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IEWS **OUR HEAVENLY HOME** A SEQUEL

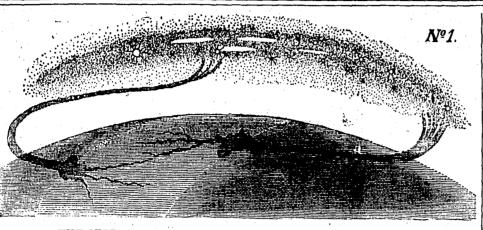
A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER I. " My Father's house is built on high, Far, far amid the starry sky; When from this earthly body free, That heavenly mansion mine shall be.'

A sublime and beautiful theme appropriately seeks to clothe itself in sublime and beautiful language

A powerful temptation to write in "an unknown tongue" upon a theme unknown to the senses of men, is upon me; it feels like a necessity pouring through the wand of an enchanter. And yet, lest I should not be distinctly understood by the reader, who may not have access to a dictionary, I press back both the necessity and the enchantment; and thus I proceed to use the plainest words, or at least such phraseology as will most naturally convey the sublime and beautiful realities under contemplation. And I will also, which will soon come, disregarding all temptations to the contrary, add to my intentional plainness as much as possible of the sweet grace of brevity. Inasmuch as in the "Penetralia," p. 167, in the "Stellar Key," but particularly in the little volume "Death and the After-



### THE SECOND SPHERE WITHIN THE SIXTH CIRCLE OF SUNS.

at least a million times more perfect, between man's internal nature and the external of the Summerland wherein he is certain soon to journey and reside.

There is also some very faint resemblance between the external surfaces of the superior inhabited planets in our solar system and the geographical and topographical facts of the great Second Sphere under consideration. But it is an error to suppose that the Second Sphere is but a repetition of this exceedingly rudimental world, even on a higher and far more extended scale because it is in the first place impossible that Mother Nature should exactly repeat herself, and, in the second place, it is even more impossible that the infinitely superior should be a likeness of a most rudimental inferior, except in the most universal sense, which truth I have heretofore attempted to plainly set forth.

The foregoing is properly an introduction to a series of chapters (of which this is the first,) which will be the fulfillment of a promise long since made, to write a Sequel, or Part II., to the volume entitled "A Stellar Key to the Summer-Land." The reader is urgently requested to consult that work, Part I., for a more intellectual and extended consideration of questions which will be only inspirationally awakened in these chapters. In this sequel, the whole subject will be presented as it was in "Death and the After-Life," as revelational Views of Our Heavenly Home; thus, of necessity, referring the reader to other volumes for philosophical reasonings and special explanations.

As in Part I., so also in this Sequel, it is deemed beneficial to introduce drawings, so that, in the the actual situation of the great spiritual universe which compose the sixth circle of suns.

he lives ; which likeness is repeated, on a scale | ants obedient to the flat of their centrally en throned sovereign. The revolution of the earth on its axis causes an appearance which, but for the strictest application of mathematics, logarithms, and fluxions, would to day impress everybody to assert that all the bright bodies in the firmament rise in the east and set in the west. And the revolution of the earth around the sun develops an appearance-the reverse of realitythat the sun is traveling in and out among the stars. Against appearanges I am constrained to affirm that our sun and our earth, which seem to be detached and far removed from fellowship with the Milky Way system, are in reality members of that endless sixth circle of suns, which circle is outmost of the present development of the physical stellar universe.

The bird's eye view embodied in the accompanying diagram, drawn with reference to imparting an idea of the greatest magnitude, involves the necessity of impairing the impression of a circle of suns and stars. And the same remark is applicable to the appearance of the Summerland Belt in the diagram. It is represented as a slight light strip stretching through space horizontally across the sky, and beneath the universe of nebula called the Milky Way. This appearance, as before said, is a necessity of the attempt by diagram to impart the fullest and most lasting impression of positions and magnitude. It is only possible to represent a strip of the Summerland; and also only a very small section of the sixth circle of suns. But the inconceivably immense magnetade of the golden belt of our Heavenly Home may be imagined, somewhat, by comparing what is seen of it in the diagram with what is therein represented of the first place, the reader can obtain a conception of vast stretch of the numberless constellations You can understandingly and truthfully estimate the relative importance of the little dot in the Milky Way called "the Earth," by looking to the latter looked inward. Taking different the right, where it is located, and contrasting it methods, traveling as it were in different paths, with the surrounding universes of suns, stars, earths, moons, comets, &c., which seem to fill infinity itself to repletion. Mankind, in their pride and sacred mythologies, have called this obscure dot "the mighty earth;" to which the Eternal Mind in his great mercy once delegated his "Only Begotten !" The belt of immortal beauty and harmony is within the sixth circle of suns ; because whatever is spiritual is of necessity interior, approaching nearer and nearer the great central fountain of All; while the material is external, sweeping out farther and farther from the source of all Spirit.

# The Rebiewer.

THE PSYCHOLOGY OF THE ARYAS. Idea of God Innate, Locke's Philosophy Criticised. Religion and Superstition Discriminated. Ikas. phemy. Views of the Aryas, Jesus, and of A. J. Davis on Religion. Solf-Knowledge. Christian Missions.

# BY ALFRED E. GILES.

To the Editor of the Banner of Light:

An svo pamphlet of fourteen pages, entitled 'The Psychology of the Aryas," has recently been published in Calcutta. Though not professedly a spiritualistic work, it is a valuable contribution to its literature, and that circumstance, together with its rarity in this country, will doubtless make some notice of it acceptable to the readers of the Banner of Light.

From the author's name, Peary Chand Mittra. t is easy to infer that he is a native of Hindostan : and that he is a cultured, refined and spiritualized man, is manifest from his pamphlet. In a foot-note on its second page the word Aryas is defined as nobles; so that the pamphlet may be regarded as a Hindoo's statement of the science of soul as held by the nobles of India.

Without preliminary remarks, the writer in his first sentence enters directly upon his subject. 'In the Rig-Veda, atma (soul) was used for breath, and sometimes for the animating principle." This use of the name of what was once regarded as the most subtile element of naturebreath or wind-as the designation of the essential and invisible man latent in every human being, suggests the query which we cannot now stop to consider, whether the corresponding words used by Greeks and Romans, modern Europeans and Jews in their respective languages as names of the same entity, were derived from the Sanscrit literature, of which the Rig-Veda is a part, or were the expressions of their own original insight into and cogitations upon the spiritual, that is, the interior man. The author proceeds, and shows that though in some of the Hindoo sacred books the words-mind and soul-were sometimes used interchangeably, yet distinctions in, and refinements of their meanings came into vogue, and became roots and tendrils of their psychology. Thus the Katha Upanishad says, "the mind is higher than the senses, the intellect is higher than the mind, the great soul is higher than the intellect."

English and Scotigney etaphysicians have to a great extent adopted the inductive method in constructing their systems of philosophy: they have observed and classified mental phenomena. The Aryas employed the opposite, the deductive process; "they always tried to dive deep by abstract meditation." The former looked outward, they came to different goals. For instance, John Locke in his essay concerning Human Understanding, Book I., Chap. 4, Sect. 8, declares the 'idea of God not innate." The so-called religion of Christendom accords with that view. Both Jehovah and Jesus, which are its objects of worship, are not innate, but are historical ideas. Hence it is that the Bible, which is the chief history or record there is extant of these divinities, is held almost as sacred by many Christians as are the gods they worship. But the Aryas were intensely contemplative : they introspected ; "they chanted, whoever knows Brahma, who is existence, knowledge and infinity, as dwelling within the cavity (of the heart) in the infinite æther, enjoys all desires at once with the Brahma." "Adore as Brahma the spirit who abides in the soul (in self)."—p. 2. Modern Spiritualism, as well as the ancient, inculcates essentially the same doctrine. "To be intelligently introduced to one's own soul" (writes A. J. Davis in The Penetralia, p. 33,) "is to go reverently into the presence of all can be perfectly certain of anything, we are certain that Nature is the unfolding of that principle called God."-III. Great Harmonia, p. 379. Jesus said, (Luke xvii : 20-21) "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you." Is not this, his doctrine, consistent, ay, identical with that of Brahmins and Spiritualists? and is it not irreconcilable with the philosophy of Locke and the proselyting and missionizing practices of Christians?" It is the province of science, which comes with observation, but not of exact religion, to make the wilderness and the solitary place glad, and the desert to rejoice and blossom as the rose. It is the scope and end of religion, pure and simple, to withdraw inward, (or bind back, as the etymology of the word religion imports,) the consciousness from the region of the senses into the sphere of principles, till it comes into communion and unity with the ultimate-the cynosure of all principles-God. To do it is a solitary and an individual process. Hence if a man would become truly religious-not superstitious-he must tread the wine-press alone. No attorney, mediator nor substituted righteous man, can do the work for him. The path he must travel is a narrow and a thorny one, with here and there a traveler. Jesus may help, but cannot save him. Every man, finally; becomes his own Jesus; and yet over each person the inward God will keep watch and ward, and at certain times will the minds of their accusers. Superstition is diswork mightily within him. When Buddha (or Gotama, from "Go," senses, and "tama," darkener, or one who darkens the senses) was inquired of as to what his doctrine was? who had priesthood? he answered : "I am holy by my | his Essays says : "It were better to have no opinown merit; it is I who have consecrated myself, | ion of God at all than an unwor

my own minister. What have I to do with other teachers? Religion has penetrated my being."-II. Huc's Chinese Empire, p. 190. John the baptizer, Jesus and Paul, each one of them after being quickened in the inward or hidden man, preached, saying, *utravolite* (revert, or give a reverse direction to the mind, withdrawing it from the delights of the senses and the pride of life, and turning it toward the inward God-the Father which is in secret), an admonition that contains all, and much more than all, that is expressed in the words, "repent ye," which Anglicise it in the common version of the New Testament. The quickening, renewing and enlargement of the spirit which finally develops from self-introspection, may remind the reader of what A. J. Davis designates as the Superior Consciousness. Metaphysicians, he remarks, call it religion. "It takes hold of principles, and in principles alone can the mind achieve absolute growth and development."-Arabula, p. 367.

NO. 1.

True religion is tolerant, suffereth long and is kind. It recognizes and respects the inherent right of every person to find God for himself, and not for another. It does not strive nor cry, neither does any man hear its voice in the street, or the tabernacle. It vaunteth not itself, is not puffed up, doth not behave itself unseemly, is not easily provoked, and thinketh no evil. But a worldling may inquire, are not all religions superstitions? Does not nearly every sect claim religion as its own, and charge superstition upon other sects? What is the difference between religion and superstition? What is the criterion of the one, and of the other? It may be anwered that as the etymology of the word "religion '' revealed its signification, so a like analysis discloses what superstition is. It is derived from the Latin words super, "above," and sto, 'to stand." Superstition is a belief in, or acknowledgment of, an object, being or power, as standing above, or existing superior, to the believer. Before that object, being or power-he bows down, and by that act of obeisance ack nowledges himself to be inferior to it. Christians commiserate heathen who worship idols. They sing,

## \*\* The heathen in his blindness Bows down to wood and stone. \*\*

But what is an idol? (eldulor) It is an image or a visional representation. Is not an intellectual conception of Brahma, or of Jupiter, or of Jehovah, or of Jesus, as a person, just as essentially an idol as if it were carved in wood or sculptured in stone? and is not the devotee of either of these deities as truly a superstitionist as if he bowed before its statue? Protestants consider Roman Catholics as superstitious, because these elder Christians pray to saints. by Catholics acknowledge their own prayers to be inferior in efficacy to those of the saints, whose intercession they implore. But Protestants also pray to beings external to themselves. Their divinities are Jehovah and Jesus. Are not the worshipers of these divinities also superstitionists? and is not the Christian, so-called, religion as truly a superstition as is that of the heathen? What advantage, then, bath the Christian? The problem whether a belief, with its attendant rites and sacraments, be a superstition or a religion, appears to depend for its solution on the position or standpoint of its god or divinity, in respect to its worshiper. If the god be external to and above the devotee, the worshiper, be he Christian or heathen, is a superstitionist, and his faith is superstition and not religion; if, on the other hand, the divinity is sought for within the seeker, such seeker is a religious person, and his faith. be he Christian or heathen, is religion, and not superstition. Superstition is intolerant, and persecutes ; superstition vaunteth itself, behaves itself unseemly; superstition compasses sea and land to make proselytes; superstition makes and sets up an image, and commands and exhorts people to fall down and worship it. Superstition does not abide in the secret chambers. It roars and strives and cries, and men and women hear its voice in the streets and tabernacles. Superstition is ostentatious: it causes steeples to pierce the sky and bells to be rung in the belfries, that it may be honored of men. Superstition is covetous and grasping : it exacts tithes, contributions and offerings, and accumulates revenues. Superstition is unjust : it exempts its own church edifices from fair and honest taxation. Fearful that investigation or ridicule may injure its divinities (as if they could not, if they would, protect them selves), superstition is cruel, and enacts and maintains benal statutes against blasphemy, a purely imaginary crime, which in truth is the offspring of itsown fears and ignorance, and dwells only in superstitious minds. With this bugaboo, priests in all ages and countries have frightened the people, and at various times have incited them to acts of the grossest injustice against heralds of righteousness. Terrified by this bugbear, which existed only in their own darkened minds, superstitionists in Athens caused Socrates to drink the hemlock and die the death; they nailed Jesus to the cross in Jerusalem, and in Boston, the home of the Puritans, not forty years ago they sentenced Abner Kneeland, a virtuous, upright and intelligent man, and an honest seeker for further light and truth, as a felon, and imprisoned him in the common jail. In these instances, and in all others of like character, the accused were innocent; the blasphemy existed only in honest: it seeketh what is not its own : it struggles to install its peculiar deities into the Consti tution of the United States, framed for the secular and common benefit of all the people. So detribeen his tutor ? and from whom he received his | mental is superstition, that Lord Bacon in one of opinion of him,

Life," the reader may find that already I have reported or described many of these celestial scenes; therefore it will be with mea principle to avoid, as far as is practicable, when treating an obscure question, a multiplication of words and all vain repetitions.

