I am not unmindful that the husband alone is liable in the first instance for the support of the family; but this is much more than neutralized by the fact that, in most cases, the wife's whole life is spent in the tollsome, unpaid service of the household, and that the whole drift of her estate, in consequence of her more unselfish and generous nature, is toward the husband's pockets, in spite of the guards of the law and every consideration of prudence.

## Andrew Leighton.

Mr. Andrew Leighton died on Sunday morning, Jan. 14th, at his house, 85 High Park street, Liverpool. He had returned from a visit to Dundee, his native place, on the preceding Wednesday, suffering from cold and hemorrhage of the lungs. His health for some time past has caused his friends considerable auxiety, but the fatal termination has come upon them as a sharp surprise.

Few men perhaps had a larger circle of affectionate friends -of friends who resorted to him as to a fountain of sympathy, counsel, and strength. With unlimited patience, kindpass, and goodness, he fulfilled a multitude of duties with marvelous accuracy and efficiency, serving others with unreserved energy and without a thought of solf. He was in truth an exemplification of L'aul's definition of charity—he suffered long, and was kind; he envird not; he vaunted no himself; he was not puffed up; he sought not his own; he was not easily provoked; he thought no evil. Indeed, he was never so moved to indignation as when some character was denounced unjustly or too severely. A scoundrel apneared to him incomprehensible, he having nothing answering thereto in himself-which, in this wicked world, was a scrious defect.

Mr. Leighton was from early times a Spiritualist, and twenty-two years ago reprinted in this country Adia Ballou's testimonies, with an excellent preface. His convictions were mature and firm, and it was an admirable study in controversy to behold him in conflict with an anti-Spir-itualist, and to witness the good natured ease with which he would wrest weapon after weapon from his antagonist, who usually ended with the confession that there was some substance in Spiritualism after all. Within the past few weeks he conducted a lengthy discussion on vaccination in the Liverpool papers, with a cogency and courtesy which won the respect of all readers.

It is hard, very hard, for those who have given their love

and confidence to Mr. Leighton to love his visible pre-ence: but they will poorly illustrate the principles he maintained if they regard his departure as more than apparent. He is with them still, if secretly, more profoundly and powerfully. For himself, the change must be ineffably delightful; for he has gone whither the generous heaven within his own breast will be repeated as a heaven of correspondent loveliness and magnificence around him .- The Spiritualist, London, Eng.

## Passed to Spirit-Life:

Passed to Spirit-Life:

From Chittenden, Vt., Feb. 20th, 1877, Linus Edmonds, Esq., in the 68th year of bis age.

He had been in his usual good health, to all appearance, until a week before his departure, when, while at work sawing a piece of plank to repair a sleigh, he was stricken with a paralytic stroke. He retained his consciousness fully, through a long, suffering week, until the 20th a third shock came, and all was over.

Mr. Edmonds was one of the first Spiritualists in the county, and the oldest in the town of Chittenden. It was at 65ances in his house that I first saw the manifestations through the Eddy medicuns nearly twenty years ago.

Father Edmonds, as he was familiarly called, was a true, practical spiritualist, and gave evidence of the fairly that he enjoyed by a noble human ife, which is far leyond and above all human professions. He has left a widow and a large family of children and grandchildren to mourn the absence of the grand old man, whose daily presence was a constant sunshine in the house on Friday, Feb. 234. The house is large, but it could not contain all of the multitude who came to show their love and esteem for an old neighbor and respected citizen.

The speaker on the occasion was Mrs. Fannie Davis Smith of Brandon, Vt., whose inspired words of comfort and consolation seemed to touch the sliver coni of spiritual truth and love in every heart, and carry them far above sli in God as the Father of all, and the whole human race one family in Him."

Rutland, Vt.

From Eilsworth, Wis., on the 221 of February, Lottle

From Ellsworth, Wis., on the 221 of February, Lottle May, aged 3 months and 26 days, daughter of Albert and Eva Greeley. Services at the house, conducted by W. F.

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

Pennsylvania Mate Nociety of Spiritualists.

The Eleventh Annual Meeting of this So lety will be held at Lincoin Hall, Broad and Farmount Avenue, Philadelphia, March 1314, 1877, and on Sind y, April 181, at 10 A. M. and 3 and 8 P. M. This will be the Twenty-Nioth Anniversity of Modern Spiritualism, and will be celebrated by the First Association of Spiritualism of Philadelphia, in conjunction with us. The members of this Society and friends of the cause from all parts of the Society and friends of the cause from all parts of the Society and friends of the cause from all parts of the Society and friends of the cause from all parts of the Society and friends of the cause from all parts of the Society and friends of the cause from all parts of the Society and friends of the cause from all parts of the Society and friends on the subject of more complete and difficult organization will be considered, and it is hoped that something can be done to avivance the cause of Spiritualism and to bring its advocates into more harmonions relations with each other, that the power which rightfully belongs to the millions of Spiritualists, in this and other lands, may be so directed as not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the real benefit of mankind every where.

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

"Come, let us reason together."

There are thousands of Spiritualists in this great State whose influence would be much more effectual if we knew each other latter and were properly handed together in a Society; without a creed or any restriction of Individual freedom, but with a determination to aid each other and the world in the reforms of the age, all of which are more or less intimately associated with our cause.

HENRY T. CHILD. M. D.

Est Ruce street, Philidelphia, Secty. Pennsylvania Mate Society of Spiritualists.

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be inquo nogition the BANNER OF LIGHT, care should be issen to distinguish between editorial articles and the common actions condensed or otherwise of corresponders. On sommon are open for the expression of imperative directional that we cannot undertake to endorse the raried shades of opinion to which our correspondent, give directions.

# Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1877.

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

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUS

COLBY & RICH,

Letters and communications apportaining to the different Department of this paper should be addressed to critical Colon; and all Brisishes Lettens to Isaac, Rich, Benney or Liour Publishing House, Roson, Mass.

Spiritualists are the depositaries of a great truth, sur rounded, no doubt, in many directions, with error and faisehood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verifica thon, "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God," Al truths confirm one another when read wight. It is to truth, through facts, truth free from all contreverted dogmas, that Spiritualists aspire .- Desmond Fitzgerald.

### Medicine Law.

What has been done in a few other States, after infinite exertion by the interested practitioners of medicine, is at present being attempted in Massachusetts. We recently alluded to the introduction of a bigoted and black letter medicine law into the Vermont Legislature, for which the 'regular" faculty threw up their gallipots and saddle bags in the air with eestatic delight. Today the same foolish experiment is being tried in the Legislature of Massachusetts. California has just been imposed upon by the doctors sufficiently to pass such a law as they want on this subject of medical practice, and Nevada is beset by them for similar favors of exclusiveness. To have the monopoly of healing the entire community is something that the regular doctors think is worth fighting for. Why should they not labor with might and main, when they see how much is at stake for themselves?

But we think that for liberal and enlightened Massachusetts to take an active part in this small business would be a belittling of herself from which she could not soon recover, for, at best, it is but a dying struggle of the doctors to shut out able particles and space pervaded by vacuum. that sternest of all forms of discussion-competition. Give them the whole field, and they will of course persuade legislators and people that none but themselves know anything about the art of healing. Their lofty and costly hocus pocusing with blind and broken Latinity, with bread pills flavored and tinetured to the standard of superstitious belief, and with wise shakes of the head and slow motions of the body, as if | be said that things are not what they seem. We when they died the world must be hopelessly are inclined to shrink from associating the densesick and die, too, is a grand farce that has been played altogether too long.

People have been overawed by this jargon of medical terms. Only read what the foremost doctors of the modern world themselves say about the perfect uncertainty of their experiments in curing. They really admit that they know nothing at all about it.

Wesley said that "the medical profession have resorted and still do resort to technical terms, to keep the people at a distance from their secrets and profits." The people of California are urgently appealed to in the press, to secure the early revocation of what is rightly characterized as the most unholy law ever crowded down their throats. It is openly charged with being simply a means of robbing them of their money. One writer explains that under such a law, or rather under this medical ring of the State, "a man cannot even feed dough pills to a sick kitten without a prescription from a licensed physician."

Says Dr. John Mason Good, author of "Book of Nature "-" The science of medicine is a barbarous jargen, and the effects of our medicine on the human system are in the highest degree uncertain, except indeed that they have destroyed more lives than war, famine and pestilence combined." There is just where it is. The doctors. are forcing this fight so early because they see plainly enough that people are going to be taught the art of keeping their health, and thus will have less and less need of them. It is nothing but greed and jealousy on their part. Prof. Gregory, of Edinburg, declared that "ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are for the most part stark, staring nonsense." How unjust to compel the public to choose from two or three classes of physicians only. They should be left to their choice from them all.

Spring has come again, and brought-usit is to be hoped-peace at least in politics. Would that it might also bring us peace in religious matters! While the evangelists in this city are discussing the merits of the Man of Peace—the humble Nazarene-and advising their hearers to follow him, theologians and others are quarreling over their sayings and doings. This should be a lesson to Spiritualists, who possess the key that unlocks the door to life-immortal, and by and through spirit-communion teaches them not to follow in the footsteps of the creedists, but to be governed more fully by the inculcations of their divine harmonial philosophy. Spiritualism would then advance at a more rapid rate, for a truth so beautiful, so consoling, so beneficent was never before vouchsafed the people of this world.

John Syphers writes us that he is soon to start a Free Religious Monthly, at Lockport, Ill., to be called The Agitator.

### Rev. T. Starr King.

The services at the Hollis street church in this city on Sunday morning last were conducted by Rev. George L. Chaney, who in giving a history of the Society, referred particularly to the late Rev. T. Starr King, who was a former pastor. In speaking of the latter's abilities, the preacher

"A natural orator, his kindling countenance and ringing voice charmed his hearers into dethought and the richness of his illustration had made their claim upon their respect and admira-The son of a minister, he came to the ministry as to a just inheritance. His father's early death had laid upon him the responsibilities of manhood while he was yet a boy, and the quick maturing of his mind and character was doubt-less hastened by these circumstances. It also detrue discernment and the ready command and felicitous expression of his thoughts which dishis literary triendships, and the fruits were abun-dant in all his works. Add to this exceptional cheerfulness, a heart of only too generous susceptibility, a nature incapable of understanding pressed because Ftook no fee.

Since the decision at Exchequer Court, a few fitted for the work of reconciliation to which he Men might differ from his opinion. but they could have no difference with him. His eminent sympathy with freedom and temperance, and every reform, found expression from this pulpit in no measured terms, but no man heard him the less for faithful speaking. Mr. Chaney then referred in eloquent words to the marked success which attended the labors of Starr King in reörganizing and reüniting the society, which had from various causes become scattered and in harmonious in its workings, and said that noth-ing could long withstand this incarnation of sunshine. Meanness, hatred, envy, malice, all bad passions shrank away at the heat of the sunlight

We quote the above beautiful tribute to Mr. King with neculiar satisfaction, for the reason that in the afternoon be entranced Mrs. Rudd at the Banner Free-Circle Meeting, and alluded to the fact that his earthly friends still held his memory fresh in their hearts, little knowing that his living spirit was in their midst at that very moment, listening to the words of the pastor. Yet such was the fact. But he felt sad not to be able to make his presence known to his own; yet he thanked God that there was an avenue open in Boston where he could communicate, to let the world know there was no death, and to give his evidence in favor of the reality of spirit-communion. He spoke earnestly, and to the point; and if any of his personal friends had been present they would no doubt have recognized the translated presence of the former pastor of Hollisstreet church. We shall print his message in the Message Department of this paper next week.

### Matter and Spirit-Mr. Emerson.

In an article on "The Soul and the Unseen World," which appears in the New Church Independent for February, the Rev. H. N. Gridley has some well timed remarks on matter and spirit, which are fitted to introduce clear notions on the subject, and are quite in accordance with the deductions of most investigators into the spir itual phenomena. He says:

"We should bear in mind that the great distinction between matter and spirit is not the dis-tinction between thing and nothing—is not the distinction between space occupied by ponder-The very word *spirit*, which means *breath*, asserts this. The distinction is one which may be best thought of as a distinction between the grossly material and the breath like or etherent. It is true that in latter days the word matter has been applied to all ethereal sub-tances. It has been found that all have more or less of materiality. But we must not be unmindful that language is framed in accordance with the appearances of things, and that there is a sense in which it may itual world; but the things which seem so grossly material to us, do so only because of the presence of the great attracting body—the earth. If they could be removed many nillions of miles away from the earth, they would lose the greater part of the weight which gives us the idea of their gross materiality; but for all that, they would be just as material as before. So that the accidental properties of the things we see around us, if we dwell upon them alone, and wrongly think of them as unchangeable, will not at all help us to a conception of the things as they are in their very essence, or as they might appear to ourselves if the conditions of our existence were changed."

We commend these thoughts to Mr. Ralph Waldo Emerson, who, in an article on "Demon ology," in the last North American Review, has his little sneer at Modern Spiritualism. Mr. Emerson's æsthetic naturé revolts from our "coarse facts," There are undeveloped, ungenteel, ignorant spir.ts, it would seem. He thinks those things that are distasteful ought to be ignored and thrust out of sight. How would this rule work with the students of morbid anatomy?

The sage of Concord says: "There are many things of which a wise man might wish to be ignorant, and these spiritual phenomena are such. Shun them as you would the secrets of the undertaker and the butcher." Ah! Oh! Oh dear! My poor nerves. An ounce of civet, good apothecary I

Here's a robust philosopher for you! The facts of God's universe, not at once intelligible and agreeable to our short-sightedness, our ignorance, our wrong-headedness, or our wrongheartedness, must be dedged, shunned, put out of sight, and labeled with a bad name! If this be the last word of the Concord oracle in regard to the stupencous facts of Spiritualism, we think that public reverence for his wisdom is likely to fall irrecoverably. He has never said a more foolish thing, or one more shocking to the sincere seeker after truth.

A certain reverend, in the course of a lecture in which he endeavored to write the enmatized the doctors not of that system: "A quack is one who pretends he can do what he cannot, to have done what he has not, and is doing what he is not." But can this Rev. Apologizer for antiquated error tell us precisely where the pill-andpowder-drug-Doctors whom he seeks to countenance differ from his sweeping portraiture? Does not the whole system of Regular medical practice stand accused at the present day, by the unequivocal testimony of some of its grandest minds, of being, after all, a thing of total experiment? and of pretending to do what it cannot do, to have done that which it has not done, and to be doing what it 18 nòt doing?

Nice, France, will appear in our next issue.