That there is a general correspondence between man and the earth, is admitted by all ana-Iogical thinkers. Like the globe, man is full of revolutions, seasons, changes, periodicities. In his wakings and sleepings are incorporated the days and nights of the planet; its light and heat are repeated in his phosphorescent brain and magnetic heart; its rocky framework is perfectly represented in his osseous structure, and its great waters reappear in the miniature seas of serum and tiny oceans of blood in which man's physical constitution rides like a freighted steamer.

In more interior parts the correspondence between the human individual and the great globe beneath him is a million times more amazing and complete. In his physiological inception, as well as in all the stages of his subsequent progressive advancement, he repeats the entire organic history of the whole animal world; and in his social, moral and intellectual progress, from youth to maturity, he consecutively reproduces the entire social, political, moral and intellectual history of mankind. All this, you observe, transpires in the universal, not in the very particular sense. For in specialties, in the details of experiments among variations, all deductive correspondence ceases and the inductive philosophy begins; and the latter is commonly called scientific research and demonstration.'

Upon the primordial principle of correspondence, thus briefly illustrated, there exists a general resemblance, a similarity of order and appearance, between the Winterland (earth) beneath man's feet and the Summerland (heaven) above his head.

In a certain sense there is no more distance between a man's spirit and the earth than there is between his spiritual body (now elemental) and the suprasolar sphere to which he personally ascends after death. And as to the localities, sceneries, social gradations, moral spheres, love circles, intellectual distinctions, wisdom brotherhood, seminaries of learning, hospitalities for the worn and weary, unfolding nurseries for the innumerable little ones, all which is distinctly visible as natural belongings and institutions in the Summerland; the correspondence between all this and man is seen to be perfect when you carefully investigate and classify the internal structure of the human brain, and thence gather inductively knowledge of his organs, faculties, attributes, affections, the degrees of his various interconnections, and the laws of his immortal necessities, his absolute needs, not to mention his wants and energetic impulses, which constantly and forever characterize and govern his indestructible nature.

The underlying principle is the unchangeable principle of "like producing like"-illustrated, broadly, in the likeness which exists between man's external structure and the globe on which

to the visible Milky Way; also, in the second place, so that his intellect can form some reasonable views concerning relative positions, magnitudes, and distances.

The accompanying diagram (No. 1,) supposes the reader standing far, far in the fields of space. From that remote point, and being gifted with the telescopic power of observation, he is supposed to be contemplating the immeasurable magnitude, the unutterable grandeur, the overwhelming glory and absolutely indescribable harmoniousness of the scene. You must employ your natural telescope from the crown of a glittering observatory situated in an abundantly rich star-field millions of miles from the Earth and the Sun. On your journey you should stand for a moment upon Herschel's great discovery, Uranus, which rhythmically rolls in its silvery orbit more than eighteen millions of miles from its progenitor. Still farther you must journey to obtain a knowledge of the field covered by the subject before you. Extend your observations millions of leagues into space. Go forth into the boundless wilderness of cometary matter, yea, into the realm of unformed and yet perpetually forming suns and planets beyond the sixth circle of suns, (see "Nature's Divine Revelations," also the "Stellar Key,") infinitely far beyond wondrous Neptune, the discovery of Leverrier, which sweeps through the star-strewn immensity nearly thirty thousand millions of miles from the productive sun.

From this astronomical station you will observe something entirely unlike anything you ever witnessed or imagined on earth, when at night you may have contemplated the stellar universe. In ordinary language you will now obtain a "bird's-eye view" of that vast universe of suns, stars, earths, moons, and comets which constitute what is commonly called the "Milky Way." Like a universe of clouds this mass of worlds and systems of worlds appears to swim over our heads (when seen from the standpoint of earth;) whilst very far below the nebulous galaxy seems to burn our particular sun, around which revolve all the bodies of the special isolated universe to which our earth belongs.

Viewed from earth the Milky Way appears to be an endless belt. But seen from a remote point in space, it becomes a member of a group of successive systems of solar and stellar universes; and in that one group of systems is located our sun and its harmonious family of children, grandchildren, and great-grand children; which by the most ancient astronomers were named Mercury. Venus, Earth, Mars, Jupiter, Saturn ; to which must now be added all the various satellites, including the teeming fields of lesser and yet younger bodies known as asteroids, cosmics, comets, and meteorics.

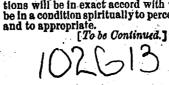
You will now caution your mind concerning actualities or verities; not to confound them with mere appearances. For it was owing to the influence of "appearances" that mankind for so many centuries believed the earth to be a flat. stationary, immovable mass of matter; around which the entire universe rolled as so many serv-

In the diagram you observe the cosmical and cometary bodies are represented in their aphelion -that is, in a position farthest from the sun-centres about which they circulate; thus signifying, as well as if some of them were in their periphelion, the subordinate and superficial part which they perform in the grand epic of the Stellar Univercœlum.

You observe vast openings among the constellations — airholes, so to speak — in which no bodies are visible. These are unlimited seas of the God the soul can ever realize." "If we celestial magnetism and electricity. These will be fully explained in succeeding chapters. Interstellar spaces and abysses of emptiness are atmospheric cushions between the great solar systems, whereby all unnecessary planetary friction is compensated; and whereby all impedimentation is rendered impossible; while, as great vital reservoirs, a constant supply of celestial electricity and magnetism is fed into and perpetually flooded throughout the stupendous whole.

In succeeding chapters I will more particularly illustrate our sublime and beautiful theme, giving more spiritual information in detail; so that the unspeakable glory and overwhelming grandeur of our Heavenly Home may be intellectually comprehended as well as intuitionally anticipated.

It is of great consequence that we learn all we reasonably can, concerning the present and the future. For the silent and sacred hour is fast approaching when you, friendly reader i will be called by a supernal voice to cast aside all your earthly possessions, and to "embark upon the glittering streams;" to sail forth into the vast infinitude with the angel commanders, and with officers you may not know, possibly forced to take the humble position of a deck hand, or to go "before the mast" in the lowest angello service; compelled, by the beneficent force of a sublime necessity, to rise above all terrestrial belonging as "on wings of living light," and tranquily of as "on whigh of hyperbolic and transmission of the summeriand which is a Sphere so great, so grand, so glorious—glowing with the heat of love and with the light of wisdom—that you cannot but how how and work of we would be a world a sphere so great. but bow down and worship, and yet it is a world whose appearances and bestowments and adapta tions will be in exact accord with what you may be in a condition spiritually to perceive, to impart,



# BANNER OF LIGHT.

MARCH 31, 1877.

for one is unbelief, the other is contumely; and certainly," he continues, "superstition is the reproach of the Deity." To the same effect is the remark of Plutarch in the Life of Alexander, that though disbelief in religion and contempt of divine things be a great evil, yet superstition is a still greater. Notwithstanding the prevalence of superstition in Christendom, it cannot fairly be doubted that genuine religious sentiment has been and is, to some extent, fostered among Christians as surely if not as intensely as It has been among the Aryans. There are many piographies of saints and worthles who have threed away their eyes from beholding vanity, and have sought to come into communion with the god who dwelleth not in tabernacies nor in temples made with hands, but in the innermost, in the sphere of causation, and with him also that is of a contrite and humble spirit.

2

Returning from this digression, let us take another illustration of the diverse results attained, according as it is the inductive or the deductive method of mental philosophy which is used. In Book 4, Ch., II. Sect. 12, of his same essay, Locke states that the existence of spirits is not knowable; that we have ground from revelation, and several other reasons, to believe with assurance that there are such creatures; but our own senses not being able to discover them, we want the means of knowing their particular existences, and therefore we must content ourselves with the evidence of faith, and the truth of the existence of spirits can never make a part of our certain knowledge. It may well be doubted, after such a declaration, whether John Locke had any knowledge of the spiritual senses of man, or any positive evidence of the existence of disembodied human beings. But there are now multitudes of honest, intelligent men and women whose personal experiences with spirits, independent and exclusive of all frauds, necessarily preclude them from receiving as true the foregoing statements of the great English philosopher. They have had palpable proof-sensible knowledge-which Locke admits is a certainty as great as human nature is capable of, concerning the existence of disembodied men' and women, usually known by the name of spirits. The views of the Aryan philosophers harmonize on this question with those of Spiritualists; Peary Chand Mittra gives valuable quotations from the sacred books of the Aryas, which prove not only this point, but that the Aryas also believed, as do Spiritualists, in the doctrine of progression after death.

"The Rig Veda chanters did not think that the soul after death was in a state of inactivity. Its mission was to protect the good, to attend the gods, and to be like them." "On the paths of fathers there are eight and eighty thousand patriarchal men who turn back to the earthly life to sow righteousness and to succor it." Again, a soul after death was guided by spirits of the intermediate stations in the divine realm which it has to pass over." "It is thus evident that India was the cradle of Spiritualism, the land where a deep conviction was entertained of the immortality of the soul, of its returning to earth to sow righteousness and to succor it, and of its endless progression in the spiritual world." -pp. 4-5.

In the Bible, distinctions are recognized be tween the body and the flesh on the one hand, and the mind, the soul, and the spirit, on the other. Paul, the acutest metaphysician, as well as the most active proselyter of the apostles, though he contrasts the fruit of the spirit with that of the flesh, does not so markedly discriminate between the spirit and the soul. The Arvans distinguished between the sensuous and the supersensuous soul. The author of The Psychology of the Aryas says that he is " not aware that there is another nation which has made such a marked distinction as did the Aryans between mind and soul. The former in one sense is a product of pracriti, (creation,) and in another sense is the sentient soul, which can reach only the horizon of finitude." "When the soul is free from the action of the senses, it reveals truths in reams, presentiments and second sight. way, the mathematician's solutions of the problem, the lawyer's lucid statement," (mentioned by Abercrombiein his Intellectual Powers,) "and many somnambulic and clairvoyant phenomena, may be explained."—p. 5. According to the Vedantic philosophy, every human being is composed of three bodies: the outward or gross one; the intermediate, lingua, or subtile one ; and Karana, or the inmost one. The same system recognized that the human soul consists of five sheaths: viz., the nutritious, vital, mental, intellectual and blissful. The last three constitute the lingua. If the energies of the soul can be abstracted from the gross to the intermediate lingua or rarefied body, then the soul rises, says our author, to the soul-life, or to what Spiritualists call the "superior condition." This state, acquired either in an embodied or disembodied form, "lasts till Nirvan, or bedehe mucti, mokha, or pure spirituality, is attained. Spirituality does not refer to a more disembodied state, but one based on divine knowledge being the very life of it." Spiritual state is progressive, and may be attained in the earth-life to a great extent. Not improbably, such was the state either of mind or soul entered into by many of the celebrated mystics, Biblical, Christian and Heathen, whose names and visions are recorded in history. Was A. J. Davis in such a condition of consciousness, when Swedenborg (Magic Staff, p. 243,) announced to him, "Spiritually thou hast left the world where men reside, but physically thou art there with them still "? and was it only himself, conscious in the inward, but unconscious to the outward world, who from the inherent energies of his own soul, not as a medium, not prompted, impelled, inspired, or spoken through by spirits, as has oftentimes been surmised, indited " Nature's Divine Revelations"? It is more easy to propound than to answer such questions. Our learned Hindoo author mentions (page 13) four different states, or perhaps degrees of abstraction and concentration, into which the soul can naturally enter: 1st. The waking state, in which, through the senses, it cognizes gross objects. 2d. The dreaming state, wherein it enjoys subtile objects. 3d. "Profound sleep - no desire, no dream, knowledge uniform, enjoying bliss and knowledge. Somnambulism and clairvoyance come under this state." 4th. Knowledge, not external nor internal-nor both, consciousness of soul, in which all the spheres have ceased. i. c.. spiritual state, enjoying pure intelligence. He in Christendom by Andrew Jackson Davis, also quotes from the Brihad Aranyka that "the highest place, the highest state of the soul, is where it exists as the soul in its own inherent state." "He who knows it (soul) daily retires to the region of surga (heaven) in his own heart." "Know that," says another Indian mystic, "which does not think by the mind, and by which the mind is thought." These views, if not the same, are at least harmonious with the teachings of A. J. Davis, contained in all his nal states-joy, sorrow, grief, fear, hope, and works, but detailed in Volume III. of The Great in fact all states resulting in pain or pleasure-

Harmonia. He there distinguishes, and by anecdotes and philosophy illustrates the successive and progressive evolutions of the soul from its conception through its rudimental, psychologic and sympathetic states, until its spiritual or interior senses are developed, and thence yet onward through the mentally illuminated highways of somnambulism and clairvoyance into spirituality, the home of the soul, the heaven of the Christian, the Nirvanna of the Brahmin, the inward kingdom of God. It hath no need of the sun, nor of the moon, that they should shine in it, for the divinity of the God lights it, and its light, the Lamb:

# "The strong gods plue for my abode, And pine in vain the sacred seven; But thou, meek lover of the good! Find me, and turn thy back on heaven."

The finding of God and of heaven in the soul, where the Aryas and Jesus found both one and the other, and where all true religionists seek to find them, is the reward or fruit of self-knowledge. In the Bible it is declared again and again (1. Cor. iii: 16-17; vi: 19; II. Cor. vi: 16) that the body of man is the temple of God. Many Christians do not seek for God in that temple. They imagine him far away, off in external starry depths. But not thus have the wise men of the ages taught. "The true Shechinah is man," said St. Augustine. To know one's self is an apothegm so transcendent in wisdom that, by some persons, it was believed to have descended from heaven : but Socrates, in Plato's dialogue entitled Protagoras, ascribes it to the seven wise men of Greece. He says, "They met together and dedicated in the temple of A pollo, at Delphi, as the first fruits of their wisdom, the far-famed inscriptions which are in all men's mouths: "Know thyself," and "Nothing too much." Who can say that they had not learned them in Egypt, where such maxims may have been, as it were, echoes of the wisdom of the Arvas and other sages of the Orient? "'To know one's self," said Apollonius of Tyanna, "is the most difficult of all things, and my knowledge is greater than that of other men because I know all things "" "and we know all things," continued Iarchas, the chief of the Indian Brahmins, "because we know ourselves."-(Philostratus, Life of Apollonius, pp. 241-385.) S. Johnson, in his Oriental Religions, p. 622, quotes from "The Path of Virtue," which he alludes to as perhaps the oldest record of Buddhist faith. "I have conquered all; I know all; in all conditions of life, I am free from taint; I have left all, and through destruction of thirst I am free; having learned myself, whom shall I teach? Reflection is the path of immortality; they who reflect do not die." Noteworthy is the similarity of the Buddhist's remark that "Reflection is the path of immortality," to the admonition of Jesus. herein before translated, "Revert the mind."

The same idea appears in a verse attributed to Empedocles : "Once read thy own heart right, And thou hast done with fears; Man gets no other light, Search he a thousand years,"

Cicero, in the first book of "The Tusculan Questions," remarks, "It is undoubtedly the greatest of all efforts for the soul to see itself; and no doubt this is the import of the precept of Apollo which admonishes that every man should know himself."

The physician and Christian philosopher, Sir Thomas Browne (his Christian bias betrays itself in his recognition of a certain Bible character, and its visit to Delphos), in Religio Medici XIII. observes "This (i. e., self-knowledge) is also the greatest knowledge in man : for this do I honor my profession, and embrace the counsel even of the devil himself : had he 'ad such a lecture in Paradiseashedidat Delphos, we had better known ourselves, nor had we stood in fear to know him." "We carry with us the wonders we seek without us; there is all Africa and her prodigies in us; we are that bold and adventurous piece of nature which he that studies wisely, learns in a compendium, what others labor at in a divided plece and endless volume."—Ibid XV. "Man's Soul," says A. J. Davis in V. Great Harmonia, p. 395, " is a repository," "and when man knows himself, he has found a treasure opulent with all things ultimated." A. Bronson Alcott presents the same thought in verse in his last philosopheme in the July number, 1875, of Journal of Speculative Philosophy:

and becomes Nirvanna, or blissful; realizing immortality, infinitude and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal and impressional. It constitutes the natural life, and is finite. The soul and non-soul are thus the two landmarks. What is non-soul is Pracrit. It is not the lot of every one to know what the soul is; and therefore millions live and die, possessing minds cultivated in intellect and feeling, but not raised to the soul-life. In proportion as one's soul is emancipated from Pracrit or sensuous bondage, in that proportion his approximation to the soul-state is attained; and it is this which constitutes disparities in the intellectual, moral and religious culture of human beings, and their consequent approximation to God." "The Aryas consequent approximation to God." "The Aryas did not aim at any creed which must be more or less the product of the finite mind or sentient soul." "The light the Aryas aimed at was not from the senses, nor from the mind, but from within—the splendor of the soul—thus anticipat-ing the teaching of the Bible—'The Kingdom of God is within you.

With sweet melodies did Henry More, in his day, greet the advanced minds of the vanguard of progress. Two hundred years and more have passed since then : now free thought and Spiritualism are quickening prepared souls in the four quarters of the globe; and as we lay aside Mr. Mittra's pamphlet, it is not difficult for us to imagine him, from his home on the banks of the Ganges, addressing them, in the words of the Platonist :

but:
Bear a part, oh Wisdom's sons, Lo I from far, I you salute, Sweetly warbling on my lute. India, Exypt, Arabie, Asia, Greece and Tartarle, Cartuel tracts, and Lebanon, With the mountains of the moon, From whence muddy Nile doth run, Or wherever else you wone, Breathing in one vital air, One we are, though distant far."
Park, Mass. Mayeb 1977 Hyde Park, Mass., March, 1877.

#### Ode by Epes Sargent, Esq.

It will be seen by the following, delivered at the consecration of the City of Boston Cemetery at Mount Hope, that Mr. Epes Sargent more than a quarter of a century ago did not omit the opportunity of inculcating the spiritual truths which he has since proclaimed so convincingly and so often to the world of thinkers through his books and the columns of the spiritualistic press in England and America.

Mr. Sargent has always advocated the abolition of tombstones and monuments from our cemeteries, and the conversion of these last into veritable gardens and parks; into grounds significant of dife and cheerfulness, rather than of death and decay. The various lots might be designated by trees and shrubs without any obtrusive marble or any iron fences. In the "good time coming" when spiritual convictions shall prevail, we do not doubt that Mr. Sargent's ideal of a cemetery will be carried out :

ODE ON IMMORTALITY.

- DELIVERED AT THE CONSECRATION OF THE MOUNT HOPE CEMETERY, BELONGING TO THE CITY OF BOS-TON, JUNE 24TH, 1852.
- Not in this green retreat
- However beautiful, while Summer launches
- Her odors and soft airs through swaying branches;-
- Though wild flowers court our feet. And though the wild birds capture
- The listening sense with their melodious rapture-Not here, not here, my friends,
- Let us believe the loved one shall repose. Or that life's true receptacle descends
- To the dark mould, where sods above it close
- And the lumortal with the mortal blends ! Let not despair or sensual distrust
- Confound this mouldering dust
- With the true person-with the inner form, Which gave the outward all it had of fair;-
- No warrant for despair 1
- Not here, my soul, not for one moment here,
- Sinks the pure life-spring of onegenerous tear: Of one heaven almed affection, One tender recollection,
- One deed of goodness in seclusion wrought, One lesson, or one thought !
- As water rises to its fountain-head
- However low you lay its translent bed. So must the spirit, from its earthward course,
- Mount to the Delty, which is its source ! We give the infant, who to walk is learning,
  - His leading-strings;-corks to the doubtful swimmer; ur brief

# Banner Correspondence.

### California.

AUBURN PLACER.-Mrs. Frances A. Logan writes, March 10th, as follows : "Dear Banner, your folds are waving on the Pacific slopewhere now the earth is carpeted with green, and roses perfume the air with their delicious fragrance; and through your columns I would again send greetings to all friends in the Atlantic States. Another year of earnest work in the lecturing field has passed. Hundreds of miles have I traversed through the Sierras, winding have 1 traversed through the Sierras, winding around the mountains, sometimes six thousand feet above the level of the sea, and then again in valleys—symbolic of the 'Pilgrim's' joys and sorrows, successes and failures. While in the highest altitude (Virginia City) sickness over-took me; that terrible disease, erysipelas. For two weeks all my former remedies proved of no avail, and when the death-angel was about to claim me as his own, the forms of the departed came to my hedside and one of them said. came to my bedside, and one of them said, 'Your life is on a pivot; you can pass over or remain, just as you choose.' I'reflected a mo-ment, and thought of all the dear ones over there to welcome me, and of the beauties and glorie of the Summer Land, in contrast with the rugged life here, to ever wander alone, sometimes to be misunderstood, and have my holiest and purest motives maligned, and turned into bitterness; and then I replied, 'Let me pass on. Neverthe-less, if my work is not all finished here, I will try to be willing to endure awhile longer.' The leader of the band then said, 'If you will labor for the abolition of capital punishment, we will help you to get wall.' Yory soon thereafter help you to get well.' Very soon thereafter they told me to get of sweet spirits of nitre two ounces, and mix with twenty drops of the oil of wormwood, shake it well together, fill a sponge and thoroughly saturate my face with it, and note the change; that in a few days I would be on my lecturing tour. I obeyed their directions, and the rescription worked to a charm. Lexand the prescription worked to a charm. I ex-perienced instantaneous relief, and, as predicted,

was soon pleading the cause of the erring. I maintain that we did not create ourselves that conditions and circumstances have made us what we are: that the morally diseased should be treated with the same consideration that the physically diseased are; that imprisonment for life is sufficient for any crime; that our peniten-tiaries should be made into reform schools; that the moral and spiritual organs of the brain should be cultivated, in order to gain the prominence over the destructive and combative, and then, if any were so fortunate as to be released from the dingy abodes of prisons, they would be better citizens, and become more useful members of so-

ciety. I find in almost every town I have visited some real, true Spiritualists, and also some who hide Spiritualism behind their business. The outspoken Spiritualist who glories in the communion of spirits with mortals, and with open heart and hand is ready to help the exponent of the Harmonial Philosophy, will not only have the blessing of angels but the gratitude of all self-sacrificing workers in the cause. My course is toward San Francisco, speaking in all the towns by the way. Success to the Banner, and a kind farewell to all."

#### New York.

ALBANY .-- G. L. Ditson writes : "Mrs. Andrews, the celebrated medium of Cascade, has paid us a visit, by the request of some of our distinguished citizens, mostly lawyers, and held which, I have been informed, numerous lights floated in beauty about the room, and many were patted by invisible hands, while voices audible to all gave characteristic expression to the feelings of such as were thus declaring their pres-ence to their friends. Some of the lights approached very near to the sitters in the 'circle,' and by expanding and contracting, or by moving rapidly backward and forward, replied to ques-tions in a satisfactory manner. The plano was played upon, with no mortal near it. One lady told me that she knew her son was present in spirit; while another could have hardly doubted that her lately departed have hardly doubted that her lately departed husband was talking to

her. Not long since I was under the painful neces-sity of recording the death of Cornell Smith, the successful healer. We are now gratified to see that his work, so well begun, has been taken up by his estimable widow, who, by a large increase of facilities for the various kinds of baths which the doctor used with such good effect, is continuing the establishment and winning multitudes of friends, not only by her amiable deportment, but conducted. She retains the same elegant house on Broadway which the doctor purchased for her. I should also add that a magnetic healer, of whose noted cures I have read and heard much, has taken rooms at Mrs. Smith's ; so that both the Turkish and other baths and ' treatment' can be had at the same time."