### Letter from Dr. Mack.

A friend sends us the following letter, recently received from this well-known American medium, who is now in London:

LONDON, Feb. 20th, 1877. I am not surprised to learn that you are puz led in regard to the status of Spiritualism here We, too, are puzzled to know where and when animus displayed by the public, as well as by those in authority, will end. Dr. Slade is now safe out of the hands of his persecutors and no doubt will soon return to America, to th only land of liberty where there is no establishe religious organization, supported and bolstered up by law, to interfere with private opinion or judgment in regard to such matters. Here it is otherwise, because a large body of men get their living (and a fat one, too,) from the English Government for preaching and upholding a par ticular form of belief in regard to spiritual mat prived him of that academical training which his ters, a form which they themselves do not be-rare intellect entitled him to, and which his lieve, but pretend to, because it pays, and it is scholarly ambition coveted. But few graduates for their especial benefit to oppose dnything and of the university could show, at twenty-four, the varied knowledge, the close understanding, the terfere with them and their practices. It seems true discernment and the ready command and tinguished this young clergyman of the Hollis- of the latter fact I will state that on several ocstreet church. He had kept the best company casions lately I have been approached to diagnose in reading, and, so far as opportunity allowed, in cases, and that accordingly, in many instances because I could not discover anything in particu dant in all his works. Add to this exceptional lar the matter, much pretended disappointment gits of mind and attractiveness of manner, a happy temperament, teeming with health and cheerfulness, a heart of only too generous susceptions of mind and attractiveness of manner, a was expressed. At the same time a disposition was shown to denounce me as a humbug, while on other occasions much disappointment was expressed.

days since, in Dr. Monck's case, I have to be stil more careful, because, according to the interpre tation of the law in such cases, the more success ful a medium is the more guilty he is presumed to be. Now it is well known here that my claims to success are due to spiritual agency, and if they can prove a case against me, where I shall have made a direct charge for my services, I should then be declared, according to law, a rogue and a vagabond. It would require only one or two persons to be present when I was treating a pa tient by the laying on of hands, or manipulation with the hands, for money, and then these par ties could declare that they or others had parted with their money without benefit, and so make out a case against me. It would not avail for me to bring forward hundreds who had been benefited by such treatment: their evidence would

not be taken in my defence. I was with Dr. Monck the day at the Court when his appeal was being heard. Raps were frequently heard in our neighborhood, and cries of sitence were often called by the Court to no purpose, for the raps went on just the same. My hat (a Kossuth) was taken from my hands and carried off, and returned to me after ten minutes absence. I also felt my limbs pulled frequently while I sat beside the Doctor. I understood from him that he intended to go to America when l was again free, because paid mediumship in this country was against the law, a law, by the way, that was intended for the age when it was enacted, and not for the present. I do not doubt it will

be repealed or altered in some way very soon. Dr. Slade and Mr. Simmons won for themselve large number of people, for their straightforward and gentlemanty behavior during their trials and sufferings for the cause and the truth, and thousands of willing souls are ready to stand by shoulder to shoulder, if necessary, to uphold the truth. Here I must mention the fact how much we owe of gratitude to Mr. Enmore Jones, of Enmore Park, for it is to him, and him alone, we are all especially indebted for Dr. Slade's fortunate escape to France. Mr. Jones visited him at the house of a friend, and insisted upon his Doctor's) getting up from a sick bed, and he then made him accompany him to Tollestone, and never lost sight of him until he saw him well out on the English Channel on the way to Boulogne. time the summons for his apprehension was be

ng issued.
With respect to Dr. Monck, the feeling here is very strong against his persecutors, and indignation is felt at the way in which he was arrested He was legally entitled to ten days' grace, but was arrested on the third day after the conviction with another warrant, which was issued at a place called Keighley. This shows the aniat a place called Keighley. This shows the animus actuating the proceedings. He is now at Wakefield Jail, undergoing a sentence of three months' imprisonment with hard labor. He is a very powerful, and, I believe, a thoroughly honest test medium, and has many varied phases of mediumistic power. There are few so variously and so highly gifted.

## Organization in Great Britain.

Before the Annual National Conference Spiritualists for 1877, held recently at 38 Great Russell street, London, in addition to an able address, by Alexander Calder, Esq., (President of the British National Association of Spiritualists,) discussions, and other business, several papers of interest were presented, among them one from Thomas Shorter on spirit photography, one from T. P. Barkas principally on spirit-materialization, one by W. II. Harrison, Esq., on the relation of the law to public mediums, and one from R. Pearce, in which latter the question of organization and its results in London, Lancashire, Liverpool, Manchester, Hyde, Leigh, Oldham, Ashton-under-Lyne, Bolton, Rochdale, Barrow in-Furness, Halifax, Sowerby-Bridge, Keighley, Leeds, Huddersfield, Ossett, Sheffield, Hull, Grimsby, Saltburn by the Sea, Bishop Auckland, New Shildon, Chester-le-Street, Sunderland, South Shields, Newcastle, Choppington, Glasgow, Nottingham, Leicester, Northampton, Birmingham, Bristol, Cardiff, Merthyre, Llanelly, Plymouth and West Cornwall, received exhaustive treatment, the details given having been obtained by Mr. Pearce by actual correspondence with the active workers in these various localities. The showing was of an encouraging character, though the testimony as to the best methods to be pursued to advance the cause, as given by those to whom his letters had been addressed, appeared to be about equally divided between the forming of societies for work, and the seeking to advance the cause solely through the distribution of literature and the cultivation of mediumshiplooking alone to spirit-power and not to man to further the New Dispensation.

## The New Shiloh.

Another evidence is added to the many manifestations so frequent of late, of the unrest and discontent existing among all classes of religious people, but especially among those more intimately connected heretofore with some religious bodies or sects that have recognized, in one form dorsement of his office upon the age-burdened or another, the great truths of Spiritualism. A and stooping shoulders of Allopathy, thus stig. | movement is in progress in Boston, to organize a new religious society, composed of a certain class of Swedenborgians, Shakers, Friends and Spiritualists, who feel themselves to be exiles, or "wanderers from Shiloh," and take this method to find a religious home once more. The first public meeting will be held on Sunday evening, in the lecture room of Unity Church, 91 West Newton street, when a lecture will be given by W. B. Billings, Esq , upon "Spiritual Evolu-TION PROVEN FROM HISTORY," including an explanation of the evolution principle, which seems to make this movement legitimate and orderly, and as being a part of the product and outcome of a high order of spirit causation. Information as to the movement, (more in detail,) can be ob-

Shawmut Avenue.

### A Timely Decision.

The Supreme Bench of the Dominion Government has just rendered one of the most importint and far-reaching decisions that has been given in modern times. It was on an election issue, but it contained a fundamental ecclesiastical dispute. The case was that of Tremblay versus Langevin. Each was a candidate for the Dominion Parliament, but Langevin was the candidate of the Catholic priests of his district. They caused him to be openly nominated, and then they de-Catholics who refused him their support. Mr. Tremblay contested his rival's right to his seat, on the ground of undue influence exerted on his behalf by the Roman Catholic clergy. The dewhether by curse, threat of excommunication, or any other method, or any other than the use of moral force to secure votes, justly made void an election.

It distinctly held that the clergy are, in the eyes of the law, no better than laymen, and that all the laws of Great Britain concurred in resisting the encroachments of the Roman Church on the rights of the citizen. A brother of the Archbishop of Quebec is one of the judges, but he consistently and courageously held the same sound opinion. "All clergymen," said the Judge, in laying down the law of the British realm on this question, "all clergymen, of whatever denomination, have all the freedom and liberty that can possibly belong to laymen, but no other or greater. The clergyman has no right, in the pulpit or out of it, to threaten damage, temporal or spiritual, to restrain the liberty of the voter." Sound and good. We say now and ever, no union of Church and State, but perfect freedom for

### Mrs. Mary M. Hardy.

Our Washington (D. C.) files bring information that this celebrated Boston medium is having good success at the national capital. Her scances given at the residence of Dr. Wright. 1016 I street, have been well attended, and the phenomena—Including the showing of hands and the production of paraffine molds-have been of a surprising and convincing character. The presence of Baldwin, the exposer, (?) in town was confidently looked upon by unbelievers to act as "stay of proceedings" on the part of the intelligences working through Mrs. II., but it had no visible effect; in fact, The National Republican says the producers of these manifestations seemed to have determined to out do themselves just on that account." The same paper speaks as follows concerning two of her circles:

"Several different hands appeared through the perture in the table, turned around and made different and difficult motions to show that they vece hands and not feet. Skeptical persons attending the sittings were greatly puzzled, and determined that it would be a very difficult feat for Baldwin or any other person to imitate the manifestations. On one of the 'materialized' fingers a gentleman in the party slipped a ring. Last evening (Feb. 24th) Mrs. Hardy gave a sit ting to a number of prominent gentlemen. The same manifestations were repeated. While the 'spirits' were ringing be'ls under the table the 'toe' question arose, and Mrs. Hardy and the entire party stood upon their feet. The bells, two in num-ber, continued to ring, and it seemed very improb-able that the medium rang them with her foot."

## The Sphere of Self.

It would be difficult to conceive of a more appropriate discourse for the present time than the one to be found on our first page, as delivered through the inspired lips of Mrs. Cora L. V. Richmond. At an hour when it is sought by a specially endowed "Tabernacle," with its concomitants of revivalist and singer, to overslaugh this city with a torrent of excitement in favor of a by-past and effete system of theology -which, feeling that its hold on man's reason is gone, seeks to precipitate itself with widely grasping arms upon what it would have it understood that it believes to be the bosom of his true affectional nature—the calm, clear-cut sentences of Mrs. Richmond's control come with especial fitness, unmasking the real point of its approach, the love of self, and the hope of happiness hereafter for self, through which converts are sought to be reached. The discourse is replete with thought, and scattered throughout its entire length are sentences which coruscate vividly with the consecrated fire of Truth.

## Mr. Charles H. Foster.

Mr. Charles II. Foster, 9 West 29th street, New York, has recently rendered excellent service to Spiritualism by exposing the utter shallowness and falsehood of the pretensions of Mr. W. I. Bishop to an ability to duplicate the remarkable tests of clairvoyant or spiritual power given by Mr. Foster under conditions where there was no possibility of trick or fraud. Mr. Bishop unconsciously played the part of a low, comic buf-foon when he gave as his excuse for not carrying out his promise of duplicating Mr. Foster's performance, that it "was against his principles to play tricks on the Sabbath." This coming from the hero of the petticoat escapade is particularly rich. Mr. Foster completely exposed the equivocating, braggart character of the man, and gave before a large assembly a most remarkable proof of his own supersensual gifts. We are glad to learn that Mr. Foster is in excellent health, and that he was never more sought for by investigators than now.

At a meeting of the Council of the British National Association of Spiritualists on Tuesday night, Feb. 13th, Mr. Morell Theobald laid upon the table an account of the receipts and expenditures of the Association for the year 1876. When the Association first took permanent premises two years ago, a guarantee fund from a few gentlemen, amounting to £200 a year for three years, was established, in addition to ordinary members' subscriptions, in order that the Association might carry on its work without getting into debt. Although £70 of this fund was not called in in 1876, and although the Association had not last year the advantage of a sum of £90 raised by a bazaar, as in 1875—making a total of reduced income from extraneous sources amounting to £160-the members of the Association have increased so in number that the auditor's report shows a balance in hand of £11 at the end of the year just closed. There is some talk of abolishing the guarantee fund this year, as the expenses may possibly be entirely covered by the ordinary subscriptions of members. The balance in hand at the end of January was £90 13s. 4d. The outstanding liabilities of the Association are estimated at £5.

W. S. Bell and Horace Seaver will speak at Investigator Hall, Paine Memorial Building, A brief note from J. W. Fletcher, dated at | tained by calling at the Grosvenor Home, 281 | next Sunday evening, at half-past 7. Subject-"What do Men know of the Gods?"

### "Mediums and Money."

MARCH 10, 1877.

Let no render of the present issue fail to peruse the eloquent article (on our second page) bearing the above title, which Jennie Leys has contributed to these columns. Scanning its paragraphs and reviewing its positions with the idea of selecting a few points to specially commend to the consideration of all the well-wishers of our cause, we are unable to see anything in this article which we would not repeat, and therefore in default of such a procedure, we choose to refer nounced temporal and spiritual penalties on all | it entire to the closest attention of our patrons. A medium of remarkable power, and a platformworker of the highest order of development, Miss Leys is qualified from experience to state the trials, the sorrows, the inadequate rewards incicision of the Court was, that any intimidation, dent upon a mediumistic career-in fact, to prepare the brief in the current case of "Mediumship vs. Parsimony," and we submit that she has done it with a practical definiteness, matched with eloquent diction, which should produce a marked effect in the court of public inquiry.

### Three Fine Pamphlets.\*

It is seldom that we have to chronicle in one number of the Banner of Light the record of the issue of three works possessing the important characteristics of those announced on our fifth page, one being from the pen of Eugene Crowell, M. D., and the others consisting of compilations of some of the standard discourses of one of the most remarkable trance lecturers known to the history of the movement. Read the advertisements, and then, by purchasing and perusing the contents of the works, endorse, as you will, our verdict concerning them.

"Spiritualism and Insanity.—Solar and Spiritual Light.— The Symbol Series.—Colby & Rich, 9 Montgomery Piace, Boston.

### The Petition.

The names already obtained upon the slips of paper attached to the remonstrative medical petition, as published in the last Banner, must beforwarded to the Bookstore of Colby & Rich. 9 Montgomery Place, Boston, on Monday next, as the time for the work of opposing the new "monopoly" bill now before the Legislature, has arrived. Let every individual in the Commonwealth of Massachusetts, who desires the privilege of selecting any mode of treatment or practice, or any person to assist in eradicating disease when afflicted, see that his or her name is signed to this petition.

### Dr. Slade.

The London Medium and Daybreak of Feb. 16th has a letter which says that Dr. Slade and Mr. Simmons are at the Hague, the former being in a very exhausted state. Letters for Dr. Slade may be addressed care of Mr. A. J. Riko, Oude Molstrant, 8A, The Hague. )
The New York Herald for March 4th, contains

a London telegram (of the 3d) stating that the Doctor contemplates a return to the United States. We give the report for what it is worth.

Major J. W. Powell, in the course of his late lecture before the Chestnut street Club, Boston, on the theology and religion of the nomadic Indians, said "the moral effect of missionaries among Indians had been slight. The tendency is rather to convert the missionaries to paganism than the reverse. In their theology the Indians believe the gods [spirits(?)] are not far from us, that gods and men used to talk together, but the power has been lost by the degeneracy of men (except by the few who have ecstatic power), and that the gods faintly speak in dreams and visions.'

Jennie Leys writes us, in the course of a private letter, dated Los Angeles, Cal.: "Would that the trials before mediums could be lessened! --but I fear they cannot be. The path of the world's progression is through the anguish and self-denial of the most advanced. God bless you! the stanchest friend earth's mediums have ever had! May your soul be baptized every hour with heavenly peace and joy."