Departure of Charles J. Robinson. We copy the following obituary notice from the Oakland (Cal.). Tribune of the 7th inst. The name will at once seem familiar to every one who has read "The Magic Staff." He was the youngest brother of sister Mrs. Mary F. Davis. From the day of his acquaintance with A. J. Davis to his last moment on earth. Mr. Robinson was a firm believer in Spiritualism and a student of the Harmonial Philosophy. The ensuing sketch of his history and character is truthful

and just: "Mr. Charles J. Robinson, Assistant City Clerk, died at his residence on Fifteenth street, near Market, at 4 o'clock yesterday afternoon, Mr. Robinson was born at Clarendon, Orleans County, N. Y., June 2, 1838. He completed his dustion at Union College and expected education at Union College, and engaged in teaching. At the opening of the late war he en-listed in the First Wisconsin Infantry; was commissioned Second Lieutenant and served till fail-ing health compelled his resignation. Twelve years since he came to California, having been sent in charge of greenbacks by Secretary Chase. He here resumed teaching, having charge of the Department of Physical Culture in the San Franisco Public Schools. He received a call to a Professorship in an Eastern college, but decided to remain on this coast, and accepted the posi-tion of Assayer at Virginia City, Nevada. Eight years ago Mr. Robinson removed to Oakland, and was for some years a member of the firm of Burnham, Standeford & Co. He retired from that business with failing health, from pulmonary affection, and accepted from Mr. Hillebrand, the City Clerk and Treasurer, the post of Dep-uty, which position he held up to the time of his death, discharging its duties till his last illness, of only six weeks duration. Mr. Robinson was an active member of the University Lodge of An active member of the Oniversity Longs of Odd Fellows in this city. The interest he has taken in the Odd Fellows' Library is well known to members of the Order. It will be of interest to them to know that his clippings of book no-tlees, etc., to guide his selections, continued up to Saturday last.

Mr. Robinson was a gentleman of quiet and somewhat reserved manner, of domestic and literary tastes, but intensely alive to all the vital interests of education, temperance and human elevation. He was most tender and humane in his sympathies, but stern in his uncompromising to baseness or uncleanness of any sort. Mr. Robinson's spiritual nature was early awak-ened, and though he made few, verbal professions, his religion was one of deep conviction and daily (xemplification. He passed to the bet-ter life firm in the faith of a blessed immortality. Mrs. Robinson and their two little daughters will command the earnest sympathy of a large circle of friends in this city and at the East, where Mr. R. was widely known. The funeral will be held at Odd Fellows' Hall at 2 o'clock R. M. to-morrow.'

Derhaps the greatest popular illusion is in the ordinary term "Treasury girl." The mind immediately calls the picture of a young, bloomhighly imaginative Washington correspondents have lent themselves to confirm this popular no-tion by their rose tinted accounts of female beauty and fascination in the Treasury. But the visitor at the Treasury will see at a glance how fanciful and imaginative-these accounts are when he beholds these staid, sober, plain, middle aged women, dressed in the quietest colors, and without as much assumption of coquetry or girlish-ness as even the solemn female telegraph operator or the business-like female reporter. These "Treasury girls" are nearly always poor, re-spectable women, who have seen better days, many of them orphans and widows, and nearly all support a family of helpless dependents. Even the misses who have never been married, but who are nearly always well up in the twenties, generally support an aged mother or an orphaned brother, but they bear only a small proportion to the number of wives and widows. They are nearly all women whose very faces betray in an instant that they have known the cares and strugles of this life, and look at the world from a se-rious point of view. Hence it is certainly wrong to speak or write of these worthy women in a vein of levity or banter.

#### New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

LIFE-HISTORY OF OUR PLANET. By William D. Gun-ning. Illustrated by Mary Gunning. Chicago: W. B. Keen, Cooke & Co. 1876, 1 vol. 12nio, pp. 303. This treatise estensibily embodies the topics comprised in the author's scientific lectures as delivered in Chicago and Alsawhurs on coology. Darreinism the mound unit

"First know thyself, and all things see, God and thy fellow find in thee, Around, within: for thee is nought. Save what thou findest in thy thought."

As has before been remarked, the Aryas, the thinkers and truly religious men of India, tried to dive deep into themselves by abstract meditation. They sought for and found God, the di vine, inmost principle within themselves, and being in rapport or communion with God, they came into unity with the spirit of the universe, and knew all things. To such men how ineffably absurd, how stupendously foolish, must appear the Christian missionary operations, designed to persuade them to substitute for their own living, interior, immortal, ultimate and divine principle-Emanuel-which being interpreted is God with us, to substitute therefor Jewish idols of bygone ages. Well may they decline them, and say of them to the would-be prose lyters, as did the children of Israel of the golden calf which Aaron made for them, "These be thy gods." They certainly are not, and never will be, the gods of wise men. Some of the Aryas who withdrew inwards their minds to know themselves, through long-continued practice of meditation and self-denial acquired, or rather developed, transcendent powers, which there is no evidence that the Christian gods ever surpassed, and which multitudes of Christians have never even heard of. We bless the day when we read the Bhagavad Gita, one of the sacred books of the Hindoos. It helped to liberate us from Christian thralldom. Years ago, when we first read it, it was a foreign and very scarce book in this country; but since that time S. S. Jones, of the Religio-Philosophical Publishing House in Chicago, has republished the best edition of it, with an introduction on the Philosophy of the Hindoos, whose fourth chapter confirms all that has herein been intimated of the occult powers of soul.

The essential identity of the religion or philosophy (for, go deep enough, religion and philosophy are one,) of the preëminent teachers of righteousness in all ages, and their re-statement when knowledge of them had become dim, we phlet :

"Every human being has a soul, which, while not separable from the brain and nerves, is mind, or sentient soul, but when regenerated or spiritualized, it is free from bondage and manifests the divine essence. It rises above all phenome

Helps to us here, while schooled in being's primer. For here, in God's stupendous seminary, What various lore the thoughtful eye engages! Morning and night-the seasons as they vary-Spread for our use illuminated pages. If all were ours unearned, what need of action ? If God no problem set for our unfolding, Where were the joy, the power, the benefaction Of toll, and faith, and prayer, our spirits molding? Where were the innocence, without temptation ? Where, without freedom, were the self-denial? Where were the goal, the triumph, the salvation Without the doubt, the danger and the trial? And though to some the fairer lot be given, Unstained, because untried, to enter heaven, Ob. doubt not there is compensation ever From Him, the just and unforgetting Giver !

If, then, the Saviour's promise and example Be an assurance ample, Let us not say, however fair the breast

- Of the green hill-side, where the graves are made-
- Here the beloved ones rest 1 "Here in this forest shade !"
- Distant-and yet how near 1
- Where kindred spirits kindred joys pursue,
- In duties ever dear.
- Surprises ever new
- They range from sphere to sphere Through all the fresh delights of God's eternal year I
- Nor are their human ties forgotten oulte: With the strong well to see friends left behind
- Cometh a might, Swifter than light,
- And they are here, though viewless as the wind: With privilege, at tin cs, to interpose Between us and our woes.

Since it is gain ineffable to die Unto the mortal eye, What doth it matter to the spirit freed If the decaying husk feed flower or weed? Then for the living be the grounds out-laid, The eager soll arrayed!

Remote from cities and from habitations. Here, where the grateful trees and underwood Convert corruption's noxious emanations. Through Nature's wondrous alchemy, to good

Not a Necropolis-Rather a garden, this ! With sylvan alleys and enamelled banks, and pines in plume-tost ranks. Here let the roses bloom 1 Here let the wild bee come, To find the ground Heaped with such flowery wealth as bee ne'er found 1 Butoh, high-building Vanity ! forbear To rear upon this spot th' o'ercostly pile ! Rather let living Want thy bounty share, And trust thou unto watchful Nature's smile To keep the turf above thy ashes bright, In Spring's first verdure dight. Then shall this be a Mount of Hope indeed, Where not one doubtful title we shall read.

Facts are facts, and no same-man can gainsay it, that if a man die he shall live again. The questions how does he live, and where, must be think appears also in the psychological teachings | answered by himself. I live in a locality of beauof the Aryas, which Peary Chand Mittra sums tiful surroundings, made out of the aspirations up in closing his interesting and valuable pam- 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 upwardthis adds one more gem to the glittering diadem of eternality.-Spirit George Bentner.

#### **Massachusetts.**

LOWELL.-M. H. Fletcher, Corresponding Secretary of First Spiritualist Society of Lowell, (P. O. address, Westford, Mass.,) writes under date of March 21st. as follows: "The First Soclety of Spiritualists have been addressed since January by the following speakers: For the first three Sundays in January, Mrs. C. Fannie Allyn; for the last Sunday in January and three first in February, Mrs. Abble N. Burnham; for last Sunday in February and first Sunday in March, Mrs. Juliette Yeaw; and for the last two Sundays, Mrs. Abble N. Burnham. Our audiences have been very good, as they deserved to be, when such able speakers as the above have been employed. Mrs. Burnham's audiences have been steadily increasing. In addition to being a very fine speaker, she is an excellent public test medium and psychometrist. Since she has been with us she has given many fine tests, nearly all of which have been recognized, and in nearly every instance by entire strangers, and in many cases by persons who are not Spiritualists. She has also given many private sittings, in which she afforded universal satisfaction. I would say to all Societies in want of good speakers that they cannot do hetter than to employ any of the abovenamed. Those who wish for both a good speaker and a fine public test medium in one, will surely be pleased with Mrs. Burnham."

### Ohio.

CIRCLEVILLE .- S. R. Fowler writes : "The best evidence I can offer you that Spiritualism here is not extinct, is the enclosed \$9.45, with the names of three subscribers to the Banner of Light, for one year each. I hope soon to add other names to the list.

#### Quarterly Conventions. To the Editor of the Banner of Light :

Please allow me the privilege of announcing that our Spiritualist brethren of the city of Lockport have extended a cordial invitation to the Spiritualists of Western New York to hold the Quarterly Convention with them for one year, and that the committee have thankfully accepted their liberal offer, and that the first of the series will be called to meet on the first Friday, Satur-day and Sunday in May, due notice of which will be published. This arrangement need not interfere with the desire of friends in other coun ties to have similar meetings held among them; for we would be glad to be called upon to notify such gatherings every month in this part of the State, and doubt not they would be attended with good results. Fraternally yours, J. W. SEAVER.

Byron, N. Y., March 18th, 1877.

I am now an old man. I have seen nearly a century. Do you want to know how to grow old slowly and happily? Let me tell you. Always eat slowly, masticate well, go to your food, to your rest, to your occupation, smiling; keep a good nature and a soft temper everywhere. Never give way to anger. A violent tempest of passion tears down the con-stitution more than a typhus fever.—Rev. Daniel Waldo Emerson.

Running through a fortune is rather expensive pedestrianism, and usually ends in walking in despair.

This treatise estensibly embodies the topics comprised in the author's scientific learnes as delivered in Chicago and elsewhere on geology. Darwinism, the mound-build-ers, and sketches of creation. Professing no sympathy with much of that which is called 'popular science,' and believing that 'facts do not enlarge the minu unless they are frillized by principles,'' it ewriter has almed '' to conduct the reader through methods to results. The lead-ing types of life which have passessed the earth from age to age he will find described and delineated. He will find the more significant types reconstructed, part by part, with so little of the phrasoology of comparative anatomy that his mind, it is hoped, will traverse the methods and make them for a way. The subject is rather an extensive one to deal with in the compass of the present volume, and only a consumate master of the knowledge of the subject-mat-ter, and of literary handleraft as well, could be expected to handle it in an entirely unobjectionable manner. Nev-ertheless, the writer has certainly condensed a great deal of information in logical sequence, even if not fully digest-ed, in this treatise; so that if we still find it skytchy, not to say fragmentary, we may attribute this to the difficulties inseparable from the treatment of great themes in a small way. We confess that we hardly understand the author's av er-

Way. Way. We confess that we hardly understand the author's av er-tion to 'monular'' science, unless he means mere state-

ineparable from the treatment of great themes in a small way. We confess that we hardly understand the author's av er-sion to ''popular'' science, unless he means mere state-ments of fact without deducitons; for certainly his own treatise is nothing if not '' popular'' in the fullest sense. As to the author's reliability in matters of fact and in the general drift of his conclusions, there is abundant evidence that he is ''well-posted.'' we find some of the latest discov-eries in palmontology introduced, and most modern prob-lems in biology fairly set forth—things which argue well for the average trustworthiness of the volume. The author also descreas credit for keeping steadily in visco the sub-ordination of mere fact to the princip' s which it illus-trates; it is not every one, seen in solentific ranks. who recognizes the littleness of a fact in comparison wolft the greatness of a truth. Mr. Guinning is an out-and-out Dar-winnin, lecturing according to the broad statement that ''evolution is true and its application universal.'' and perhaps going to lengths of unqualified assertion to which Darwin mikbt hesitate to commit himself; but Darwin was ever extremely cautious, and habitually set forth every objection to his own theories that he knew of. The author's style is guill cleaily clear, and divested, as far as possible, of technical throwing of the thing at us, as much as to say: '' Looki isn't fais wonderful, now?'' There is no occasion, in scientific writing, to startle a reader by affecting the marvelous, for there is nothing he descent of the horse from Orohippus through Anchiff-herfum and Hipparton, tells us that in Equus '' the mid-die to is enlarged still more than in Hipparton, and the second and fourth, which have been going, going, going, are gone t'' (p. 245) we have a vague feeling of beling in-thest as an active energy is as follows: ''And whatever is, whether plant, authant claimed by the Oriental. We are all Sons of the Sun. And the built due to escient for the sun. And the beauth i

Forsition of a fecture, but as a prove of sciencing wathing is impure. We have nodoubt that many readers, especially those en-tirely ignorant of the revelations of geology and paizontol-ogy, will find this work entertaining as well as instructive, and that the author will secure a larger audience than greeted his lectures, though the treatise is one which no professed student of science will consider indispensable. The page is an open one, in clear type, making easy read-ing; and the text is illustrated with outline drawings on black ground.—New York Nation, Jan. 25th.