Suggestive.-A member named Beer has introduced a bill into the Nevada Legislature which provides for the monopolative protection of the interests of the drug doctors in that State, who, in common with their brethren in other quarters, sorely smitten by the good work done by clairvoyants, healers and non-"diploma"-ists generally, are joining in a Macedonian cry for legal

The Boston Courier says that when Mr. John Weiss was asked if he thought the intelligence of Boston was insulted by the Moody and Sankey enterprise, he replied, "No, for I don't think the intelligence of Boston has been addressed." This, adds the Courier, appears to be the average radical opinion of the evangelists'

The Spiritualist (London, Eng.,) says that spiritual phenomena witnessed in home circles, the details of which rarely come under the public notice, are of as much interest as those which are more generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her mediumship the pen writes out messages upon paper.

A kind correspondent and well-wisher—himself a publisher—writes us as follows from New York City: "Your paper is beautiful in the extreme, and should go to every family. It is doing more good than the world to day knows. Go on with your noble work, and you will be blessed."

According to The Spiritualist, (London, Eng.,) of Feb. 16th, President Calder informed the National Conference of Spiritualists in his opening speech that thirty-eight journals and reviews in favor of Spiritualism were now flourishing in Europe and America.

We are in receipt of a note from Hon. Edwards Pierrepont, U.S. Minister at the Court of St. James, acknowledging the receipt of the numerously signed petition that was forwarded from this office in behalf of Dr. Slade.

Read the report of the funeral exercises neld in remembrance of Joseph John, artist, on our eighth page. We are indebted to the kindness of Drs. Henry T. Child and J. H. Rhodes, of Philadelphia, for the account.

Mr. Harper, of Birmingham, recently lectured at the Meyerbeer Hall, under the auspices of the Liverpool (Eng.) Association of Spiritualists. Dr. William Hitchman, President, occupied the chair.

Three interesting questions recently propounded at the Banner Public Circle, and answers by the controlling spirit, may be found on our sixth page.

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 given to observations and investigations of things spiritual; and now I can say that the Second Part, which was long ago promised, of the "Stellar Key," is in process of being born; and it will be furnished to you for publication in the BANNER OF LIGHT in Chapters, and with illustrative diagrams, under the general title of "Views of our Heavenly Home." And I hope all this will bring you one thousand new Your friend, A. J. DAVIS.

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 influence has she exerted on public opinion in 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.

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.

### Dr. Mack.

We learn that this very successful healer may soon be expected in Boston. In England he has won hosts of friends, and he well deserves them. Thoroughly sincere and medially gifted, he has afforded much relief in cases which seemed to baffle medical skill.

A correspondent writes us that Rev. E. B. Fairchild lectured on Spiritualism, last Sunday evening, in the Town Hall at Stoneham, Mass., to an appreciative audience; and at the close of the lecture Dr. W. L. Jack, of Haverhill, rose and gave repeated tests to many in the audience, after the manner of Frank Baxter. The meeting proved to be one of unusual interest and satisfaction. Dr. Jack is expected to be with them again next Sunday evening, when another interesting occasion is anticipated.

The Saratoga (N. Y.) Sentinel for March 1 contains the following grim piece of humor concerning England's "unconscious cerebration". Careputer:

as to the nature and causation of what are alleged to be spiritualistic phenomena tend to mental unsoundness. He also declares that those who engage in this inquiry are on the road to insanity. Probably the fear that he may become idiotic deters him from going on with the investigations he com-

Rev. Herman Bisbee, pastor of the Hawes-Place (Boston) Unitarian church, said recently that "under the plea of attacking Theodore Parker's theology, Mr. Cook attacks only incidental points, while he plants himself on what was in substance Parker's platform. He admits the need of common sense and scientific research in religion, and that is the corner stone of Parker's position.'

Read the letter on our eighth page from C. O. Poole, Esq., a prominent New York Spiritualist, who is at present enjoying a rest in Florida. By a private letter, forwarded with the article, we learn that Mr. Poole will soon make the voyage north to Boston.

The Wheeling (West Va.) Intelligencer announces that Baldwin the "exposer" (?) is about to "show up" at the Opera House in that city. He knows how to cater to Bigotry and pocket the dimes at the same time.

We are informed that Mrs. M. E. Berry, 3 Beacon street, Boston, Mass., will soon bring out the first number of a new reform venture, entitled: "Liberty's Notes: A Journal Devoted to Suffering Humanity, for the Nervous and Insane."

Wash. A. Danskin has recently delivered a course of lectures, to fine audiences, in Lyric Hall, Baltimore, before the "First Spiritual Congregation," with good results. Mrs. F. O. Hyzer will speak for the same society during this month.

Dr. Cyrus Bartol preached a sermon before his old parishioners at the West Boston church Sunday, March 4th, commemorative of the fortieth anniversary of his pastorate.

A new book on Spiritualism has appeared in Holland. It is the most elaborate work on the matter in the Dutch language. Its title is, "Eerr Nieun Veld Voor de Wetenschap." Author, A. F. Riko.

The Rev. John Tyerman, who has worked actively in the cause of Spiritualism in Australia, is about to leave that country for the United

David A. Wasson delivered a lecture on "Theodore Parker as a Religious Reformer," in the Free Religious course in Horticultural Hall, Boston, March 4th.

R G. Doeger announces that he will remain at No. 71 Eighth Avenue, New York City, the voyage to Europe.

Revival of Spiritualism in Brooklyn. To the Editor of the Banner of Light;

You are having (so we learn by the newspapers) a revival of Moody and Sankeyism in Boston, while we are having a revival of pure and unadulterated religion-Spiritualism-in Brooklyn. You will not learn this fact from the Metropolitan newspapers, as the revival of primitive Christianity is not popular enough in the "City of Churches" to command their attention. Yet the fact remains that, during the last two months, under the ministrations of Mrs. Nellie J. T. Brigham, there has been a marked revival of interest in and attention to the subject of Spiritualism. We are holding afternoon and evening Sunday services; in the afternoon the hall is well filled. but in the evening it is crowded beyond its capacity. Last Sunday evening all the available space on the platform and in the aisles for seats ers, and many went away, unable to get within sight or hearing of the speaker.

So acceptable to the Brooklyn Spiritualists have been Mrs. Brigham's labors, and so marked an this city, outside of Spiritualist circles, that urgent requests have been made to her to return to Brooklyn at an early day and resume her labors. This sentiment found expression in the following resolutions, which were unanimously passed by an enthusiastic audience on Sunday evening:

resolutions, which were unanimously passed by an enthusiastic audience on Sunday evening:

Whereas, This evening closes two months' engagement with Mrs. Nellie J. T. Brigham, during which period her labors and services, under the direction and control of the higher intelligences, have been attended with a marked and most encouraging revival of interest in the cause of Spiritualism, an evidence of which is furnished by the large and appreciative audiences which have assembled at Galbatin Hult: and.

Whereas, The Brooklyn Society, through its Lecture Committee, has, in response to the unanimous request of those who attend on and support these lectures, tendered to Mrs. Brigham urgent and repeated invitations to renew an engagement with our Society at as early a period and for such length of time as she may deem consistent with her obligations to other communities where the same urgent claims and demands are made upon her; therefore, Resolved, That this nodlence joins the officers of the Rrooklyn Society in their invitation for a new engagement with Mrs. Brigham at as early a day and for as long a period as she may deem consistent with her duly to the cause; that in considering our application for a new engagement wask Mrs. Brigham to remember that Brooklyn, in point of numbers, is the third city in the Union, and as a field of labor we do not believe there is any other rich endowment of spiritual gifts—will be more effective for the upbuilding of the cause, or where her character and services will be more highly honored and appreciated.

Resolved, That in returning our thanks to Mrs. Brigham for her labors and services in Brooklyn, and in bidding her (we hope it will be for a brief period only) an affectionate farewell, we desire not only to honor her for her rich endowment of spiritual gifts, but as well for that personality, that nobility of character, fidelity to truth and disinterestedness of purpose which make the divine gifts of mediumship all the more respicadent and gorons.

Mrs. C. Fannie Allyn succeeds Mrs. Brigham, under a two months' engagement. Mrs. Allyn spoke here in November last, and she performed her public duties as platform speaker with an ability so marked and a success so complete, that, we are looking for a continued and unabated interest in our public meetings, in our flourishing Lyceum, and in all the activities that have gathered around the Brooklyn Spiritualist Society.

CHARLES D. MILLER. Brooklyn, N. Y., Feb. 27th, 1877.

### Special Notice to Subscribers.

Vol. 40 of the Banner of Light is drawing to a close, being completed in two 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 addedinterest 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.

## "Dr. Carpenter, of London, it is reported, as- Movements of Lecturers and Mediums.

Dr. E. B. Wheelock, of Eau Clare, Wis., is considering the feasibility of visiting his native the purpose of furnishing suitable clothing for State Vermont, during the present season.

W. F. Jamieson lectured at Rock Elm, Wis., Feb. 17th, 19th, and 20th; Rock Elm Centre, on temperance, Sunday evening, Feb. 18th; Elisworth, Wis., Feb. 22d, 23d, 24th, 25th; a portion of the lectures illustrated with the stereopticon. The courses have been largely attended, sometimes filling the hall to overflowing. He was engaged to deliver a second course at Ellsworth, commencing immediately at the close of the first. His next engagements are at River Falls, Wis.; Glenwood, Iowa; Yates City, Ill. Address at Lake City, Minn.

Mrs. H. N. Read, business and test medium, will continue to give sittings at 453 6th avenue, New York City, through the month of March, but will leave the city early in April, for Saratoga Springs, on account of ill health, where she proposes to stay until next October, and perhaps

Henry Hitchcock, known to our readers as a writer, also as having been the successor to Hon. Warren Chase, in business, at St. Louis, Mo., has decided to enter the lecture field. Parties desiring to make inquiries into the matter of his plans can address him at 620 N. 5th street, St. Louis. 0 +

Mrs. Susie Nickerson White has for three Sabbaths past had excellent success as a lecturer and test medium, at Evening Star Hall, Charlestown District, Boston, in Mr. C. B. Marsh's Sunday afternoon course. Her communications from disembodied intelligences have been mainly re-Cognized by the audiences attending, and her remarks have called forth hearty encomiums. She will speak and give tests at this hall next Sunday afternoon.

Prof. William Denton commenced a course of six lectures on geology, in the Town Hall, Stoneham, Wednesday evening, March 7th; the remaining dates being the evenings of March 15th, 21st, 28th, April 4th and 18th. These lectures are to be illustrated by the stereopticon and the aphengescope, and hundreds of illustrations, including the best that could be obtained in London and Paris.

J. V. Mansfield, the sealed-letter answering medium, has taken rooms at the Matteson House Chicago, Ill.

Thomas Lees, writing from Cleveland, Ohio, March 2d, says, "Bishop A. Beals, the trance speaker and singer, is yet with us, and has succeeded in awakening a general activity among Spiritualists. He will, in connection with other speakers, participate in the forthcoming jubilee, on March 31st, at this place."

The course of Sunday lectures to be given in Codman Hall, 176 Tremont street, Boston, will for some six months, after which he will make be opened Sunday, March 11th, at 2:30 P. M., by time. Perhaps this is the reason why Mr. Huxley is try-J. M. L. Babcock, editor of The New Age, on | ing to dethrone him and put John Milton in his place.

"Popular Delusions." E. H. Heywood will lecture at 7:30 P. M., on "Methods of Reform, Evolution or Revolution."

Mrs. Nellie J. T. Brigham lectured to the Soclety of Spiritualists on West Thirty-third street, New York City, Sunday morning, March 4th.

Mrs. Nettle Pease Fox lectured in Kansas City, Mo., to fine audiences during the months of December and January. Then followed three Sundays of February in Topeka, Kan. By special request she returned to Kansas City to lecture Sunday, Feb. 25th. The local secular papers have, without exception, been most favorable in their notices of Spiritualism, and highly complimentary to Mrs. Fox as a speaker. She will remain in Kansas City through March.

Right Reverend William H. Hare, Bishop of Niobrara, recently delivered an interesting and standing-room was occupied by eager listen. | address at St. John's Church, Boston, upon "Missions to the Indians," in the course of which he said that missions, although in need of funds, desired smart thinking men more than money, who by their teachings would inspire the red man with confidence and impart to him that knowledge for which he sought, and which would be far more beneficial in its results than coercion.

> Gerald Massey is out with a tract for free distribution.

### Spiritualist Meetings in Boston.

ROCHESTRE HALL, — Children Reprogressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 739 Washington street, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman, 171 Tremont street.—
Readings from Art Magic and discussions on Spiritual Science, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardings Britten.

EAGLE HALL, Sur Washington street, corner of Essex.—

hall, under direction of Mrs. Enuma Hardinge Britten.

EAGLE HALL, 616 Washington street, corner of Essex.—

Test Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10½ A. M. Moses Hullspeaks at 2½ and 7½.

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

PYTHIAN TRMPLE, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 73 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Eventing Star Hall.—Spiritual meetings are held in this hall every Sunday afternoon, at 30'clock.

New Era Hall.—Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from "Art Magic," March 11th—subject: "Magic and Spiritualism"—at this hall, 176 Tremont street. The reading will be succeeded by a short address, after which the audience will discuss the subject in ten minute speeches or questions. The proceedings will be summed up by Mrs. Emma Har-

Rochester Hall. - The usual service of the Children's Progressive Lyceum was held at this hall on Sunday forenoon, March 4th. A very large attendance characterized the session, despite the storm. The following additional exerspite the storm. The following additional exercises added interest to the meeting: songs by Jessie Kimball, Nellie Thomas, and Miss Danforth, accompanied by Mrs. Prince; address by Col. A. W. Scott; recitations by Oscar Dressel, Ernestine Eldridge, Carrie Habercorn, Sarah Ransom, and May Cottle; a fine piano solo by Anna Folsom, and an address by Mr. Ingham, a blind medium. WM. H. MANN, Rec. Sec. pro tem.

Eagle Hall.—The meetings were well attended last Sunday afternoon and evening by a thoughtful and intelligent audience, who listened very attentively to Mrs. Carrie S Twing's practical talks, also to the fine tests which were given from the platform in the afternoon. In the evening there were answers given in writing to quite a arge number of sealed questions, which were acknowledged perfectly satisfactory to those receiving them. Prof. Geo. Vaughn, of Philadelphia, Miss Jennie Rhind, Mrs. Dr. Martin, and others, took part in the exercises, and the day passed pleasantly and profitably to all present. Mrs. pleasantly and profitably to all present. Mrs. Twing will officiate at the same hall next Sunday afternoon and evening.

## Lyceum Sewing-Circle.

To the Editor of the Banner of Light: Permit us through your columns to make an appeal to the public in behalf of the Lyceum Sewing-Circle. While all of your readers may know that we have in our midst a Children's While all of your readers may Progressive Lyceum, there are probably very few who understand that we have connected with it a benevolent society, which was instituted for at the present time many destitute children who are sadly in need of aid, and it is for their sake that we make this call. All donations will be gratefully received, and may be delivered to Mrs. Burrill, 10 Poplar street, Chelsea; Mrs. Hatch, 31 Lexington street, Charlestown District; or Mrs. Hayward, 22 Common street, Bostreet

The Lyceum Sewing-Circle meets each alternate Wednesday at Rochester Hall, Boston, to which all are cordially invited.

MRS. C. C. HAYWARD, Pres. MISS EMMA DURELL, Sec'y.

AN ITEM TO PONDER ON .- A man in B. had a AN ITEM TO PONDER ON.—A man in B. man a child very ill, when a change of physicians was suggested. "Oh no," said he; "Dr. N. has always done well for me." "How many children have you lost?" "Five." "How many wives?" "Three." "Did your father and mother em-"Three." "Did your numer and mother employ Dr. N. in their last illness?" "Oh yes." "Well, you just stick to Dr. N., for indeed he has done well for you," was the cool reply, and he did stick, and in less than a week Dr. N. had done well for him again.—Port Chester Journat.

### [From the Weekly Dispatch, London, Feb. 18th.] Law Intelligence-Queen's Bench Division.

(Before Justices Mellor and Lush.)
THR CASE OF "DR." SLADE, THE SPIRITUALIST.—
THE QUEEN V. SLADE.—Mr. Staveley Hill, Q. C., moved on Thursday for a rule calling on the justices of Middlesex to show cause why a certiorari should not lissue to bring up their decision in this case that it might be set aside, and whether there should not be a mandamus commanding them to hear and determine this case on its merits, it being an appeal by the defendant Slade, from the conviction of Mr. Flowers, the magistrate at the Bow-street Police court, and which conviction had been quashed on a techni cal objection raised by Mr. Serjeant Ballantine on behalf of the defendant, when the case was called on at the Middlesex Sessions. He (the learned counsel,) based his application on the ground, first, that the Court did not hear the appeal, and next, that it was not the Court, but the assistant-Judge, Mr. Edlin, who had determined the matter. He submitted that they did not hear the appeal, because they stopped it on a preliminary point, as to the formality or informality of the conviction, the informality being that the words "by painistry or otherwise," which brought the case within the Act of George IV., known as the Rogue and Vagabond Act, had been omitted. He had amdavits which disclosed a very remarkable state of things, inasmuch as when the objection was taken by Serjeant Ballantine, the assistant judge and the twenty-eight justices present retired to consult, and on their return into court, a judgment quashing the conviction was given by the assistant-judge, without his taking the opinion of the other magistrates, the uniority of whom were opposed to the cour taken by the assistant judge. Amongst these was Mr. titchie, M. P., who had made an affidavit, and he had others to the same effect. Their lordships said they could not grant the certiorari on the grounds taken by the learned counsel, for the objection should have been taken at the time, and the decision being then recorded, the Court could not go behind it. But, after a recent decision in another case, they would grant a rule nist calling on the magistrate to show cause why the mandamus commanding them to hear the case should not issue. Judgment accordingly.

It is a little remarkable that Moses, who insisted that all the people of Israel should obey the commandments, was the only man in the world who ever broke them all at one

### RATES OF ADVERTISING.

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sertion.

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cessary. MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

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## BUSINESS CARDS.

GIVEN AWAY 1-In order that every one may see samples of their goods, J. L. PATTEN & Co., of 162 Wiblam street, New York, will send a handsome pair of 6x8 thromos, and a copy of the best 16-page literary paper now published, to any leader of this paper who will send them two 3-cent stamps to pay mailing expenses. 4tcow—Mar, 10.

HEARING RESTORED — Great invention by one rho was deaf for 20 years. Send stamp for particulars, NO. GARMORE, 526 Phradelphia street, Covington, Ky. Mar. 10.

NOTICE TO OUR ENGLISH PATRONS. J. J. Molisis, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Examer of Light at fifteen shillings per year. Parties desiring to se subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Row, E., Lon-RICHARD ROBERTS. Rankoulling

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for salethe BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

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DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Hamner of Light, and will take orders for all of Colby & High's Publications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and a all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Bauner of Light, can consult DR. RHODES.

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\*\*Bar\*\* Questions answered at these Sciences are often propounded by individuals at these Sciences are often propounded by individuals at mong the andience. Those read to the control may intelligence by the Chairman, are sent in by cortespondents. or entropolated so the state of the state of

### REPORTS OF SPIRIT MESSAGES GIVES THEOUGH THE MEDIUMSHIP OF

MRS, JENNIE S. RUDD.

### Invocation.

Ye brighter angels of the wisdom circle, guide, guard and help us, that we may strew flowers of view of the great immortal shores.

### Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we will endeavor to do the best we can with whatever

endeavor to do the best we can with whatever questions you have to present this afternoon.

QUES—[By M. J. H.] Why do spirits control inspirational speakers, and represent the spirit world as grand and orderly, and death as beautiful, when the facts, as received through modern mediums, prove that there is no more order there than on the earth-plane?

Ans.—We are not aware, Mr. Chairman, that "facts coming through modern mediums prove that there is no order in the spirit-world." It seems to us they prove that everything is order. seems to us they prove that everything is orderly, and works by Nature's laws. You send out into our world millions of human beings, and they range themselves, as it were, into different classes or orders. 1, perhaps, may not be under-stood when I express myself in this manner, but I can only liken it to a school-room, where the teacher stands upon the platform and looks over his school, and at once he seems; with reason's eye, to see that such and such ones belong in such and such a section, and he classes them all accordingly. Now, there is no teacher in the spirit-world except the great central source of all, which seems to be a law of itself, and that law seems to place us in different classes or sections where we belong, proving the Scripture phrase that "each one goes to his own place." You cannot get wrong in spirit life if you would for there is a sort of gravitation which carries you just to your own place, and if you try ever so hard you cannot get into the wrong place. You bring with you into our homes the same negative. bring with you into our homes the same peculiarities which you had while here. You have the same passions, the same temperament, and consequently bring them with you; you only leave behind that which the old body held to you; and oming to the spirit life in this manner from yarious classes of society, is it a strange thing that when returning spirits make their appearance among the children of men, and influence mediums, that they sometimes seem peculiar? And

yet, with it all there is order, from the lowest spirit in the lowest sphere of existence, up to the highest wisdom spirit that feels the necessity of visiting earth. There is order everywhere, and death itself is beautiful. It is beautiful, because it is just. You have worn out your old body, or rather you may have broken the laws of leastly with the second control of the second cont health until you no longer can inhabit the body, and you lay it aside. Is it not beautiful that man lives beyond the grave? that there is a great eternity, an hereafter where we can work, and watch, and wait, and go on, and on, and on, in the great beyond? It seems to us it is the most orderly thing in the world. Your correspondent may differ from us, yet we only express ourselves as it looks to us from the particular platform on which we stand to-day.

Q —[From the audience.] Can the control, ling intelligence make any arrangement with any one particular spirit, so that he can come here and communicate, or must be come of his own free will without any influence?

A.—This platform is as free as the air we

breathe, and whoever comes here comes of their own free will. Sometimes we have forced in an individual in order to give each a fair chance, but we can make no particular arrangement with anybody, because after the arrangement has been made, perhaps the conditions may be such that the individual cannot control. We do all we can. It is a fact that we often invite individuals to visit our circle room who seem to be of that kind which will prove beyond a doubt that spirit-comwhich will prove beyond a doubt that spirit-communion is a fact, but as a general thing we take whatever we find here, whether old or young, rich or poor, wise or foolish, it matters not, they come and speak according to their ability. We always endeavor to help all spirits who wish to come here. Many individuals suppose their fathers, or brothers, or sisters, or mothers must want to come, and they write to us and ask us to invite their particular friends. If they come we will welcome them, and heartily class their bands. will welcome them, and heartily clasp their hands, but we cannot chase them up and find them. Therefore all we have to say is this: if your friends are able to withstand all adverse conditions, and ake advantage of those that are favorable, let them come here and we will gladly welcome

Q.—[By J. C. Taylor, Montana.] Why was not Jesus Christ permitted to live a long life of usefulness, rather than die a violent death after

A.-Christ's life has not been a short one: but when an individual's work upon earth is finished, or rather when the conditions are such that he can no longer walk on earth, he is taken to the spirit-world, and still continues his work, on, on, on, as before. Had Christ lived to be an hundred years old, he would not have made the impres-sion upon the people of those times that he did; neither would the tradition of those days have been handed down to the present time as is now the case. There seemed to be something grand and beautiful about the short life which heled. It was filled to repleteness with a holy and divine work. There was no shrinking from whatever sacrifice was required, there was no bowing to the almighty dollar; but there was a grand self-sacrifice from the beginning of life to the end. Therefore humanity has been inspired with a love for the life of Christ, whether it really believed him to be the Christ, the son of God, or not. Even the Jewish people of to day will tell you that the tradition of that individual is something to be reverted for he was a superior of the control of the con thing to be revered, for he was ever good and true to himself; he was ever ready to do his work, no matter what the sacrifice might be. Would that many of the spiritual mediums of to-day were filled with the same feeling, and resolve to do their work, whatever may come, whether it leads them through paths of poverty, over thorns and rocky mountain roads, or through the sun-shine and beauty of life.

## Choate.

Gentlemen and ladies, friends, Mr. Chairman, allow me to speak a few words for myself and for the spirit world. I know well that at this time there is a combination in your city, and in other cities in your State, and in other States, to put down the so-called spiritual manifestations. l went out, not feeling or knowing that I was to return again, not feeling or understanding that I could take possession of some other body and speak to the people of earth or to my family and long to the people of earth o

The Spirit Messages given at the Hanner of Dight Public Free-Circle Meetings, through the mediumship of Mrs. JENNIK S. Rudia, are reported verbation, and published each week in it is Department.

do it to day. To those individuals in the city of Boston and in the city of New York, and in other cities, who are clasping hands together, and are saying within their own souls, "I will break down this barrier which keeps men and women from joining some particular church, or giving credit to some particular creed," I would say: Beware! you are stepping on peculiar ground; you know not of what you talk; for just as sure as the heavens are above you, just as sure as you look upon the stars at night, just as sure as you bask in the light of the moon, just as sure there is a spiritual world that is all around you. We are not lazy, we are not idle, but we are doing our work to the best advantage that we can. I may not speak acceptably to-day, I may not make myself under-stood, but this I want known: that I, who once stood in a place where I was respected for whatever I might say, based on what little knowledge I had obtained, now return to this office—to the Banner of Light—and say to the friends who the Banner of Light—and say to the riterials who knew me in the past: Spiritualism is a truth. This is a knowledge I have obtained, and no mortal power can take away. And I would say to every friend, to every legal friend whom I may have had while traveling on earth: Look well before you speak; judge not that ye be not judged; hold fast that which is good, and let all the bad go. Cast not the flower aside because a thorn grows beside it, but rather gather up the beautiful rosebud, even if the thorn is there.

You can record my name, Choate. I have done the best I could through the instrument I I have truth around the pathway of each individual control. I only wish to say I record my name present, and give them a clearer and a better on the side of right, and that spiritual communion is a truth.

### Jonah Woodruff.

Mr. Chairman, gentlemen and ladies, I don't know as I can interest you, but I have felt for some time as if I would like to visit your circle-room. We hear a great deal about it in the spirit-world; in fact, it has raised quite a com-motion here, because everything is free, and I have had a desire to come, not that I expect to enlighten any one, but I expect to enjoy controlling a human form and speaking once more with a human voice. I am not unhappy in my surroundings in spirit-life—far from it. I am exceedingly happy, and trust that I shall grow stronger and be able to control the conditions of life and come to earth many times. I have been learning a good deal since I have been here, and I trust that I shall be able to express myself far better than I ever was able to while on earth.

My name was Jonah Woodruff. I passed away

from Hamilton, Bermuda, of that terrible disease, consumption. I tried to stay its hand. I had lived to quite a good old age—I was sixty-seven years old. I came up here last February. I cannot remember the circumstances which wished to relate when I stood outside here, and was not talking at all, but I will record my name and the place of my death, and so on. Maybe it will arrest the attention of friends who will call me to them. I thank you, Mr. Chairman, for the convenience you have alforded me. I don't know as a whale ever swallowed me, although I was named for Jonah of old.

### Jacob Knapp.

Mr. Chairman, I suppose this is what you call a meeting, is it not? [Yes.] I am well acquainted with revival meetings, but really I don't know as I shall be able to interest the audience assembled here to day. We used to say some-times, when the storm clouds were the darkest and the elements seemed to be the most against us, if we could only assemble a few together and bring them to the foot of the altar, we were pretty sure that some souls would be saved. Now I am aware, my dear sir, that those who are assembled here are of an entirely different cast of mind from those I have been in the habit of dealing with, yet I believe that I may say something.

which may benefit them. In the revival meetings which I have held in the past, I have always been glad to be a worker for the cause of Christand him crucified. I have always been willing to prove my power in the great work of God for the redemption of souls, and I am well aware that the same influences which you talk about to day, and which I find to be a reality since I have come to this shore, were with us in the past; that we conducted our meetings very much on the same plan that you conduct your spiritualistic circles. Harmony was necessary in order to bring God into our meetings with power and great glory; and it was necessary to produce herwood by circles and it was necessary to produce herwood by produce harmony vine songs, the songs of Zion, and I perceive that

you invoke the spirits in the self same manner.
I was drawn thither to-day by a desire to know whether I really could talk through mortal lips. I can assure you, Mr. Chairman, I feel little at home in placing my hand upon this woman's head and finding she speaks my thoughts; yet there is a difficulty in my presenting my thoughts to you as I would like to do. Still I would like to record my name on the pages of your paper, and say to my old friends in Rockford, Ill., that I still live and am laboring for the cause of truth, maybe a little differently from what I did while working in the form, but still I am ever around and will do whatever good I can. They called me a "revivalist minister." If I can revive a hope of immortality in the soul of any individual present, I shall feel that I have not come in vain, for I have learned not only that immortality is sure, but I have learned that we are still alive on this shore, and, with proper conditions, with perfect instruments, we may walk your earth again as individuals; and it is to me a matter of delight that I can say I still move and have a being, though I may be represented by a different individual, wearing a different garb, and of a different sex from what I was.