BIBLE OF THE AGES. Edited by Glies B. Stebbins.-"It is a book which is much needed-one that will impart solid instruction to all thoughtful and inquiring prople, and therefore we hope it may receive the wide circulation that its rare merits deserve. "-Boston Investigator.

THE Brography or Satary or, a Historical Exposition of the Devil and his Fiery Dominions. By K. Graves.— "This work discloses the Oriental origin of the belief in a devil and future endless, punishment. How little the Christian world knows that nearly all the terrible doctrines so strenuously believed, are derived from Pagan tradition of heathen mythology. Send for this little book and learn something from bisorical researches into the past, where modern conservators of popular ideas dare not venture," -The Messenger.

A little six-year-old, returning from Sunday school last Sunday, in passing a saloon was asked his name by the pro-prietor, who stood in the door. "My ma says I must not tell my name to mon who sell whiskey," was the reply.— *Baratoga*, N. I., Sentinel.

It is established by a decision in Philadelphia that church bells shall not be rung at the sole option of congregations if the noise is a nulsance to people who live near them; and the decision may be as important as it unquestionably is just.—Rochester (N. Y.) Democrat and Chronicle.

## MARCH 31, 1877.

#### Written for the Banner of Light. ACORNS AND OAKS.

BY D. AMBROSE DAVIS. Though tender the twig as it starts from its germing, To struggle with fate for what it shall be, If favored by Nature it stops not its growing

Until it attains to a gigantic tree. Think we for once where the germ of a lily In silence, unnoticed, begins its career, But oh, how it climbs to the summit of beauty,

To find itself lonely for lack of compeer! All helpless the habe in the arms of its mother Entirely unconscious of what is to be, But sh, when its feet reach the summit of manhood, How wondrous the pathway it looks back to see !

Small though the fire that a little spark kindles. Unheeded, unguarded, behold how it flashes! Cities and towns and the wide-spreading prairies May quickly be found to be smould'ring in ashes !

And slight though a crime that a child may indulge in Unniadful that oaks from the small acorns grow, So it may grow to be wond'rously wicked, And sink to the depths of the direst of woe.

But oh, when the harp is attuned to the angel, How sweet is the anthem, how preclous and dear is How soon it becomes that divinest of blessing-God's own benediction to fail on the ear !

# free Thought.

The Allopaths and the Druggists versus the Apostolic, Magnetic and Eclectic Healers of Disease and the People

"LET US CARRY THE WAR INTO AFRICA." To the Editor of the Banner of Light:

No well-informed, observing mind can fail to understand that a wide-spread conspiracy has been entered into by the mineral drug doctors and their natural confederates, the apothecaries, to procure the enactment of penal laws in every State of the Union, having for their object the suppression of all practitioners of the healing art except those of the Allopath drug-consuming school. As self-preservation is said to be the first law of nature, I do not know that the two professions can be greatly blamed for the course they have been forced, as it were, to adopt, that they may if possible preserve their time-honored crafts from the destruction they are menaced with through the increasing introduction of less expensive and more effectual modes of cure than those practiced by the Allopath physicians.

Apart from the duty they owe their fellowcreatures, who have so long been subjected to the maining and death-dealing medical practices of mediæval origin, the same law of self-preservation justifies all clairvoyant, magnetic, Hydropath, and all eclectic healers in resorting to every lawful means to defend themselves against the attacks of a common enemy. With this object in vlew I would recommend that spiritual healers, and eclectic physicians generally, should bestir themselves and collect and arrange all the facts they can obtain bearing on the malpractices of the regular M. D.s. and circulate them in print. Also all cases wherein doctors of medicine have entered into compacts with apothecarles to share in the profits on drugs, &c., furnished patients on physicians' prescriptions.

I believe that the evil that has originated in this practice has grown into more huge proportions than is dreamed of by the public in general. I was told by a gentleman a few days since that he knew of an instance in New York of a popular physician who required his patients to procure the drugs called for in his prescriptions from a certain apothecary, from whom he had received in one year the sum of fifteen hundred dollars as his share of profits. So reckless have doctors become in some neighborhoods, that they visit patients provided with blank forms for medical prescriptions with the name of their confederate burial. apothecary printed at the head. This mode of procedure of course greatly facilitates the settlement of accounts between the two classes of worthies. One of the most eminent citizens of Massachusetts, who is now a member of the Legislature. told me a few days ago that he always avoided sending his doctors prescriptions to the apothecary to whom he was directed, supposing, good confiding man, that in this way he would be able the present day. Many such instances have to balk them both in their criminal design of dividing profits. In this, however, he may be mistaken, for I think there may be, especially in our large cities like Boston, some "clearing-house" system of general settlement whereby, somewhat after the method pursued by banks, each and every doctor's prescription and apothecary's account for drugs or poisons supplied are equitably adjusted, of whomsoever obtained, so that the worthy M. D. who furnished the apothecaries a customer may not be cheated out of his honest Daniels and J. E. Smith, she died. The mother share of the plunder by such dishonest expedients on the part of suspicious patients as I have just narrated.

their mineral and poison-drugging tormentors mere wrecks of humanity. It was only a few days ago that I happened to visit a house in Boston where a poor woman had just called to beg some bread, who stated that the erysipelas had settled in her ankle, which most know is a very common and by no means dangerous form of the malady. Dr. S\*\*\*\*\*\*\*, a regular Allopath, was called in, who, after lancing it, applied a plaster as she supposed of mercurial ointment to the sore. This drove the humor inward, and, as the learned faculty say on such occasions of malpractice, the "symptoms changed." In a few hours the poor woman's head was double its ordinary size, whilst her neck was swollen even with her chin. She was confined eight weeks to her bed, and had just then been able to hobble out in old loose rubber shoes to beg her daily bread. This is a fair specimen of allopathic treatment-such as to my own knowledge occurs in the practice of some of the fraternity rather as a 'rule than exception.

I chanced a few days ago to fall in with a "Dr. C. Hodge Johnson, Eclectic Physician and Analyst, No. 58 Grove street, Chelsea," of whom I know nothing further than that he looks and converses like an intelligent man. I understood him to say that he had collected and now has in his possession a list of the names of no less than ten thousand five hundred and sixty-three victims whose teeth had dropped out under the murderous salivating and other malpractices of the regular M. D.s. I know nothing as to the truth of this statement, but I conscientiously believe, from what has come to my actual knowledge, that hundreds of thousands of instances might be collected and arranged in book form of equally atrocious murderous cases as those alleged by Dr. Johnson, should the United States be thoroughly canvassed.

Per contra, I may safely say that during the last twenty years I have known of hundreds of cases of disease that were treated by clairvoyant or spiritual healers, scores of which were cured and others alleviated, whilst I cannot call to mind a single instance wherein any serious injury has been done by them to patients.

I am fully satisfied in my own mind that the good of society requires that the professions or callings of the Doctor of Divinity, the Doctor of Medicine, the apothecary and the undertaker, should be kept rigidly distinct and apart from each other, and that, for obvious reasons, any compact entered into by any two or more of the professions to share in the others' profits, should be held in the eye of the law to be a conspiracy of the very worst kind to obtain money under false pretences from sick and dying, or absolutely defunct persons, and punished with as severe penalties as are enacted for the commission of any crimes or offences whatever. For what comparison is there, let me ask, between the guilt of two or more men who conspire to waylay and rob a stranger of his money in the highway, and a conspiracy entered into wherein a physician induces his trusting patient to become the bearer of repeated written orders to his fellow-conspirator for the procurement of the very poisons that are by slow degrees torturing him to death, that his murderers may share between them the profits of the spoil? In this way the poor deceived patient is not only subjected to a most painful death, but is made, in fact, to become his own executioner. But even after death the unfortunate corpse is not always allowed to escape out of the professors' hands, for then, if what is said be true, the Doctors of Divinity and the undertakers frequently take the place of the Doctors of Medicine and the apothecaries, and go snacks in furnishing the mourning friends of the deceased with the appurtenances necessary for

"I think it would also be well for Spiritualists to circulate in print from time to time narratives of some of the multitude of cases that are constant-

dead in these days they must be "evil spirits." By direction of the influence, a piece of glass was held near the mouth of the dead girl, when a dewlike moisture soon appeared upon it that was visible to all present. Then for the first time the doctors began to manifest serious interest in the phenomenon. Some thirty minutes afterward the departing spirit of the sick girl returned, and with a convulsive start of the limbs assumed its accustomed control of the body. The patient now breathed freely, and in less than an hour acquired sufficient strength to rise suddenly, as if startled, and sit upright in bed. The doctors now began to treat Mrs. Twing with some little respect, and though still somewhat venomous in their bearing and remarks, manifested considerable curiosity to know more about 'the mysterious power that had so impertmently interfered with their legitimate diplomacy.

BANNER

OF LIGHT.

Under the care of Mrs. Twing's spirit guides the resurrected Addie Whitney was soon restored to good health, and is now living, as Mrs. Twing states, with her husband and family somewhere, she' thinks, near Titusville, in the oil regions of Pennnsylvania.

In conclusion let me say that for some sixty years I have been pretty conversant with the practical workings of the diplomated doctors' craft, and I do not scruple to say that my wide experience has convinced me beyond a doubt that the best and most experienced of them rarely or ever cure a serious case of disease that the patient would not have recovered from without their aid, unless it be in cases wherein the M. D. physician has signally departed from the mode of practice laid down in the standard medical books. Nor do I believe there is scarce a doctor of deserving eminence in his profession, who in looking back on his early professional career, does not perceive and realize that the pathway that led to his final success in the art of healing disease, is strewn with countless monuments that have been reared by the dead bones of hundreds or thousands of patients who have been slaughtered, or otherwise perished under the blundering experiments he has resorted to in the pursuit of scientific truth. (For a more full elaboration of these views see "Civil and Religious Persecution in the State of New York," published by and on account of Messrs. Colby & Rich, Bos ton.)

Again I repeat, let all liberal healers of disease carry the "War into Africa," and prove to the world the death dealing character of the fossilized medical's malpractice, not by argument so much as by instancing thousands and tens of thousands of well-established damning facts that may be readily obtained and arranged in order before the public view.

THOMAS R. HAZARD. Vaucluse, R. I.

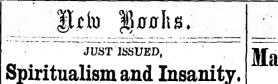
## NOT DEAD, BUT RISEN.

[Read by William Lloyd Garrison at the funeral of Nancy W. Jenkins, wife of Charles E. Jenkins, Nov. 25th, 1876.]

He who died at Azim sends This to comfort all his friends : Faithful friends! It lies, I know, Pale and white and cold as snow And ye say, "Abdallah's dead !" Weeping at the feet and head. I can see your falling tears, I can be your lating tears, Yet I smile, and whisper this— "I am not the thing you kiss: Cease your tears, and let it lie; It was mine, it is not I.'

Sweet friends ! what the women lave, For the last sleep of the grave, Is a hut which I am quitting, Is a garment no more fitting, Is a cage from which, at last, Like a bird, my soul hath passed. Love the inmate, not the room-The wearer, not the garb-the plume Of the eagle, not the bars That kept him from those splendid stars.

Loving friends ! Be wise, and dry Straightway every weeping What ye lift upon the bier Is not worth a single tear. 'T is an empty sea-shell—one Out of which the pearl has gone : The shell is broken—it lies there ; The pearl, the all, the soul, is here. 'T is an earthen jar, whose lid Allah sealed, the while it hid That treasure of his treasury, A mind that loved him : let it lie ! Let the shard be earth's once more, Since the gold is in his store ! Allah glorious! Allah good ! Now Thy world is understood Now the long, long wonder ends! Yet ye weep, my erring friends, While the man whom ye call dead, ... In unspoken bliss, instead, Lives and loves you; lost, 't is true, For the light that shines for you; But in the light ye cannot see Of undisturbed felicity— In a perfect paradise, And a life that never dies. Farewell, friends ! But not farewell; Where I am, ye too shall dwell. I am gone before your face, A moment's worth, a little space. When ye come where I have stepped, Ye will wonder why ye wept; Ye will know, by true love taught, That here is all, and there is naught. Weep awhile, if ye are fain— Sunshine still must follow rain; Only not at death—for death, Now we know, is that first breath Which our souls draw when we enter Life, which is of all life centre.



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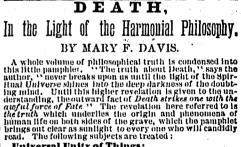
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That there are many doctors of medicine who would scorn to dose their patients with poisonous and nauseous drugs merely that they might | cian was called in, the two first named being of share profits with the apothecary who supplies them, I have no doubt.