I bow before this great throne of Spiritualism with humility, and trust I shall be aided by higher angels above me to convey to my friends a knowledge of this great truth. They will be surprised at my coming. I know that redemption through Spiritualism is sure. I would beg all to whom I have talked in the past to listen to me to day; I would beg them to look forward to that great hereafter and feel that their spirit-triends are near—I know now that in my brightest moments a band of happy angels were stand-ing round me, holding my hands and guiding me. There never was a time when I drew souls up before me and made them understand the

power of God, that my lips were not touched by inspiration from the spirit world. My name is Jacob Knapp. I have been gone away about three years. I thank you for your favors, Mr. Chairman, and will retire to give place

### to others who are anxious to communicate. Starlight.

Good moon, brave. Me want to send word to my medi-squaw. Are you willing? [Yes.] Starlight come—she bring young squaw to communicate with her medi just as soon as she be able to do so. I want to say to my medi squaw—the Willis squaw—that the young squaw be much happy, be bright, and me want to say to my medisquaw, the Willis squaw, she no must feel bad when the night comes; when the lamps be lighted, that the pappoose squaw be there. She do be like to manifest to her, and me bring her to your big circle some day; me let her speak; you understand that? [Yes.] Well, then, Starlight got the message already through, so me go. Good

## Rosa.

Massa, I 'fraid I push eberyting to pieces. [I guess, you won't do any harm.] Are you sure, massa, I won't smash eberyting? Dey used to call me Swamp Bug, but missis used to call me Rosa. I used to run away wheneber I got a chance to. Do you blame me for doing it? I didn't like to stay; didn't like to be slave. Now, I do be no more slave. Dey do

want to say dis to de colored folks, dat dey no want to say dis to de colored folks, dat dey no trust dem white folks when dey talk dat way, and if I be Swamp Bug I have a 'house. Swamp Bug don't care, but dat way o' talking makes 'em feel bad up top. Yes, I knows dat I's big nigger; don't care nuffin about dat, 'cause you let niggers come jes as well as you let white folks, don't you, massa? [Yes.] Aint I behaved 'self good? Aint done nuffin dat you can find fault wid, have I? [No.] Yet I did die ont in de swamp, massa, in de big old swamp, 'cause I did n't like to have 'em strike me no in de swamp at long day; and when I had my friends I still lived. But work as I might, 'cause I did n't like to have 'em strike me no in de swamp at long day; and tresome. I have ridden over the country with my old horse and my saddle-bags, or very few, but we had our horses and our saddle bags. My business was that of a physician. I tried my best to do my duty. My rides were long and tiresome. I have ridden over the country with my old horse and my saddle-bags, or very few, but we had our horses and our saddle bags. My business was that of a physician. I tried my best to do my duty. My rides were long and tiresome. I have ridden over the country with my old horse and my saddle-bags, or very few, but we had our horses and our saddle bags. My business was that of a physician. I tried my best to do uny duty. My rides were long and tiresome. I have ridden over the country with my old horse and my saddle-bags, or very few, but we had our horses and our saddle bags. My business was that of a physician. I tried my best to do uny duty. My rides were long and tiresome. I have ridden over the country with my best to do uny duty. My rides were long and tiresome. I have ridden over the country with my best to do uny duty. My rides were long and tiresome. I have ridden over the country with my best to do uny duty. My rides were long and tiresome. I have ridden over the country with my best to do uny duty. My rides were long and our horses and our horses and our horses and our horses and can find fault wid, have 1? [No.] Yet I did die ont in de swamp, massa, in de big old swamp, 'cause I did n't like to have 'em strike me no more. I don't want 'em to talk dat way; don't want no more slave; don't want to help no more be slave. I hees Rosa, or de Swamp-Bug. I b'long down in Georgia, to de big city dere. I don't want 'em to talk cat way: don't want on human person listened to me such a sublime existence, I longed to return and tell my children and my friends I still lived. But work as I might, and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me; though I might and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence, I longed to return and tell my children and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence, I longed to return and tell my children and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence, I longed to return and tell my children and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence, I longed to return and tell my children and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence, I longed to return and tell my children and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence, I longed to return and tell my children and try as I did try, nothing availed me. Aithough I might halloo! at the top of my voice—no human person listened to me such a sublime existence. I blong down in Georgia, to de big city dere. I dunno as I can tell you what it was—[the spirit tried, to say Milledgeville, the Chairman sug-gesting.] I guess dat's it. How you know, massa? Dey used to say Yankee could guess good. I guess you must be Yankee. Dat all I got to say, massa. Good bye.

### Jonas Winship.

Will you please say that Jonas Winship, of Decatur, reports at your office to day, according to an agreement which he made with some friends

### William H. Ingle.

I have a short letter I would like to put into your post office, if agreeable to you. It does not amount to much, but then I would like to report myself as safely over on this side. Say to my friends it is well with me; say to them that I have realized a great deal more than I expected to, and as soon as able I shall put in an appearance and make myself understood. My name is William II. Ingle. I went out from Mantua,

### Desire Ely Jones.

I feel a desire, this afternoon, to speak to you here, to tell you that it is all well with me, and to say to my friends that I thank them, as I have in the past, for the good care which they gave me while in the form. I would say, friends, that this world I live in is a strange one, and yet that is not the case—it is a real, tangible world, and I am glad that I know it is so. I want to send a great deal of love to my friends, and I want them to know that I remember them; and that I, in when it have been above their pictures; and that I, in my spirit home, have their pictures; and that I shall never forget their kindness to me. I realize each day more and more what a beautiful philosophy this is, and I do trust that I shall come back sometime with force and power enough-more than I ever had-to make them understand that there is no doubt; that they may not shrink because of these peculiar mani-festations of the day. I would bid them remember that it was so in ancient time. My name is Desire Ely Jones. I passed out from Providence, R. I. You may direct my letter, if you choose, to Thomas A. Doyle. I think he will be glad to hear from me at any time.

### Rodolphus B. Hubbard.

I would like to register my name in your Banner books, Mr. Chairman, as Rodolphus B. Hubbard. I began to live in Oakland, Cal., about one year ago last September—the latter part of September. I say I began to live, because it has been shown to me that the dropping off of my old form, getting rid of the old body in which I lived, has brought me the real life, and I now know that I have got all eternity to complete my work in, and although I was quite an old man considerably over seventy—some three years or more—yet I felt as if I should enjoy coming here to day and reporting myself, and saying to my friends it is well with me and fam doing the best I can:

### Maria Beals.

I would like to have you say that Maria Beals of Portland, Me., has communicated here to day; that all the life which I expected has proved true to me; that the Spiritual Philosphy has been to me a source of great good; that though I believed I understood where I was going, and about the great hereafter, yet it has been much stronger, much brighter, much purer than what I ever expected, and much more of a real world. I have met my dear friends here, and am able to communicate with them. The only drawback that I have is holding communion with my friends on have, is holding communion with my friends on earth, though I have attempted it many times, and sometimes have succeeded a little, yet never entirely to my satisfaction. I come here to-day to express the hope that Spiritualism will become the head of all religions; that it may be an ac-

cepted truth to everybody.

I have been gone away about three years.

## Joe Downes.

I have once of twice attempted to communicate with some of my friends here in the form, and have succeeded to some slight extent. I would like to send word to some of my old friends that 1 am still the same "old Joe" that once lived here on earth, and I would be just as willing to play a social game of cards with them at the Punkapogue House, as I ever was. I have real ized what it is to live in the summer-land. Tell them my home is far beyond everything I ever dreamed of; that within the last few years I have been growing—what shall I say?—growing in grace? Perhaps they will understand me if I knew how. My friend Dunbar, who stands here, says he is willing to send his love also to the friends on earth; and I wish to say to my friend Wentworth, that I have never deserted him, neither has my friend Kingsley ever forgotten his old friends in the town of Canton. We often meet together and talk over many of the old acquaintances and much of the past, while we in the spirit life are improving and enjoying our homes. Why, we have got just as good homes as we deserve; and one after another we grasp the hands of the loved ones, as they come up, and I expect some day we shall all meet here and enjoy our social life as much as we ever did in the past. If I give my name as Joe Downes, probably my friends there will recognize me.

## Julia Valentine Fox.

Mr. Chairman, ladies and gentlemen, I have no hesitation in coming before you to day and proclaiming my faith, for it was great. I passed tway from earth with one of the most painful of internal diseases; but I was watched over and kept by the angels, and I will say this: that the last few moments of my existence were the brightest moments I ever knew. I lost my old body in Cambridge, about four years ago last fall. My name was Julia Valentine Fox. I want to send a message of love to my beloved ones. Tell them although they have heard from me many times, yet I felt to come and say to them where I am not known, (I surely am not here, nor by the instrument which I am controlling,) that I am still an adherent of the great faith of Spiritualism, that I have met my beloved ones, that I have greeted many of the dear ones since I have come to this shore. I have made their homes as bright and beautiful as I could. The roses which grow in my garden are brighter far than any I ever saw on earth. I can, with a loving hand, do many deeds of kindness for those that need it here: spirits in darkness, and the little ones who need my care. I can often come to earth, and, laying my hand on a friend's head, do some good. I remember those last few moments of my life, when I was eased so much by the hand of my friend, Mrs. Cutter—and I thank her, thank her so much for her kind care, as I have many times before. I felt to day, as I stood here and saw the many that were pressing to give their messages, I would like to speak too, therefore I came. I was somewhere about forty-seven years old, I think, but it seems to me today I am not more than twenty. I feel all the brightness of youth, all the joy of life, though there have been many things to make it look dark to me on earth; nevertheless I endeavored to bring brightness and spirituality to bear on all things.

We had no carriages, or very few, but we had our horses and our saddle bags. My business was that of a physician. I tried my best to do my duty. My rides were long and tiresome. I have ridden over the country with my old horse go into the rooms of my old patients and give them advice, yet no listening ear was turned to me. I said, "Well, this is surely death," and me. I said, "Well, this is surely death," and the good angels, who seemed to know more of life than I did, said to me, "My dear friend, know you not that the day is coming when we can have power to speak on earth?" which seem-ed strange to me, for how was I to be born again? how was I to identify myself to the children of men? Many, almost all of my friends, have come to me. Many of my old patients have come. To-day, something of curiosity, something of a desire to see how I could communicate in public, induced me to draw near to this chair, and almost without knowing it I found myself talking. Now it is a most strange condition to me. I know what I've come for. It was because I wanted to talk—I wanted to be sure that this was me, and that I could still move round, could still talk, and I really think if a case of sickness was before me I could diagnose the dis rease and prescribe for it. Rest assured, my friends, I never would give one particle of the medicine I gave when I was here. I ignore it completely, and think it a fallacy from beginning to end, and only fit to be put on the pages of the dark ages. For here in spirit life, while attendance to while completely and the spirit life, while attendance to while completely and the spirit life, while attendance to while completely and the spirit life. ing to philosophical studies, learning the anato my of the body, and not only the anatomy of the body but learning the needs of the soul and the spirit, and understanding that there is such a thing as magnetism and electricity, I find that medicines need not be measured out in the largest speons, but can be given in the most minute particles, and made to do the work of the large doses. I now stand with reverence before that great god of medicine, and long to record my name on the side of truth.

Now I have enjoyed coming, I have enjoyed

talking. I don't know as anybody in the world will recognize me, though I have some friends here. It does not matter whether they do or not, I know I have reached some of the children of earth. I am from Hingham, Mass. My name is Shute. You can call me old Dr. Shute.

### Joseph T. Bennett.

Please say that Joseph T Bennett, of Dum-merston, Vt., has reported at this circle room, and that I am growing in knowledge and power, and I trust that I shall be able to communicate a longer message, and to give my friends much information that they need. I have a friend who needs directing. I would like to say to her, "Be careful where you step. I will guide and help you. I am not lost, but I am here, and shall help and guide all I can." Good afternoon, sir.

### Mary M. Tyrrell.

Please say that Mary M. Tyrrell, aged twenty-nine, who went away from Bangor, Maine, some five years ago, returns and wishes to reach some friends of hers in Massachusetts. I know that the paper will be handed to them, therefore I rest easy. I only desire that they may know that I have given my name, and that I still live.

As nearly all the messages given at the Banner Circles and published on this page are from entire stranger spirits to our medium or ourselves, it is desirable that those who may from time to time recognize the spirit communicating, should forward such verification to this office for publication. A few do so, but we verbally hear of numerous verifications, yet the parties interested do not communicate the facts to us. This is to be regretted. But we hope that the friends in future will do us the favor to respond to our

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

MRN. SARAH A. DANSKIN. During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced con-

# Mrs. Danskin's Mediumistic Experiences.

# BY WASH. A. DANSKIN.

dition—totally unconscious.

One of our almost daily experiences, at the present, is the receipt of letters asking for com-munications from departed friends; and I have no doubt many of our correspondents think that we are indifferent to their earnest appeals, or somehow in fault, when these requests are not promptly complied with. Mrs. Danskin and my-self have given our lives for more than twenty years to this work, and thousands of spirits have communicated with their mortal friends through her instrumentality, but she has no more choice of the spirit who shall control her than the flute has of the air which shall be played upon it.

They come to us under the supervision of one whose name will be canonized in the future, when the history of the earlier days of Modern Spiritualism is written, as one of the martyrs whose blood was "the seed of the church." They give their messages, and there our work, in that direction ends.

The great increase of Mrs. Danskin's medical practice during the last five years has created an ilmost constant demand upon her time and vitality, and we find that curing a patient who has been pronounced incurable by the regular faculty is one of the most convincing tests that can be offered to the skeptic. In illustration I will mention an incident that occurred about two years since:

At the home of her aunt, an exceedingly strict and rigid Presbyterian, a young lady was lying prostrate. She had been for several months receiving the attention of our most popular physicians of both schools, first the allo', and then the homeopathic, but neither the one nor the other seemed to understand her case. Her father, not a resident of Baltimore, was a Spiritualist, and when he came and saw the condition of his daughter, he at once summoned Mrs. Danskin to her aid. She was reluctant to go, knowing the at-mosphere of prejudice and religious bigotry she would have to enter; but his urgent appeals, and Dr. Rush's request that she would take the case,

overruled her objections.

The result was, not only the cure of the young lady, who was relieved from hundreds of parasites that, unknown to her medical friends, were eating out her vitality, but an entire change of feeling in the family of her relative. This class of manifestations does not admit of

any captious objection. Here there can be no cry of fraud or delusion. The sick are made well, and Dr. Rush—a spirit for more than half a century—is the skillful physician to whom the credit is given.

# Flora Douglass Markham.

I died in February, at Washington, D. C. Flora Douglass, wife of George Markham, and only child of John and Virginia Douglass. I was thirty-one.