On the other hand, I am equally certain that there are thousands of others, especially among the young and inexperienced M. D.s, who have their bread to win in some way-"honestly if they can, dishonestly if they must"-who are driven to adopt the course indicated by necessity and perhaps a hope to hit upon some new or striking method of cure through a reckless experimental practice that may render their names professionally famous. In the hands of such as these, I know by observation that the poor are especially made to suffer. Though these may not be able to pay their doctor's regular exorbitant fees for attendance, they will generally find the money in some way to pay for his prescriptions, which for this very reason may be multiplied to the furthest available extent. To-day the solemn-visaged M. D. takes out his little book and writes a prescription under his apothecary's printed caption for one or two bottles of poison and as many packages of powders in scrawling Latin. To-morrow, when he repeats his visit, he finds the "symptoms" changed, and another awful Latin prescription is sent to the apothecary. Day after day this course is pursued, until the sick room, as many of us have witnessed, becomes lumbered with unused bottles and packages of poisonous and life-benumbing drugs sufficient to furnish an apothecary shop, and saturated with the smell of every "villanous compound " known to the profession. Fortunate, indeed, may the poor victim of medical bombast, ignorance, conceit and pretence deem himself should he be permitted to escape out of the hands of his unprincipled and ignorant tormentor with the loss of less than the use of half his limbs, organs or faculties. I have known scores of naturally healthy young men and women done to death in this way, whilst others have only escaped out of the hands of | tors remarked that if any spirits worked over the

.....

ly occurring wherein patients, after being given over to die by their Allopath physicians, have been restored to health by the Apostolic order of healing that was practiced of old by Jesus and his disciples, after the manner it is performed to a much greater extent, as foretold in Scripture, in come within my own knowledge, in some of which even the (apparently) dead have been resuscitated by spirit power.

It is only very recently that Mrs. Carrie E. S. Twing, of 41 Dover street. Boston, told me that while she was a school-teacher in Greenfield. Erie County, Pennsylvania, about eleven years ago, a young girl named Addie Whitney had lain ill for some months, and finally, as was declared by her attending physicians, Doctors J. of the child had got Mrs. Twing to stay with her several nights previous, for the reason that she

was controlled by a strange influence that had written through her hand that the child should not die. At the critical moment a third physithe Allopath school, and the last of the Botanic. After the patient had ceased breathing, one of the doctors cut her finger, but no blood flowed. The mother had previously sent for Mrs. Twing to come to her. When she arrived the three doctors were there, and also several women who were waiting to lay out the corpse. At the request of the mother Mrs. Twing gave way to her influences, when her hand wrote that the girl was not dead, and might yet be restored to health; whereupon all three of the doctors "laughed her to scorn," and sneered at the idea that the "little schoolmarm" should know so much more than they did! The women present also joined in with the doctors. The mother's love, however, prevailed, and Mrs. Twing placed herself under the control of her spirit-guides, although she did not at that time fully understand or acknowledge to the world her belief in their supernatural power, for fear it might injure her standing as a school-teacher.

It was next written through her hand that flannels should be wrung out in nery warm mustard water and laid all over the chest and vital parts. and that a jug of hot water should be put at the feet of the alleged corpse. To this (to them farcical) procedure the doctors strenuously objected, one of them remarking that if any body was ever dead, the one present certainly was. The mother, however, persisted in following the directions of the strange influence. The flannel and jug of water were applied, and as further directed by her guides, the body was covered with additional blankets, whilst the medium introduced her hand under the bed clothes and proceeded to rub the lower limbs in a downward direction toward the feet. In some twenty or more minutes the surface of the body, as far as it could be seen, assumed, as quick as a flash, a vivid red color. The poor mother here said something about Lazarus being raised from the dead, when one of the docBe ye certain all seems love, Viewed from Allah's throne above : Be ye stout of heart, and come Bravely onward to your home! La-il Allah! Allah la ! Oh Love divine! Oh love alway!

> He who died at Azim gave This to those who made his grave. -From the Arabic.

Pennsylvania State Society of Spiritualists. The Eleventh Annual Meeting of this Society will be held at Lincoln Hall. Broad and Fairmount Avenue. Phila delphia, March 3181, 1877, and on Sunday, April 1st, at 10 A. M. aud 3 and 8 r. M. This will be the Twenty-Ninth despine, march site, 107, and beducay, April 187 of 18 A. M. and 3 and Sr. M. This will be the Twenty-Ninth Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia, in conjunction with us. The members of this Society and friends of the cause from all parts of the State and from other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and efficient or-ganization throughout the land. The general subject of organization will be considered, and it is hoped that some-thing can be done to advance the cause of Spiritualism and to bring its advocates into more harmonious 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 Spiritualist in their fuence for the real benefit of mankind everywhere. The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letters ad-dressed to our Scoreary. "Come, let us reason together." HENRY T. CHILD, M. D.

IBAAC REHN, Pres. B34 Race street, Philadelphia, Seo'y. [Papers friendly to the cause are requested to copy the above.]

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An Address delivered to the Newcastle Psychological Society, on Monday evening,

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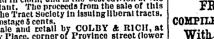
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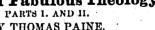


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ORIGINAL RESEARCHES IN

PSYCHOLOGY,

October 23d, 1876.



### OF LIGHT. BANNER

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Notices of meetings, betwee appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the flamer, otherwise such notices will beces-sarily have to be over for insertion in the following number, satisfy nave to no over for insertion in the following number,  $\mathbf{A} \supseteq^{-1}$  in que ting from the BANEW of LEOUT, cate should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents, our co-unus are open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give ut-turned.

# Banner of Light. BOSTON, SATURDAY, MARCH 31, 1877.

PUBLICATION OFFICE AND BOOKSTORE, 9 Montgomery Place, corner of Provinc

street (Lower Floor). WROLESALE AND RETAIL AGENTS.

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■ Letters and communications for the Editorial De-partment of this paper should be addressed to LUTTIER COLBY, and Business Letters to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM-The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

#### Volume Forty-One-March Thirty-First.

This day brings the BANNER OF LIGHT to a new volume, and the twenty-first year of its existence. By an extremely happy coincidence, it is likewise the twenty-ninth anniversary of the birth of Modern Spiritualism. So that we sincerely celebrate both anniversaries together, and unite with the hosts of believers, a large proportion of whom are readers and friends of the BAN-NER, in invoking the most plentiful blessings on the day from invisible visitants. It is a long term to look back over in the history of a journal like the BANNER. To have attempted to anticipate it when the paper was first launched would have seemed all but idle, if not indeed preposterous; to review it, with its pathway set thickly about with unforeseen experiences and the solution of serious doubts, is all but impossible even when it seems easy.

The history of the BANNER is completely identified with the history of Modern Spiritualism. Taking its position on that, the BANNER has necessarily grown with its growth and strengthened with its strength. Its mission has never been involved in any mystery, but it has earnestly sought to work it out with no other purpose or faith than has been continually given it from the unseen powers. It would be the richest of all the blessings which our hearts can covet to know how many have been helped and strengthened by what has come to them from out these columns, and to realize as we probably never can the good of which we may have been the willing distributor.

To the substantial and permanent in spiritual the hopes of compassing its destruction. literature the BANNER will continue to join the scientific and practical. Yet it will, as ever, hold | ing to Spiritualists everywhere on this auspicious fast to the spiritual as all that is real, and as the day. We invoke for them, as for the cause nearonly real, and out of that always full treasury est their hearts, the abundant blessings of the like for instruction profit t every nature. The best pens in the spiritual ranks habitually practice the expression of the most elevated minds in our open columns. Here are gathered the wisest thoughts of those who are still looking across the deep into the great future, and of those who have an experience to give from the other side. The world is seething with released truths of which it seeks more or less blindly to obtain the mastery. It is a time of unusual responsibility for all such as are entrusted with an influence over others. The very air is thick with voices which few know how to hear. The ideals of the past are being sketched before our eyes every day in the realness of possibility. Old institutions are growing flexible and fluid, and reverence for them is becoming rationalized. Bigotry In all forms is getting heavy blows, which is the reason why it is so much more intense." To the hasty and superficial view, or to the person who has not yet found the clew to all this stir and upheaval in a clear knowledge of operative spiritual laws, it seems, of course, to be only confusion worse confounded. Yet it is, nothing but the yeast of contradictory and conflicting ideas-the incessant struggle between the present and the past-the constant invasion which fresh-born views of truth is making in the crumbling accumulation of worn-out and uninspiring beliefs. It is simply the inevitable in human life and history. There have lapsed vast circuits of time in the past when the world slept in the dark, and the fields lay fallow, and the light of heavenly truth scarcely glimmered in the surrounding gloom; but the end always comes to such terms, and epochs succeed that are impregnated with a power which the intellect of will of man is helpless to resist. It has been so in reference to material truth, and so is it in reference to the spiritual. It would be a world without a ray of hope to cheer it, if we knew that we had achieved all, that there was to be no further discovery, and that real progress was at an end. Not until the human mind acknowledges that it has not yet compassed all truth in relation to spiritual existence, can it hope for anything like the health that belongs to peace. Spiritualism first proves immortality for the soul, and then it works in its many and wondrous ways to develop that truth in its influence on the life we lead here on earth. How great the changes which have been wrought in the twenty years now past; how many and varied the trials which have descended upon the friends of the cause on both sides of the Atlantic; yet how cheering and bright the prospect for the future. Cherished business associates have fallen by our side during this protracted term of struggle. Active minds, awake and aglow for the advancement of Spiritualism, have | methods of magnetism and clairvoyance, to the | frauds. Oh, when will the truth break through been called to rest from their labors in mortality. gentlemen who showed the courage of their these crusts of bigotry and let into their souls

tion from the holy altar of Eternal Truth, have become chilled and silent on this side of the veil, to awaken in yet more loving tones in the land of light beyond. Yet we have been spared to continue the struggle where they laid it down; and the cau e they so ably championed and dearly loved while in this sphere of material being. and which is still so dear to them in the brighter realms to which they are gone, has, through the united efforts of embodied and disembodied workers, moved steadily and triumphantly onward in the fulfillment of its appointed work : the spiritualization of all existing institutions and the substitution of proven knowledge for blind belief in all that relates to the life to come.

However surprising may be the superficial and fleeting results of a combining resistance to the progress of the cause, we have learned by experience to fear nothing, knowing that the individual components of each shifting scene are in the hands of the great Over Soul, who, in giving the light of the New Dispensation to this age through the hands of truthful and loving disembodied human intelligences that have wrought such wonders, mental and physical, for the people of the earth, has committed no mistake, and will not allow what has already been done to fail of its ultimate purpose. And in this view it becomes a duty with all believers in Modern Spiritat work among men the best possible conditions husbandmen. In such a cause as this, individu als go for nothing; the paramount object of the angels is the best and lasting good of all; and those who have heretofore misread the symbols and mistakenly pursued the fancy that they were themselves to be leaders instead of humble workers, must by this time have been overtaken with the disappointment that ever attends mere ambition. The clear streams of inspiration flow for mankind in free channels, not in the canals and conduits of conceit or calculation.

The large and increasing community of Spiritualists, who have thus far, as contributors, sub scribers and well-wishers, sustained us in the arduous struggle will receive our profound thanks for what has been accomplished with their cooperation. They have helped, every one, to carry a knowledge of the cause into every quarter of the civilized world. We trust that those who have so far accompanied us on our journey will still walk by our side pecuniarily, and we request of each one that he or she will endeavor to obtain during the coming year an additional subscriber for the BANNER OF LIGHT. And may the kind and good intelligences above, that have so long shed upon us their benignant influences, their far-sighted wisdom, and their genial counsel and sympathy, continue to abide with us to the end, leading and guiding us to the achievement of yet greater good in the future to the cause that is so dear to all who have been blessed with a knowledge of its divine origin.

Let this twenty-ninth anniversary of the birth of Modern Spiritualism, then, be the beginning of a new volume for every one as well as for the BANNER which they have so steadily sustained. It is the very time to open a new volume. Spiritualism is submitting to a searching investigation, though it be only the investigation of prejudice and hostility. It is as well; the thing to be done is to test its teachings in every possible way. When its enemies are most confident of flanking it, not venturing to assail it in front, they will discover that they have chosen the very mode of affecting their own sorest and surest discomfiture. Instead of opposing then, let us bid them God-speed, prejudices and all, knowing that truth cannot be concealed by all the powers and plans which its enemies choose to levy in

We extend a double and a doubly cordial greetinvisibles. We pray for their steady cooperation in all things that make for the larger and clearer discovery of truth. We congratulate them on the vigorous life of the cause which is the object of our common devotion, on its increasing strength with the passing years, on the rapidity with which it moves across the waters of human thought, on the rich blessings that drop from it as the clouds of heaven distill fatness.