I am struck with awe, spell bound by the I am struck with awe, spen count by the truthfulness of representation and the adaptability of this country to the one I left. Turning over the pages of Nature, I find now that every child of God has a place in his eternal kingdom. The say so of the priest or the preacher gives you no precedence over another, nor indeed over anything. You are individually responsible for all acts committed by you, whether ignorantly or

unfoldment of a new-born spirit. I was not a believer, nor a knowledge-seeker, nor an under-stander of this religious motive-power which seems to be thrilling the human mind. Some nurse it and culture it for good and advantage to others. Some nurse it for a time and are afterward treacherous to this beautiful light, which is shining into the human soul, and taking away the death-pall from the grave, and giving life, truth and vivacity with progressive power to

that which God has pronounced good.

Mother, father, spring not back when you read
this and say it is not I, for I have learned the this and say it is not I, for I have learned the law of education; I have learned the law of speech, not in its part merely, but in its whole. It is freedom here. We are not held to one point, nor entirely to one code of laws. What a grand thing it is to be master of yourself, fearing not for the scoffs or the scorn of the unlettered, but coming forward on the stage of life and speaking that which swells up within you, obeying that which bids you be honest to yourself, and honest to others. Now, grieve no more over the dead, for they live, with powers to be unfolded into the angel or archangel.

This is a grand and beautiful freedom which is given to the spirit, to soar into realms unknown to the human, and there gather thought and

to the human, and transmit it to others. and there gather thought and

Now I feel that I have accomplished the work which the angels have taught me, and in obedience to their will and to the law, I return, with a heart light and free, to be a dweller in the mansions of eternal light and glory.

### Agnes White.

I died in Norfolk, Virginia, on a Friday in January. My name was Agnes White, the wife of Esquire White. I was in my twenty-second year when the sun went down in darkness. Gloom pervaded the household, for one who had lived was now being robed for the grave. But with myself the sun has risen. I am happy and content, although away from friends and kindred. I have a more beautiful home over here. I have kind and tender friends who teach me I have kind and tender friends who teach me how to come and relieve my mind of burdens, and thus I progress more rapidly, more surely and more safely

One would think that I, being youthful, would regret the change, but I do not now, for I understand my position in this beautiful world of reality. No grief, no sorrows, no discontent; everything goes on harmoniously. If we did not understand the change of death, the mind would clasp the idea that we had always been here; but we know differently from that, for the wisdom-angels teach us that we have a spiritual mind and a material mind. The material mind is of the earth, earthy; the spiritual mind is unfolded in the interior world.

And now, friend of earth, in my gladsome

buyant glee I sing rejoicing songs. She that was dead in trespass and in sin has been made free to live and breathe with the angels. Do not cross-question me, nor denounce the fact of my having risen into life. Farewell; I go to a clime more congenial than this.

### George Bentner.

George Bentner was my name. I died at Ran-dallstown, in Baltimore County, Maryland. I dalistown, in Battimore County, Maryland. I was sixty-seven years old. Towsontown—put that down, and then the people will know who I am and what I am. Facts are facts, and no sane man can gainsay it, that if a man die he shall live again. The questions how does he live, and where, must be answered by himself. I live in a locality of beautiful surroundings, made out of the aspirations of my own interior spiritual efforts. Depending upon my own capabilities for advancement upward or onward, I go toward the brighter realms of eternal life, where the sun shines and can never have a fading, reaching my hand downward in the hope of bringing some one upward—this adds one more gem to the glittering diadem of eternality.

Ah! ah! many shadows, many crosses, many vexations, while a pilgrim of earth; but now, thank God! I can say I am free to roam, or to be what my Maker destined me to be. Now I can turn the pages of Nature over and over, and the mind questions the soul, Wherefore fear death? tis a mere change of station from one position to another of beauty and delight. Neither grieve nor sorrow over those who physically die, for the word has been spoken, "Though they die they

I return to my habitation clothed with con-tentment of mind and sincerity of heart, feeling

that my duty is performed.

Read and doubt who may, still the truth will spread abroad. The dead live, know their friends and commune with them.

## Mary Mills.

I died in New York. My name was Mary Mills, and my husband's name was David Mills. He was from Norwich, Connecticut, and I was buried there.

Who says that man dies? It is not so. The change comes, and through it is life, with perpetuity of youth, recollection and fondest affections. I am not so well posted as regards the beauty and utility of this new revelation as many others, but when presented to me its feasibility. struck my mind, and made me an acceptor to try and understand the law by which and in which I

was living.

Boundless is this universe of the so called dead, but in its grand and beautiful realities a city of the living, where death is not known or under-stood. Oh, what a tie is that which binds one with the other. You cannot sever the chords that unite the material with the spiritual, nor can you scarce draw the dividing line between the human and the angel.

I am as free as the little bird. I can warble, now, where best it pleases me. I can roam at will, and praise God in the nooks and dells and sequestered bowers of this beautiful land. I am the creature that He made me. From Him I came and unto Him I return. I send up glad shouts of hosanna, for I know God and He knows me, and blessed be the day when we recognize each other.

I am now fulfilling that beautiful law of individuality. No one can supply my place, nor can I supply that of any one else. All that has been accomplished has been by my own exertions and the aid of those who have learned the law.

And now, David, may the angels bless you and comfort you. When your days are dark may they brighten them. May you be as happy as I was when you pass through the valley. David, I am ever thine in heart and in memory. Seek me and you shall find me.

## Maria Hadley.

In Newark, N. J., I died. My name was Maria, the widow of the late William Hadley. I lived on High street, Newark. I was in my sixty-third year.

I am not single-handed, friends, for I have met scores of friends and relations. They knew me at a glance; but I had to wait until the spirit made its revelation through me, then my eyes were opened; I could see, feel, hear and know.

Oh what a comforting began to be able to re-

Oh what a comforting boom to be able to restore all the dead faculties into life with the beautiful assurance that we are established in a house that the winds cannot shake nor the war, the start of t ters overflow! Think of it. I, a mite upon the cosmic sea, sending my thoughts over the world cosmic sea, sending my thoughts over the world as free as the balmy air that invigorates me. What a rare gem have I found at last! a haven of sweet repose in the reality of labor—that labor which brings its ownreward. Still, still on I go, gathering flowers from every bower into which my spirit floats. The theme of the immortal soul is so deep, wide and strong that one like myself fails to express it in words and sentences; but come one, come all, and read in that book written by nature, that has neither leaves nor cover, nor many rows of lettering, but in which the little flower that springs at your feet speaks wisely and beautifully of God and his infinite mercies, and tells the story of that widespread home in which each of his children is spread home in which each of his children is

Dr. Shute.

I am quite an old man, or was when I died, as people call it. The world was not as it is now.

otherwise.

To those who may be somewhat interested in my whereabouts I would say, it is very interests stood thy laws till now; my lips have been ing and beautiful to watch the progress and the touched by the fires of inspiration; and doubt,

and fear, and distrust cannot any longer hold me back from speaking that which I know.

And now, may the Eternal bless you as he has blessed me; for the weary head is at rest; the pain and the aching are over. I am in a mansion eternal—oh, how sweet it is to say eternal! Farewell, mortals! let not skepticism deter you from investigating this truth that leads to mansions in the skies.

### Christiana Waterhouse.

My name is Christiana. I was the wife of George Waterhouse, and the daughter of the late Archibaid Nesbit of Glasgow, Scotland. Now I've done this, what further do you want me to do? What further revelation do I have to give concerning myself? Death came unasked for, but not unwalcome. for through its change of the concerning the second of the concerning myself? concerning myself? Death came unasked for, but not unwelcome; for through its change earthly things have, with myself, got their relative value and position. Well, you say, and others may say, that death has robbed me of many endearments, many pleasures and many delights. Well, relatively speaking, it has in a degree; but my pleasures and delights are enhanced in this

my pleasures and delights are enhanced in this eternal city, where no one grows despondent, where all things have their bright colors.

Yes, I was weighed in the scales of eternal life; I was not found wanting in any one particular; consequently there is no barrier to my eternal progression. I will hallow the eternal Soul, for to me he has given all that is bright all that nal progression. I will hallow the eternal Soul, for to me he has given all that is bright, all that is beautiful; nothing is wanting in the divine economy. The elements as they roll above me have music in their sound; the lightning as it flashes makes an open light for me to see more clear; and oh! above and beyond, as I advance toward the garden I behold the little cherubs—those born unconsciously, and those born consciously—in their groupings, to whom lessons are being given, according to age and understanding, the most beautiful lesson of all being to know "thy father and thy mother." They are taught by those whose grand pleasure it is to give instruction to these little ones.

Now, friends, do not think I am unbalanced in mind. My understanding is clear, and I speak

mind. My understanding is clear, and I speak of an animated life beyond the grave, where we see, hear, know and feel; and more than all, where we await your coming.

### MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD,

JENNIE S. RUDD.

TO BE PRINTED IN OUR NEXT:

T. Starr King: Harriet Gordon Greene: John Larrabee:
Converse Smith: James B. Mann; John Ewan: Mary A.
Noyce: Dr. John S. Little; James Flannigan; Theodoro
Parker, Bramuel Wilde: David Henry Haigth: Carrie Sumner; John Morris: Katle Throckmorton; John Devereux;

The Drummer Boy; George D. Christy.

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

of announcements of "messages to be published" is omit-ted. The communications will appear in regular order.] MESSAGES RECEIVED LAST WEEK: Avory Babbitt; Rufus Pearl; Janos H. Lounsbery; Mary L. Smith; Jason Leach; Josephine E. Lilly; Garrie Wood.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

BARAH A. DANSKIN.

William Brent; S. Buckennager; Captain Whitelock.

Bridget Power; Eliza Hamilton; Antonio de Maur; Kosiah Hawkin-on; John Boyd; Virginia Buith Stephena;

William Duncan; Livingston Miller; Sarah Read Post;

Hartha McColgan; Naucy Wright.

# Adbertisements.

BALTIMORE ADVERTISEMENT.

# SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 70% Saratoga Street, BALTIMORE, MD

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. 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' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

### The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs. Tubelicular Consumption has been cured by it.

Price \$2.00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md.

Feb. 10.

# Dr. F. L. H. Willis

May be Addressed till further notice:

Care Banner of Light, Boston, Mass. Banner of Light, Boston, Wass.

B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed, All letters must contain a return postage stamp. Bend for Circulars and References.

Sept. 30.

## SOUL READING,

Or Psychometrical Delineation of Character.

MRB. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps, Address, MRB. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Dec. 30. White Water, Walworth Co., Wis

## J. H. RHODES, M. D.,

Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer,

READS the interior condition of his patients with per-The interior condition of his patients with per-tion more readily than the patient could do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and nower from physicians in spirit-life. He has for the past ten years been Practicing Physician in the city of Phila-delphia, and is acknowledged and enrolled as such by the Board of Health.

## Spirit Physicians Examine the Patient.

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

Medicine sufficient to last one week will be sent by mail, and two spirit magnetic treatments be given, and whatever else the spiril doctor may direct. In all cases of treating patients at a distance successfully, letters from the patient or a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

# Medicated and Magnetized Paper,

Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensitive person. He has had the best of success in curing disease of the Kinngs, Meart, Liver, Kitiney and Stomach, or any diseased part where it can be applied. Price, six sheets \$1,00, with full directions.

# Liver and Blood-Purifying Pills,

Composed of the best known Anti-Billous and Blood-Purifying preperties in the vegetable kingdom, and made by
hand while under the magnetic control, thus giving them
the spilt vitalizing power which is the only force that can
throw off disease and revive and build up an exhausted system. Price \$1.00 per box of 50 pills.
The Dictor has made diseases of women and children a
special study, has had the best of success in treating them,
sud has received many testimonials.

Address,

J. H. RHODES, M. D.,

918 Spring-Garden street, Philadelphia, Pa

DR. J. R. NEWTON, WEIDIFLL HOUSE, CLEVELAND.O. Fee for magnetized letter, five or ten dollars, according to means.

Remit by P.O. order.

March 10.

# Mediums in Boston.

NOTICE THE CHANGE OF PLACE.

# DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston. MRS. JULIA M. CARPENTER, Medical Clairvoyant.

WE TREAT all forms of Chronic Disease with remark-nb'e success, by direct applications to the nerve cen-tres of the spine, and by our

NEW ORGANIC REMEDIES. Resolvent, Detergent and Nutritive. Clairvoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore, Dec. 23.

J. P. CREENLEAF

Medical Clairwayant and Homeopathic Physician.

OFFICE at 812 Montgomery Place. Room 4, Boston,
Mass. Office hours from 9 A. M. to 4 P. M. Prescriptions given and Medicine sent when desired. Patients
visited at their homes. Parties joined in marriage. For
horals attended on notice.

4w\*-March 10.

# MRS. DR. WALKER,

CLAIRVOYANT for the Sick and Afflicted from any cause whatever. Examines from a tock of hair, and points out the best remedy. Terms \$1.3:3 Harrison Ave. Boston.

N. B. - Persons manifold pay will be examined free Tuesdays and Saturdays, from 2 to 5 P. M.

4w-Feb. 17.

### Dr. Main's Health Institute. AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a tock of mair, a return postage stamp, and the address, and state sex and age. All Medicine, with directions for treatment, extra. 13w\*-dam. 20. Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN also Trance Medium: Specialty: Curing Cancers, Tumors and Female Complaints. Examines at any distance, Terms \$2.00. Also Midwife, Magnetic Paper \$1.00. 57 Tromontstreet, Boston, Suite 8.

Mrs. Maggie Folsom
Will still continue giving Medical Examinations and Business Tests at 41 Doverstreet, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storor.

## Susie Willis Fletcher, THANCE MEDIUM, 7 Montgomery Place. Boston. March 3.

# MRS. JENNETT J. CLARK,

Chairvoyant, Medium and Electrician, Advice free, Hours from 10 to 4, 18 E. Springfield st., Boston March 3, MR. HENRY C. LULL, Business and Medical Clairvoyant. Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A.M. to 12, 2 to 5, General strings, terms one dollar. Circles Thursday and Sunday evenings. Admission, 25 cents.

MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st, near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. March 3.-5w\*

# MISS LOTTIE FOWLER

THE world-renowned Spiritual Medium, has returned from Europe. 46 Beach street, Boston, Mass. Hour. 11 to 7. 44 \* - Feb. 21 MARY A. CHARTER, Spiritual, Clairvoyant, Trance, Writing, Test and Business Medium, Developing Circles Friday, 2:30 P. M. Will visit the sick at their homes. Business hours from 9 to 12 A. M., from 1 to 5 P. M., 31 Chapman street, Boston. 1w\*-March 10. A. S. HAYWARD, Vitat Magnetic Physician, 6 Davis st., Roston. Fradicates disease where medicine falls. Magnetized Paper sent by mail. Price 50 cents. Dec. 30.

MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington six., Boston, (entrance on Ask st.) Hours 10 to 5. Dec. 30.

DR. L. A. EDMINSTER, the Healer, No. 86 Dover street, near Washington. Has had wonderful success in Maine and New Hampshire. No medicine used. Consultation free. 4w\*-Feb. 24.