Committee and contesting with such triumphant success the bald assumptions of the few "regulars" who thought to pull down the mountains of the past upon the heads of the present. Particularly must we refer to Rev. Mr. Emerson, who reinforced so powerfully the efforts of Messrs. Putnam, Giles, and other speakers of the previous week, an outline of whose remarks we gave in our last issue. It was as clean and perfect a piece of work as one commonly sees done. He left absolutely nothing to be said either for or against the proposed law. The Committee, if it was in the least undecided up to that time, must have fully made up its determination then. The regulars are routed, and it is another Bunker Hill. Now let the other States follow Massachusetts in this battle for progress.

#### "The River Giving up its Dead."

Under this heading the New York Times of March 23d recounts the circumstances attending the mysterious disappearance and subsequent finding of the body of Mr. Gordineur C. Platner, a prominent merchant of Auburn, N. Y., who was last seen alive by the Wall-street ferryman at New York City, on the night of Nov. 21st. The body was not recovered until March 22d, during which period of waiting the friends of the deceased were filled with sad reflections concernualism to supply for the spiritual agencies now | ing his probable murder. Mr. Dick, a friend of Mr. Platner, identified the remains (by means of for success; to help plow the field for the most | articles known to have been in the possession of liberal seed-sowing at the hands of the heavenly the deceased), and, further, related the following story at the Coroner's office, which bears a very strong testimony to the reliability and wonderful scope of the mediumship of Charles H. Foster:

"Mr. Dick [so the Times has it] stated that about a month after the disappearance of Mr. Platner, himself and several others, prompted by mere curlosity, attended a scance given by a well known medium. Soon after Mr. Dick and his friends entered the room the medium ap-proached the former and said, 'I think, sir, you have a missing friend, whose whereabouts you are anxious to ascertain. Search no longer, for he is in the spirit land. Look at the back of my right hand and you will see his name.' Mr. Dick, in the utmost astonishment, saw inscribed in blood red characters on the medium's hand, Gordineur C. Platner.' 'The medium further informed Mr. Dick that Mr. Platner's body was held fast under a pler in the North or East river, and would not rise to the surface until several months had elapsed." [This prophecy, as will be seen by a comparison of the dates given above, has been verified to the letter.]

Walthan for the Danner of I labe	
Written for the Banner of Light,	
NOT YET.	
BY JOHN S. ADAMS.	
Not yet   not yet ! Turn, boatman, turn	
Back to the shore from whence we came.	
I saw the golden gate ajar,	
I heard sweet music from afar,	
And some one spoke my name.	
But ah I they did not bid me come	
And join them in their world of bliss;	
That glimpse was mine that it might give	
Me strength and courage yet to live	
And work my mission out in this.	
And HOLK my mission out in this	
Then backward turn again to earth;	
I must not now its toils resign;	
Yet that one glance of life to be	
Hath filled my soul with ecstasy-	
For it shall all some day be mine.	

### The Reader Will Find

On our eighth page an extended compilation of facts and details bearing on the life, labors, decease and burial of Hon. S. S. Jones, the whilom veteran editor of the Religio-Philosophical Journal of Chicago.

STRAY SHEEP AT MUSIC HALL. - There was a scene at Music Hall yesterday morphic, during Rev. Mr. Murray's services. During the early part of the exercises a hand-somely attired haly, with a prepossessing face and a pretty figure, was observed to be carefully scanning the vast con-gregation from different parts of the house. After having apparently inspected the people on the floor of the ball, she hurried up to the first balcony, and first scanned the vis-ages of the worshipers on the west side. Soon she made her appearance on the cast balcony, and, opening one door after another, she had nearly completed her review of the people here, when her plercing gaze alighted upon a man who was comfortably seated by the side of a female of at-tractive appearance. The lady, who had spent nearly half an hour in gazing into the faces of the congregation, had now apparently tound whom she songht, for with a tiger's how apparently found when she songht, for with a kiel is ferce bound his sprang upon the man, and, selzing him by thearm and wildly giaring at him in the face, she screaned: "I 've caught you, sir! I 've caught you at last! Did you think you could deceive me thus?" Then, turning the darts of her piercing eyes on his female companion, she was about to give her a piece of her mind, when the man, who was apparently a wayward husband, selzed the en-raged Amazon by the arm, and they left the half, followed by the gazo of the astonished spectators of the scene, who evidently understood the meaning of the flurry.-Boston Post. Post. "Stray sheep" will get into Music Hall. The scene there last Sunday was a phenomenon the pastor and audience did not expect, if the account in Monday's Post is correct. What can you expect, Brother Murray, when you recommend such persons as Bishop to the citizens of Boston to "expose"(!) Spiritualism? and in the very Hall, too, where "free lovers" do congregate on the Sabbath day! How beautifully the great law of compensation asserts itself. We are content.

### The Doctors' Plot Exposed!

We cannot speak too highly of the admirable pamphlet bearing the above title which can now be found on sale at the BANNER OF LIGHT BOOK-STORE, 9 Montgomery Place, Boston. It is a pains taking and close report of; the hearing (three sessions) granted by the Senate Judiciary Committee of Massachusetts on the proposed bill to regulate (?) the practice of medicine and surgery in this State.

In the pages of this brochure will be found the utterances of Allen Putnam, Esq., A. E.-Giles, Esq., Rev. C. W. Emerson, Mrs. Ricker, and others of the remonstrants, presenting alike the views of scholastic thinkers, practical physicians, D. Smith, prompter. Caterer Tufts will provide and mediums for laying; on of hands, whose inspiration has extended to the faculty of public speaking as well. An outline is also furnished of the feeble arguments urged in favor of the bill by such of the Allopaths, etc., as made their appearance before the Committee.

The Senate Committee in the present case exhibited its justice-loving spirit by crushing the effort of the would-be monopolistic " Regulars," and as a record of the conflict between truth and error, and the striking victory for right won in this Common wealth, the pamp hlet should be purchased and preserved by all who experience pleasure whenever they perceive a sign of advance among men.

The friends in other States, also, where the battle is yet to be fought with the doctors, will find in this timely pamphlet a perfect magazine of arguments and statistics sulted to their use. Let them remember the important fact that this tyrannical measure has been defeated in almost cians and patients' rights " have rallied in any C. Lull, and other able speakers, will be present considerable numbers in opposition, and have and take part. cogently urged their views upon the law-makers; it is mostly in those States where no counternot action been taken by the liberal element of Massachusetts to give a clear expression of its this Society, as no expense has been spared to that the bill would have become a law in this It is announced that during the evening the bon State. Therefore let the friends at other points | bon feature will be introduced, which must be see to it that (as has been done in the case of witnessed to be fully appreciated. Another atthe Massachusetts Legislature) a copy of this tractive feature will be the Children's Entertainpamphlet is laid on the desk of each Senator or Representative. It will do its work.

The same course is recommended to the friends in those States where this iniquitous measure has been sprung upon the public ; see that the members of the Legislature in each of these communitics are supplied with copies, and circulate them also broadcast among the people. A harvest of good will inevitably result.

We are informed that two individuals call ing themselves Prof. Randolph and Prof. Cecil have been deceiving the public at Kingston, (Ont.) Canada, by claiming to expose Spiritualism. They are represented as abounding much more in denunciations of the cause than in deeds done to prove the truth of their position. They are probably only stock exposers(?) (of the Baldwin-Bishop-Fay tribe,) to whom names have no more significance than the rôle they assume at will. It would be well for our Canadian friends to remember that Profs. Randolph and Cecil are unknown in Boston-that the stories retailed with their countenance about Mr. Mumler and other media, are baseless fabrications, and that the real Prof. (P. B.) Randolph of Boston has been a resident of the stirit-world for several years. From newspaper clippings sent us by the same correspondent who informs us of the deeds of this precious pair, we find that the usual spectacle is repeated in Canada-of the local editors jumping at the bait of falsehood against Spiritualism, and swallowing these peripatetic impostors whole, even as the whale swallowed Jonah! When will the managers of the secular press learn to use their reason instead of their prejudice, as the guide of their action toward

# this, the grandest truth of to day?

# MARCH 31, 1877.

#### The 29th Anniversary of the Advent of **Modern Spiritualism**

Will be celebrated in Boston, at Paine Memorial Hall, on Friday, Saturday and Sunday, March 30th, 31st, and April 1st, under the auspices of the Children's Progressive Lyceum, of which useful organization Mr. J.B. Hatch is Conductor. Lyceums, wherever located, are cordially invited to unite with the Boston school in the celebration. The following is the arranged programme of exercises:

On Friday evening, March 30th, there will be held an Inauguration Ball, dancing from 8 until 2. Music will be furnished by Savage's Band, C. the supper.

On Saturday, March 31st, the hall will be open the entire day for the reception of strangers who may visit Boston on that occasion. The evening will be devoted to an entertainment to be given for the benefit of the Lyceum. This entertainment will be well worthy of public patronage. Instrumental music for Saturday and Sunday

will be furnished by the Lyceum orchestra, under the direction of Prof. Alonzo Bond. On Sunday morning, April 1st, the Lyceum

will hold its session in Paine Hall. In the afternoon the rostrum will be occupied by Prof. R. G. Eccles, who will deliver the regular anniversary address, a full report of which we hope to be able to announce for publication in the Banner at an early day.

A concert and conference at 71/2 o'clock will conclude the exercises. On this evening it is expected that Miss Lizzie Doten, Allen Putnam, Esq., John Wetherbee, Esq., Dr. John H. Currier, every State where the advocates of "Free physi- Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Henry

During the entire three days the Hall will be tastefully decorated, under the direction of J. B. effort was made that the bill has passed. Had Hatch, jr. The ball on Friday cannot fail of being one of the most successful ever given by views at the State House, it is highly probable make this a pleasing feature of the Anniversary. ment, on Saturday, the entire Lyceum being arranged in a Juvenile Old Folks' Concert, assisted by Miss Hattie Harrington, Miss Danforth, Miss Hastings and others, as soloists. Miss Lizzle Thompson will read, in costume, The New Church Organ.

> The managers state in this connection that donations of flowers, also of articles suitable for the children's collation, will be gratefully received by the Committee at the Hall on the morning of the 31st.

The Pcople's Spiritual Meeting, at Eagle Hall, -616 Washington street, Boston, will celebrate the Twenty-Ninth Anniversary of Modern Spiritualism, by appropriate exercises throughout the entire day and evening of Sunday, April 1st. Mrs. Twing, Mrs. Dick, Prof. Milleson and others are expected to take part in the exercises. The morning meeting, it is announced, will be devoted to mediums as an experience meeting.

Mrs. Emma Hardinge Britten's meetings at New Era Hall will be suspended for Sunday, April 1st, in order to concentrate all the interest possible on the celebration to be held at Paine Hall in commemoration of the "Rochester knockings." Mrs. Britten's readings and discussions on spiritual science will be resumed Sunday evening, April 8th, with a lecture and discussion on Magnetism and Psychology.

The Anniversary will be celebrated by the Spiritualists of New York on Sunday, April 1st, at 2 o'clock P. M., by addresses, music, &c., at Republican Hall. 55 West 33d street, and on Wednesday evening, April 4th, by a social reunion and dancing, commencing at 8 o'clock.

A Clear Victory.

Senate, --- Np. 119. Commonwealth of Massachusetts : In Senate, March 234, 1877, the C Commonwealth of Massachusetts: In Senate. March 254, 1877, the Committee on the Judi-clary, to whom was committeed the bill to regulate the practice of medicine and surgery in Massachusetts, and the remonstrance of A. S. Hayward and others against the passage of the sume, have considered the subject, and report that the bill ought not to pass. For the Committee, CHAS, THEO, RUSSELL. March 26th, 1877, -The bill in accordance with the re port of the Committee was then rejected. The Judiolary Committee, of the Tarth-turn

The Judiciary Committee of the Legislature has, after a patient and intelligent hearing of the arguments and protests of the Liberals against the proposed law to regulate the practice of medicine in Massachusetts, reported that the bill ought not to pass.

This is a triumph which was to be fairly expected in a State like Massachusetts, but on which we none the less cordially extend our congratulations to all. Massachusetts stands now in the front of this fight which the bigotry of the Regular Faculty would bring on, and bids dogmatism in the realm of the healing art stand back and watch the operation of the law of progress. She does herself honor by this recent step, and will send encouragement to the opponents of medical bigotry all over the Union.

We cannot find it in modern intelligence to believe that any such statute is going to stand the fire of modern thought and opinion. It was an extremely presumptuous thing for old fogyism to do at this day, to seriously propose what it did to the Legislature of Massachusetts, but it has caught its fall at last, and will have to acknowledge itself fairly whipped.