Consultation free. 4w-Feb. 24.

NUSIE NECKI RSON-WHITE.

TRANCE and MEDICAL MEDICAL, 135 West Brookline street, St. Elmo, Suite 1, Boston, Hours 9 to 4.

Public.scances Sunday evenings. Feb. 17.

229 NORTHAMP ON ST., Beston, Hours 11 A. M. to 5 P. M. Circles, Thursday afternoons and Suntay evenings.

MRS. N. J. MORSE,
ELECTRO-MAGNETIC PHYSICIAN, 7 Montgomery
Piace, Boston.

MRS. JENNIE CROSSE, Test and Business
MRS. JENNIE CROSSE, To Dover street. Roston. Satisface fon given, or no charge. 1w\*-March 10.

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

TIZZIE NEWELL, 120 Tremont, street, Trance

LIZZIE NEWELL, 120 Tremont street, Trance March 3. -2w

MRN. HARDY.

TRANCE MEDIUM, No. 4 Concord Square, Boston,
Office hours from 9 to 1 and 2 to 3, 13w\*—Dec. 23.

Spiritual and Physical licening, 362 Tremont st., Boston. March 3.—3w\*

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funorals if requested, Dec. 2.

CLARA A. FIELD, Magnetic Physician and Business Medium, No. 28 West street, Boston.

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Dec. 16. Publisher Voice of Angels.

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# Florida Letter.

"Spirits and Locks."

To the Editor of the Banner of Light: In looking through the columns of the "Florida Press," the other day, my eye caught the following communication under the above heading: The "Press" is a secular weekly published here,

and the only paper:

To the Editor of the Press : An article in the young editor's paper, the Star, last week, headed "Spiritualism," has reminded us of some incidents connected with the phenomena which we witnessed, but which occurred nearly twenty-five years ago. At that time the phenomena of Spiritualism created consider-able interest, as such men as Judge Edmonds, Gov. Tallmadge, of New York, Giddings, of Ohio, and other prominent men throughout the country became believers and earnest supporters of the heliefs in disembodied spirit-manifestations: One of the incidents referred to was this: A Mr. Conklm, who was what is termed a medium, had rooms for visitors on Broadway; happening into his room one morning, while the medium was sitting at the table, two gentlemen came in and inquired for the medium, who being pointed out, one of them approached him and, producing a combina-tion lock, said, "We have come here as a com-mittee from Canada, with authority to pay to any medium five hundred dollars on condition that he will open the lock in our presence; will you do it?" he asked the medium. The medium took up the lock, and, smiling, replied, "I cannot open it." We can ask the spirits; perhaps they can." The gentlemen seated themselves about the table, and after a few moments, silence the medram said, "Will the spirits open this lock for these gentlemen?"—Immediately the medium's t' ese gentlemen?" Immediately the medium's hand moved with a sort of convulsive shock, and, taking a pencil, wrote, "Yes, we will; blindfold

The medium was blindfolded by a large pocket The mentum was offinitioned by a large polaric handkerchief—and lagain a moment of silence. Taking up the pencil, the medium wrote out a word. The gentlemen took up the lock, and, arranging the word on the lock, it refused to open. Immediately the medium wrote, "Reverse it." The word was reversed, applied to the lock, and, to the astenishment of the compiltee and all to the astonishment of the committee and all present, the lock was opened. The strangers then remarked, "This lock was locked in Canada, the word was unknown to either of us, and we were sent here to test the truth of spiritual power. We are satisfied that it has been opened without any knowledge or power of the medium," and, pull-Ing out his pocket-book, begun to count out the five hundred dollars as they had been directed to give to the medium who opened the lock. At this give to the medium who opened the lock. At this stage of the proceedings the me dum's hand was moved, and with the pencil wrote, "Refuse the money; we did not do it for pay, simply for a test.--(Signed) GEO. FOX."

Here some one remarked, "Could not the money be taken and used for charitable purposes?" when the medium's hand wrote, "Refuse the money; we did not do it for pay.--(Signed) GEO. FOX."

Becoming somewhat interested in this extraordinary manifestation, we resolved to test the matter further. The same day, visiting a second-hand hardware store, where almost every description of hardware and tools were to be found, we inquired of the proprietor if he had such an ar inquired of the proprietor if he had such an article on his premises as a combination lock. Hesitating a moment, he replied, "Yes, I think there is one somewhere: but," continued he, "it is of nouse, as it has been locked, the combination lost, and there is no way of opening it." "Let us see it," we said, and, after a little search, he produced the article, quite a large one, but locked and agree one, but locked and apparently of no value without the letters to open it. We purchased the lock at about a tenth or its value, and the next day we took it to the medium, with a request that the spirits would open it; and by the same process as the lock the previous day was opened, this lock was opened in our presence. After this the lock was recovered at heat derive the lock was reopened at least a dozen times—locked by ourself or by our friends, and immediately opened by the medium, or, as he said, by the spirits. We have never yet been satisfied with any explanation that has been advanced as to the modus operandi of the opening of these locks, except what was claimed by the medium, viz., spirit-power.

On reading this, I at once called on the editor and ascertained the name of the writer, who is a Mr. Whitney, well known in the early days of Spiritualism in the city of New York. He owns and lives upon a large tract of land near this old town, and is now writing for the "Press" a series of articles on his experiences in Spiritualism, which are being published. He reports to me that there is considerable interest among the people here on the subject, but that the priests, Catholic and others, suppress it as much as they

This Mr. Conklin passed into the Summer-Land about eight years ago, and was one of the best test mediums we ever had. My first acquaintance with hlm was in the summer of 1854. I'then resided in Buffalo, and being in New York Hwent to Conklin's rooms on Broadway, a perfeet stranger. Two persons only were then seated, one each side of a table. I took a chair some ten feet away, and watched their proceedings. One proved to be Mr. C., and the other an investigator. The table was being tipped, raps were heard, and occasionally some writing done.

After perhaps twenty minutes Mr. C. reached toward me a slip of paper, with the remark, "I think this is for you, sir, and it is from a spirit." I took it, and read these words: "I wish to speak with you before you leave. - ROBERT TOWNSEND,

I at once ransacked my memory, but could not at call the fact of ever knowing such a person.

The investigator soon got through, and I was invited to take the seat he had occupied. I at once (asked where this Robert Townsend had lived, and when he had died, and of what disease. The reply was, "Buffalo, died 1849, of cholera." I asked many other questions without in any way, disclosing that I was from that city, but could in no way get a clue to the fact that'I had ever known such a man. I finally inquired what he wanted to say to me. There was instantly rapped out this: "I wish you to go and tell my wife, not; to be alarmed at the noises she hears nights about her room, and that I am there trying to manifest to her."

On my return to Buffalo, after half a day's searching, for her name was not in the Directory, I found the widow of Robert Townsend, who said he 'had'dled of cholera in 1849, and I delivered the message to her. She admitted to me, at this only time Lever saw her, that she had been repeatedly startled during several of the preceding weeks, by strange and perfectly unaccountable noises.

After this memorable interview with Mr. C., I knew him well the remainder of his earth life, and in him Spiritualism ever had a faithful, honest and industrious worker. Mr. Whitney informs me that; he was with Mr. C. much during his last sickness, which was consumption, and that only a few hours before he died, in reply to a question, Mr. C. stated that knowing he was soon to breathe his last, he had never been in any manner guilty of fraud in his mediumship, and that it had given himself positive proof of spiritual existence.

Yours fraternally, C. O. POOLE. Why 's gold like the predigal son? Lecause it 's returning to par .- New York Mail.

### In Memoriam: Joseph John, the Artist.

To the Editor of the Banner of Light: Passed on to the higher life, from his residence in Philadelphia, on the 22d of February, Joseph John, in the 45th

year of his age. During the past two years our brother's health has been gradually failing, and it was evident that the physical form could not much longer retain the spirit; as he became weaker in body his spiritual powers were frequently opened to see visions of the beautiful in the interior life, and at times a lingering hope would rise that there might be returning strength to enable him to embody these in form ipon canvas. But it was not to be, and quietly he laid aside the mortal, and entered into the beautiful gardens of God, where flowers liminortal bloom forever, awakening the highest inspirations of the artist's soul. His funeral took place on the 23th Inst., at which time Mrs. Neille J. T. Brigham, who is an intimate fried h by his request spoke

to a large concourse of friends.

After the hymn " Nearer, My God, to Thee," had been sung, Mrs. B. offered the following

Oh, thou who art our Father and our God; thou whose love is deeper than our human sorrow, higher than our hopes and aspirations, in the anguish of our spirits we always would turn to thee, and feeling the strong arm of thy helpful love around us, would rest and be comforted. We turn our thoughts to thee for light, praying that it may shine over the earthly shadows and dispel them; for wisshine over the earthly shadows and dispel them; for wisdom, praying that heaven's revelation may come where
ignorance lies dark and, fast; for while souls are still burdened with earthly chains, still hear wearly their earthly
hodies, ignorance must fold them around. Yet we know
heaven can bring its revelations of high and holy wisdom
to fill our souls with peace.

We come to thee from a home where a shadow has fallen,
as mortals see, but as angels behold it a door has opened
wide into the sunshine, and an immortal spirit has passed
away from the shades of earth. We only ask, oh, thou
who art our loving Father, that we may see clearly the
great turbs that are to be given in this age of light and
knowledge.

For those of us, who still stand'within the clay, we only

who art our loving Father, that we may see clearly the great turbs that are to be given in this age of light and knowledge.

For those of us who still stand within the clay, we only ask that fight may come, even though the tear-drops fall, that the light of immortality may use gloriously over all. For our brother there is no anguish, but only rej deltag loss the time has come when though the tear-drops fall, that the light of immortality may use gloriously over all. For our brother there is no anguish, but only rej deltag loss the time has come when the lost of the lost of the class by a deltag lost of the lost

spirit world.

To die is only to lay off the husk, the sham, the worn-out garment, and go from the shadows and darkness, the foos and mists of earth, into the eternalife and glory of the angels' land of endless progress.

Oh, God, we pray for truth—it is light, it is life, it is strength, it is love, and we pray that humanity may receive it, and their chains shall fall, and darkness shall enshroud them no more forever; and so we would look to thee with hope, knowing that we shall not look in valu. Amen,

with hope, knowing that we shall not look in vain. Amen, ADDIRSS,

"Behold I send to you a Comforter, even the Spirit of Truth." Many beautiful theories might be woven from fancy or imagination, but when reason and clear analysis of thought touch them they fall away as a baseless fabric; but when truth is with us, with its strength and light, its lines and letters come torth clearly to our vision; it bears investigation; it thirties close and careful analysis, and it is food and orink tor the hungering and thirsting soil. But it brings comfort with it; "Behold I send the Comforter, even the Spirit of Truth." How has the world received this comforter? In the past too often man has failed to see the truth in that clear high which humanity needs. The great teacher who laid down the Christian platform, gave to man a light, but mobern teachers have so covered it up, that its radiance has but feebly gilmmered on the pathway of man, desus gave to the world the law and the gaspel of liberty and holmes and peace, which had within it the light and strength of spiritual comfort, and the world has not understood it, simply because it lacked the spiritual elements. It possessed materialism, grossness and selfishness, and stood in the letter which killeth, while it knew not the spirit which maketh alive.

Moletan Spiritualism has come to bring the comforter, and we find in it the evidence that our loved who pass from our sight livo beyond the grave; it gives us a consistent and practical religion and philosophy, on which we can lean and feel that there is no danger of facing, for it teaches the grand and beautiful lessons of life. It starts by claiming that this life is endless, and that here one earth, but because, the a plant which sends has the letter because we have lived in it. This life of usefulness is not be grand and hobit deeds, so that the world may be the better because we have lived in it. This life of usefulness is not be earth, but because, like a plant which sends his roots down hito the earth, it sends its l

land.

Modern Spiritualism came in answer to the demands of
Modern Spiritualism came in answer to that it sets aside any

The perior cann can comproved so, the "The "Arth of the "The "The "The barrial took place at Vancius yesterday, where the comproved of the period of the per

hand reaches out to grasp his friend's, though your earthly even as not see them. Taluk, triend's, what his life was here on'earth -stainless, blameless and beautiful. No man lifting is bibuitely perfect, but his record in the sight of heaven is pure as an earthly life could be; and when we look back upon what he has been, upon the truth and purity of his nature, his adoration for the truth fisself, is there not something in that to be grateful for, and is there not comfort in such 'n earthly memory? That which was unlovely jarred him; we know that he loved harmony, that he was particularly sensitive to discoul; to ling all that was brightest and best, purest and fairest, his heart ever moved with symbathy and love for humanity, his spiritual vision was opened out into the avenues, and his artistic talents basked in the beauties of the Summer-Land, and he gave, one by one, sketches of that which he was permitted to see. It was his ambition to bring all that he could from the serene heights opened by his inspirations to bless humanity; he longed to accompish more, yet he knew that in the beyond there were untrodden fields of beauty when his work was done here; so with a calm and holy trust he has entered into and now roams amid the glorious realms of eternal and unfading beauty.

The day will come when the pure, noble thoughts of this angel will be better appreciated and understood by the world. In his love for that which was most heautiful, most spiritual, he drew near to the angel land, and those visions which came to him of such excellent leveliness, were only the shadows of the glory which his eyes behold to day.

Selfishness would say: "stay, oh stay with us." but mesclishness would say: "stay, oh stay with a his experiences are to-day, with all the beautiful and glorious scenes that are around him; the discord of earth has passed away, all its weariness, and its shadows, and he stands transfigured and glorified; not that his sympathies are gone from earth and eart my loved ones; he will refurn when he can

of sweet grace and beauty he holds octore us that canonications, all the heaviness, and weariness, and anguish have passed away.

On wife, you who have waited and watched day by day, praying, longing for unsellishness, for a feeling that could let him go into the sunshine, and no longer keep him in bonds and trials, you shall have your reward, the spirit of truth shall spread over you its white mantle of purity and low, and in this beautiful lesson tears shall be wiped away and there shall be no more sorrow. He lives and watches over you in that land where,

10 stands within "the dawning light,"

He stands within "the dawning light," Upon the summer shore,
With kindred spirits pure and bright,
'Not lost, but gone helote,'
Where the glory of the sunbeams
Can never fade away,
And joy shall reign forevermore
In life's undying day.

And he will guard and bless you
Through your earthy life,
For to him you are ever
A true and faithful wife;
And when your time shall come to cross
The silver river's wayes,
And you leave, in clouds, behind you,
The land of grief and graves;
His hand will stretch to greet you
Across the waters bright,
And give you love's sweet welcome
Bey ond earth's weary night,
He is living free from weakness,
No shade is on his face,
You'b crowns him with immortal flowers,
With beauty, strength and grace.
Then let the angels comfort you,

Then let the angels comfort you, And whisper from the shore, He keeps for you in lands of light, The living love of yore.

For other dear friends bound to him by different ties, those who in the past have held him with lond and lasting friendship, we cannot say he is dead. For him the tree of life is green and flower-crowned, and the rare spiritual nature that has manifested to bis wonderful art is now fed in the land of the eternal and the beautiful:

He has reached the end of earth's journey,
Peace comes with her golden hours,
And the cross he has borne in patience,
is charged at last to flowers
Before the shades of life's evening
Could shut out the sun's bright ray,
He has entered the land of immortals,
Where love never knows decay.

### (From the Newport Daily News of Feb. 28th.) The Funeral of Frances Minturn Hazard.

HAZARD.—At Alken, S. C., on Monday evening, the 19th Inst., Frances Minturn, eldest child of Thomas R. Haz-ard, E-q., of South Portsmouth, R. I., in the 35th year of her age.

And so passes up another of this sweet sisterhood to rejoin the kindred and congenial souls that were waiting for her in the home above. Lovely and pleasant in their lives, death no longer divides them. Too hard to bear would be the sorrow of parting with such a precious friend, were we not assured that we give her up to a perfect Father, and that He has been training

her for a more blessed society than that of earth.
The burial took place at Vaucluse yesterday, in a beautiful spot on the hill-side, looking out over a lovely landscape under the broad scope of a spring-like sky, in the midst of bright emblems of immortality. After the church service had been read by her pastor, Rev. Hobart Williams, one of her loving friends, Julia Ward Howe, pro-

skies are more sunny and the flowers bloom more fair, and the angels sing sweetly, to banish all care.

Oh, father, you came to me in the right time. You came when I was able to clasp your hand and say to you that I was ready to go, and I feel that I have passed through the great change—the greatest of changes—and my little bark is landed safely on the spirit shore. Where I am, there is life! life! light! liberty! life eternal! I cannot speak as I would if I had strength. I have done the best in controlling the medium I could in my present weak condition, with the help of the bright ones around me. Here the mother took control of the medium, and said:

My dear husband, we have our Fanny with us in the spiritworld. Another has come to us clothed in beautiful raiment. She has been weaving it all her life. When the spirit is freed from the mortal body it takes upon itself clothing in harmony with its own purity and development. The old body is cast off like a tattered garment—tattered and worn by disease. And how bright and beautiful our Fanny looked when she came to the spirit-world and found herself clothed in bright, resplendent garments! when she realized that these garments had been made and fitted to her by her own spiritual or interior goodness, she seemed like one of those who came out of great tribulation and was made clean through her sufferings and clothed in spotless garments—she felt like rejoicing and saying, Glory to God in the highest, for all I have suffered! I am now blessed through my sufferlogs! When she realized that she had cast off her earthly garments and had been clothed upon by those heautiful spirit-garments, pure as the lilies that she loved so well when she was in the earth-life, she said: "Oh, mother, how can I be but happy here in this beautiful, divine sphere?"

Now she rests for a time, but soon she will be able to tabor with us, to help others in the spirit-world who are trying to progress and know not how, and also many who are yet in the earth-life in like condition.

### BRIEF PARAGRAPHS.

SHORT SERMON .- Come out from yourselves! It does not matter whether you are happy or not. The great aim of life is to live, not to be blessed. The great object of existence is to do, not to enjoy. The sphere of life is what you make it, and spirits create their own heaven or their own hell. So that you do something every day; so that the work of your hands shall have been fulfilled, and the mind have performed its appointed task, your duty is done: Eternity and that aspiration that clothes your spirits with wing6d desire and lofty flame descend as ministering powers, and you inly feel that you are blessed even when you have not sought it .- Cora L. V. Richmond.

DIGBY'S PRAYER. Ye angel hosts, Who at your posts Are working with a will, To teach mankind. To be refined, And thus escape all III--Oh haste the day, We humbly pray, And every soul infill.

The Presidential question which has agitated the country so much since November is settled at last, Goy, Hayes, of Ohlo, having won the prize by one vote. The linauguration ceremonies took place in Washington on Monday, the 5th. . "Let us have peace."

The war-cloud in the old world is still muttering its thunder. Russia is becoming more belligerent each day, and Turkey is preparing for war with great energy. Maj. J. W. Powell repeated this Indian proverb to the

loquacious members of the Boston Radical Club the other

Let a man talk a very long time, Let a man talk a very long time, Let a man talk a very long time, A hole he will bore into a rock.

José Jesus Galindo, the oldest resident of Santa Clara

County, Cal., and perhaps of the Pacific coast, died near Milpitas Jan. 18th, at the ripe age of 106 years. John Oxenford, the well-known London dramatic author

and writer of dramatic criticism, has passed on. A New York policeman shot at a mad dog and hit a man in the neck. Then the man was mud. They carried him

into a dye house, and then he was madder. Chicago, Ili., telegraphers lately waltzed in that city to music played in Milwaukee, Wis., and reported thither by

"From Dawn to Noon," a volume of poems by Violet Fane, is in the press of Carleton & Co. The patrons of this poetess are generally men about town, and her books the literature of the clubs.

"Requests for prayer" at the Moody Tabernacle are now done in rhyme. For instance:

"For 13 under conviction or seaking the way:
For 28 professing Christians, far astray "!
For evidence see the Boston Traveller of Tuesday last. How happens it that those twenty-eight Christians are "so far astray "? That's a conundrum Digby would like solved. Perhaps the New York and Brooklyn divines who recommended Petticoat Bishop to O. F. M., to help "save the Old South," can answer.

A week-old puppy is not to be whipped because he cannot see. It is the infirmity of the undeveloped stage of existence, and not a fault.

The Sultan of Turkey now sees the necessity for economy. He has ordered that 584 superfluous horses in the imperial stables shall be handed over to the cavairy regiments at Constantinople, and that the wild animals collected by Sultan Abdul Aziz shall be presented to the Zoological gar dens of London and Paris, as their keeping costs too much

That fine landmark to mariners, the Provincetown (Mass.) town house, was recently destroyed by fire, which was supposed to be of incendiary origin.

Doubt is not always black and grim, Writhing in grief as Faith goes by; Sometimes it is merely the faintest thought, Like a glimmer of gold on a summer sky.

How to cure the rinderpest. Give the cattle sulphurated water, and ignite sulphur all around them. It is said to be

The Boston Post-of Wednesday contains the following advertisement: "Leap year is past and gone-yet still I am a widower, although I n :ither smoke, thew nor drink, and an capable of any kind of business. Where is the widow?" He is a blichi-gander.

It is reported that the German Postmaster-General prooses to the Postal Union the introduction of postal cards serving for all countries at one penny each.

Thanks are tendered to Heury Lacroix, of Montreal, for

WHAT'S IN A NAME?-A man named Lucky it is said lately drew a twenty thousand dollar prize in the Havana lottery.

About twenty bushels of tickets are taken on the Metropolitan horse cars every month. They are cancelled and then sold to a paper mill in Newton.

The New York Commercial Advertiser says: "Mr. Fourfarthings was recently arrested in Chicago for assault. He should be cent to the penny-tentlary." That would be a dollar-ous puntshment to bestow on a sovereign citizen for simply pound-ing another. If they had engaged in a mill the case would have been different.

Congress has passed a joint resolution authorizing the President to accept the statue of "Liberty Enlightening the World" when presented by the French Republic, and to designate a suitable site for said statue on either Governor's or Bedloe's Island, in the harbor of New York.

The Little Wanderers' Home in Baldwin Place is a cap-Ital institution. It is really a treat to see the happy, smiling faces of the little ones located there. The public should patronize such a laudable establishment.

The funat the Howard Atheneum is exhibarating always. If you wish to "drive dull care away," go there by all It is said that M. Leymanie, editor of the Revue Spirite,

has been liberated from prison, the time for which he was incarcerated having expired. Another heavy robbery of jewelry has just occurred in

which is estimated at \$50,000. London, the value of Where's Justice Flowers? The Woman Suffragists are looking with some anxiety

to the result of the election in Colorado, which is to decide their rights and privileges, at least so far as that State is Rev. Edward C. Gulld has been talking in the Lowell

Institute about religious poetry. He says no emotion is deeper than that of religion, and the poetry which gives it expression was of high value. He has probably been reading Lizzle Doten's "Poems of the Inner Life."

THE LITERARY WORLD,-Messrs, Edward Abbott and Edward H. Hames, of the editorial and business departments of the Congregationalist, have purchased the Literary World, founded and for seven years edited and published by Mr. S. R. Crocker, and will hereafter conduct it under the firm name of E. H. Hames & Co. Mr. Abbott will

management. The April number will be issued under

their management. Henry W. Longfellow, America's gifted poet, became three-score and ten years old on Tuesday, Feb. 27th, and the congratulations that he received were numerous and hearty. He has as many friends and as few enemies as any

author in the world.

The editor of the Franklin (Ky.) Gazette is evidently a very homely man. We quote this ode to his looking-glass:

Thou cracked reflector of my toll-worn face, Suspended there above the chimney-place, If for each time I 've foully gazed in thee I had a dollar, I would have-let 'a see I Why, come to think, I 'd not be rich at all, For I have only had thee since last fall, And, as thy thin material doth break Whene'er a striking face a look doth take, I 've let thee quite alone. But once, alack I I dared to view my features—hence that crack.

The American Metric Bureau, No. 13 Tremont Place, Boston, publishes a monthly paper, the Metric Bulletin, devoted to the claims of this reform in weights and meas-In the Servian military bands the base drum is placed

upon a two-wheeled cart and is drawn by a trained dog while the drummer pounds it."

Taimage says "the tendency of clubs is to demoralize so-ciety." They are a discouraging thing to hold, if a red trump is turned.—Hawkeye.

In Vermont, taxes are paid upon 18,862 dogs.

A transparency was displayed in the vicinity of the Tabernacle last evening, and opposite the Tremont Temple on Monday noon, with quotations from Mr. Cook's lectures done into an advertisement—of the new book entitled "A Voice from the Pewa"—as follows:

"Fall upward!" "Choose
The Ought!" Peruse
"A Voice from the Pewa!"

On the obverse was: "Christian character depends not on belief in the dogmas of Scripture-infallibility, proxy-righteomess, a trinity council and covenant and an ob-jective benefit of prayer. See A Volce from the Pews."— Roston Post

A small boy in Belfast, Me., was correcting his still smaller brother for some misbehavior, and closed in this fashion: "And if you don't stop being so dreaduly naughty, why by-and-bye when you die you will be sent to -to the reform school." That boys instructions regarding the punishment of the wicked after death had been toned down to about the right point.

The white whale in New York having died recently, the Herald mourns for him in the following pathetic manner:

In to film in the following particle.

Little whaley, thou hast left us,
And thy loss we deeply feel;
Thy sad fate has near bereft us,
And has nearly killed the seal—
Gone to meet Jonah.

Dr. Erasmus Wilson, an eminent London physician, has taken on himself the charges of conveying the obelisk known as Cleopatra's Needle from Alexandria to London. He has made the necessary arrangements with Mr. Dick-son, a well known civil engineer, at an estimated cost of \$50,000. The obelisk will be surrounded with water-tight and air-tight casing of boiler plates, will have a wooden keel and an iron deck, and will be towed through the Mediterranean by a powerful steamer.

Funny Folks thinks the news about the cotton crop is baleful intelligence.

> A REVIVAL HYMN-IN FOUR PARTS. Part 1.

Part 1.

Oh! whar shall we go w'en de great day comes,
Wid de blowin' uv de trumpits an' de baugin' uv de
drums?
How many po' sinners'!! be co'ched out late,
An' fine no latch to de goldin' gate?
No use fer ter wait 'twell to-morrer!
De sun must n't set on yo' sorrer.
Sin's ez sharp ez a bamboo brier—
Oh, Lord! fetch de me'ners up higher!

Bread for pudding should be soaked in milk, and when put into the baking dish should be sprinkled with cinnamonand raisius, and have layer after layer of this construction. Eggs heaten with sugar should be poured on top before baking.

News of the Week.

Col. Valentine Baker, the assaulter of a defenceless woman in an English railroad carriage, has been chosen by the Turks to organize a military police force of sixty thousand men for them. Foreign officers are to be employed. Is it a case of "like master, like man"?

The Servian Skuptchina recently met and adopted the conditions of peace, and was immediately dissolved by Prince Milan, to prevent the members asking embarrassing questions. The Montenegrin delegates have visited Constantinople appearing to be desirous for the restoration of peace. Their demands for the rectification of the frontier and conces-

sion of a scaport are not considered extravagant. Negotiations with the Sultan have commenced. A despatch from Liverpool, dated March 2d, says that Mrs. Norton, the poetess, seventy years old, and helplessly rheumatic, has been married to Sir Wm. Maxwell, aged

fifty-nine.

The London Times prints the following extract from a private letter from Col. Gordon, dated Cairo, February 17th: "His Highness (the Khodive) has given me over the Soudan, in addition to the provinces of the Equator and the Red Sea coast, absolute authority. It will be my fault if slavery does not cease and if these vast countries are not open to the world. The whole secret of the matter is in the government of the Soudan, and if the man who holds that is against slavery it must cease. "

The Senate of the University of London have decided by a vote of fourteen to eight, to admit women to medica

A bill was reported in the Connecticut Legislature last week allowing women who are assessed on property valued at \$300 or more to vote in city, town and school district

meetings. The French government will recognize the Diaz rule in

A Calcutta despatch announces the death of Sir Jung Bahadoor.

A daughter of Ralph Farnham, the last survivor of the battle of Bunker Hill, died at the American House, Thursday evening, March 1st, aged \$2 years. For the past thirty five years she has been employed by Mr. Lewis Rice as domestic. Her father, at the age of 101, was a guest of the city of Buston on the occasion of the visit of the Prince of Wales in 1860.

Colonel Bernard F. Finan, a prominent military man of this State, died Saturday morning, March 3d, at his home at 90 I street, South Boston. He was a native of Boston, and a graduate of the Eliot school.

The Boston and Maine Engineers' strike was a failure. Trains have commenced running on the old time.

The Bateman House at Kansas City, Pa., was burned early Monday morning, March 5th, the wife of the proprie-tor and her five children perishing in the flames. Several guests were injured by jumping from the windows. St. Louis, Mo., had two large fires on Sunday, 4th, destroying property to the value of nearly \$500,000.

The funeral of John O'Mahony, the late Fenian Chief, in Dublin, Sunday, March 4th, was witnessed by at least 100,000 people.

Miss Bertha Von Hillern successfully completed her task of walking one hundred miles in twenty-eight successive hours at Music Hall, Boston, on Saturday evening, March 3d, having 13 minutes and 23 seconds to spare.

### BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY

In the World! ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS

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