We should sadly come short of our duty, in commenting on this struggle now so satisfactorily ended, if we failed to bestow merited praise upon the Senate Judiciary Committee for its perfect fairness and openness to conviction from beginning to end. There was evidently a disposition to get at the truth, both as it concerned the great body of the community and the plain rights of those whose function it is to relieve the neces-

sities of their fellow beings: And the practical verdict brought in by the Committee, that the regulars have no case, and certainly have no claim to the monopoly of healing, is one that will stand alone, for it rests on the broad foundahand, to proffer the heartfelt thanks of all Spiritualists, and of all people who are inclined to re-

In the course of his "charge to the pastor" at the installation of the Rev. Mr. Fielder Israel as pastor of the First Church, Salem, recently, Rev. Dr. C. A. Bartol, of Boston, uttered a thought that will meet the approval of many liberals, while it doubtless sounded a trifle strange to some of his orthodox hearers. He said: "Some people are continually predicting that the large majority of humanity are going to be cast into hell. I pray my Lord that if my relatives and friends are nearly all going to that place, that I may go there too." I do not believe in this exclusiveness of heaven, nor have I such aristocratic ideas of who our associates there might be."

Dumont C. Dake, M, D., writing from 15 Hubbard Court, Chicago, where he is now located, says, regarding A. J. Davis's card announcing the presentation through these columns of Part II. of the Stellar Key (the initial chapter of which will be found on our first page):

"We read with avidity everything that emanates from the gifted pen of our illustrious brother, Andrew Jackson Davis. Yes! your circulashould be increased ten thousand. Let every reader get at least one subscriber for the glorious old Banner."

It is said that an Atlantic-avenue fish-dealer has given away three thousand dollars for charity within the past four months. He is probably a Spiritualist, or should be if he isn't There are many well-to-do Spiritualists in this city doing the same thing, and yet they don't want a word said about it. We know a Spiritutions of truth. Nor should we omit, on the other | alist lady at the West End, who has visited poor families for years and administered to their necessities; and yet there are men, high in position ject drugs and drastics for the more rational in Boston, swift to pronounce the Spiritualists Eloquent lips, touched with the coal of inspira- | opinions by appearing personally before the the light of our divine philosophy? When?

A lady medium from Washington paid us a visit last week, was entranced, and one of our angel-friends gave us an insight of the life-bcyond in the most eloquent language possible, teaching us to be charitable to "spirits in prison." who come to us sometimes in a rude manner: "for." said the spirit. "the New Dispensation is but the second coming of the Saviour-foretold in ancient time. By understanding the law, the exercise of charity, of dealing gently with the erring, those who come to curse will remain to bless you. Remember this."

Buguet, the French spirit-photographer, through whose false accusations M. Leymarie, editor of the Revue Spirite, was subjected to so much legal trouble, was pardoned out of prison soon after the term of imprisonment of his victim had been served. Buguet then wrote to Leymarie asking to see him, but the latter refused to have any communication with him,

G. L. Ditson, M. D., of Albany, N. Y., reports in another column that Mrs. Andrews, the noted medium of Cascade, N. Y., paid the citizens of that city a visit recently, and held satisfactory scances in private families. So the good work goes on, notwithstanding the great opposition to it manifested by those who "know not what they do."

IF See Mrs. Frances A. Logan's letter from California in another column. This lady is doing a grand work for Spiritualism in that section of our country. God bless her in her efforts to spread the truth.

We are in receipt of a cabinet size likeness of the late Stevens S. Jones, also a photograph of Col. Bundy, of the Religio Philosophical Journal-for which presents we cordially thank Bro. Bundy.

Mrs. Emma Hardinge Britten holds weekly conversaziones at her residence, 118 West Chester Park, Thursday evenings, which are largely attended.

Go Camille Flammarion, the astronomer, has written a new work, dedicated "To the Spirit of Allan Kardec."

Prof. Brittan's grand book, "MAN AND HIS RELATIONS," should be in every public and private library in the world.

"The Psychology of the Aryas" receives exhaustive review at the hands of Alfred E. Giles, Esq., on the first page of the present issue.

Read Thomas R. Hazard's splerdid article on the current medical question which will be found on our third page.

An essay on the "Necessity of Positive Evidence," from the pen of Hudson Tuttle, Esq., will appear in our next number.

Both the Society and Lyceum of Cleveland, O., are intending to celebrate the coming anniversary of the birth of Modern Spiritualism. Exercises of a suitable character will be held in the Hall, 326 Euclid Avenue, on the 31st; of the month. Bishop A. Beals will address the people, and other good speakers are expected. L'All interested are invited to come and rejoice with the friends on the happy occasion.

The Spiritualists of Springfield, Mass., will remember the event by a meeting to be held March 31st, at Sovereign's Hall, speeches, by Cephas B. Lynn, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, and others in the afternoon, entertainment inthe evening.

The Spiritualists of Battle Creek, Mich., will hold a Mediums' Convention on March 31st and April 1st.

Dr. Sexton has retired from the management of the Spiritual Magazine, London, and, commencing with the April number, this publication will be brought out under the 'editorship of J. Enmore Jones. This gentleman has been prominent as an advocate (both, as writer, and speaker) of the spiritual cause since 1855, and is evidently in earnest in this his determination to mingle in the serious struggle now going on in England, "with the powers who, refusing to recognize the 'Ministry of Angels,' brand as rogues and vagabonds those who do."

The sarcastic New York Herald, in a recent issue, thus "sits down" on the Gotham night watch ".

"A policeman has at last succeeded in being on the ground during the perpetration of a rob-bery. He could not have very well done otherwise, for he was himself the victim. The case is so thrilling in its details that the public, and per-bars the Police Commissioner will be autom haps the Police Commissioners, will be curious to know more about it."

Sunday lectures at Codman, Hall, 176 Tremont street, Boston, April 1st: at 10:30 A. M., E. H. Heywood speaks on "Coöperative Insurance"; at 2:30 P. M., S. H. Morse, on "The Abolition of the State"; at 7:30, evening, Angela T. Heywood on "The Girl Question as related to Love and Labor." A discussion follows each lecture.

137 In the Senate of Massachusetts, March 26th, the resolve to amend the Constitution, so as to give the elective franchise to women, was agreed to by a vote of nineteen to fourteen.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited to attend.

Hon. Thos. R. Hazard's testimony to the genuineness of Mrs. Boothby's mediumship will appear in our next issue.

## MARCH 31, 1877.

#### BANNER OF LIGHT.

# BRIEF PARAGRAPHS.

SHORT SERMON .- Brave soldiers die with their faces to the foe. Looking back never conquered a city, nor achieved a work of art, nor wrote a book, ner amassed a fortune. The silent inward cry of the world's great men has ever beens On, my soul, right on. Contentment with the past is to strike your flag. Looking backward with complacency is spiritual death. Looking forward, with the caim resolve that the future must be and shall be better than the past. that past mistakes shall be teachers and helps to future wisdom, this gives inspiration, and this means victory. It is when we turn our faces resolutely toward the end of our journey that they are touched with celestial light and we breathe the eternal airs.-Rev. F. F. Emerson.

Ex-Mayor Oakey Hall-the man who, to please the New York clergy, had a spirit-medium arrested and placed on trial, but who proved himself bona fide-has come to grief. - How true the Scripture defines the situation: "He that soweth to the wind shall reap the whiriwind:" Why don't Hepworth and Bellows and Beecher-the recom-menders of Petticoat Bishop-offer up prayers for the "lost one ''?

Want of prudence is too frequently the want of virtue; nor is there on earth a more powerful advocate for vice than poverty.

Calais, Me., has refused to vote \$90,000 to extend a rail road. Can't call such people Calais.

People are being murdered, and suicides are taking place daily in different sections of the country-and yet 'roll-gious revivals '' are reported more numerous than ever. Who can explain the mystery?

The papers say, "A thin meeting of operatives was held at Fall River Saturday night." Poor skeletons! Why not pay them sufficient wages, so that they may be able to live well and get fat ?

Instead of making laws at the State House for the benefit of a small class at the expense of nine-tenths of the community, our legislators should see that the laws already on the statute books of the Commonwealth are enforced, or repeal them. It is said that Boston runs the State House, and has for many years. But this year there are men there, who represent the rural districts, that think for themselves. They do n't mean to be run. This is encouraging.

Political affairs at the South are still in statu quo. Is n't it about time to allow each State in the Union to attend to its own affairs?

Beauty is admired, falent adored, but virtue is a woman's crown. With it, the poor are rich; without it, the rich are poor. It walks through life upright, and never hides its head for high or low.

Wouldst make thy life go fair and square, Thou must not for the past feel care; Whatever thy loss, thou must not mourn; Must ever act as if new-born; What each day wants of thee, that ask; What each day tells thee, that make thy task; With pride thine own performance viewing, With heart to admire another's doing; Above all, hate no houran being; And all the future leave to the All-Seeing. -[A. W. Stevens.

Mr. Hepworth, it is said, has had a hard time with his church financially. No wonder. Such men can't prosper. who, knowing Modern Spiritualism to be true, as he doe yet repudiate its great truths. Ilis mother in spirit-land daily weeps over his apostasy, for she is fully aware how unhappy her son will be when he meets her in that realm where the thoughts of the heart are open to full inspection.

Grand Dukes Alexis and Constantine are having a good time in New York. They attend the theatres week days and the churches Sundays. So the newspapers say,

Henry Ward Beecher, the eloquent, has got home once more, with his pockets full of cash, the result of his lecturing tour West.

One of our oldest merchants attended the business men's revival meeting, in this city, on Monday; and when asked what he thought of the proceedings, he very quietly replied that he could n't understand what the speakers were talking about.

Travel is a great leveller; take the position which others assign you from your conduct rather than from your pre-tensious.-Journal of Health.

T. B. Peterson & Brothers, Philadelphia, have in press for immediate publication "The Cardinal's Daughter," a sequel to "Ferne Fleming," by Mrs. Catharine A. War-field, author of "The Household of Bouverie." It is printed from the author's manuscript, and has never been printed before in any form. "The Cardinal's Daughter" bas an elaboratoly wrought plot, well conceived characters, and a certain smoothness of flow which is essential to success in story-telling. The admirers of Mrs. Warfield will not be disappointed with this her latest fiction. It will be published on Saturday, April 7th, price \$1,75, in uniform style with her "Household of Bouverie."

The assassing of character are as guilty of crime as the bloodthirsty murderer.

"How sure it is, That if we say a true word, instantly We feel 't is God's, not ours, and pass it on As bread at bacrament, we taste and pass, Nor handle for a moment, as indeed We dared to set up any claim to such, " —(Mrs. Browning.

# Medical Ignorance; or Who Shall we Trust When Sick?

BY GEORGE A. BACON.

To the Editor of the Banner of Light: The Plute Indians lately lost confidence in their medi-cine-man, finding that the more he sat, and danced, and drommed, the more they had the measles, and so they quiet-ly shot him. - Ex.

We wonder how many of our graduated med tical gentry, our regularly diplomated and prac-ticing M. D.s. would be willing to undergo the crucial test that the "medicine man" among the Indians is obliged to—his life dependent upon the degree of health of those over whom he has medical charge.

If such were the popular exactions in civilized States, the disciples of Hippocrates would num-ber considerably less than they now do, and we do not know but what the people would be the better for it. Were some such criterion to become the established law, some modified form of this principle to be popularly demanded and practically adopted, how long, think you, kind what a general scattering or thinning out would immediately take place, and how much the pub-lic would gain by such a sifting process.

In the absence of any such rule, we would sug-gest the following : Directions being faithfully followed, compensation to be proportionate to the degree of restoration; full payment to be exacted only on condition of complete cure. In all curable cases this would at once reduce the extortions now so common, and effectually remove the artificial societary restrictions imposed by the old chartered school and system of medicine which prevails throughout the land. It would also alow those who by gift of nature and organization are enabled through clairvoyance, spiritual im-pression or magnetic impartation, to remove suffering, relieve pain, restore circulation and dis-possess generally the diseased of those devils in the shape of physical ills to which flesh is heir, a fair chance to exercise their peculiar power and in a humanitarian direction exhibit the blessings of natural endowment without being subject either to fine or imprisonment.

A practical way to raise the grade and increase the efficiency of our medical friends, would be for those who employ a family doctor on any and every occasion, to demand more of such a physiclan than has heretofore been customary; to be exacting of his knowledge and ability to deal di-rectly with the causes of sickness rather than to produce any temporary and superficial modifica-tion of the effect; to make him at least share the responsibility of the illness of the family whose health is in his keeping; or one might pay the physician so long as he keeps the health of the family good, but as soon as he fails in this, make him pay for it. This would be an improvement on the Indian method, relieving it of its extreme severity, while preserving its spirit of poetic justice. Seriously, however, there are thousands, more or less lucratively engaged in the medical profession, who have no more business, on the score of general fitness, to be thus engaged, than have half of those engaged in the elerical pro-fession any adaptation by gifts of grace or na-ture for the performance of their particular duties. It is a notorious fact that many have en-tered upon these two professions mainly out of consideration for the respectability and profit supposed to result therefrom.

Recently, in different sections of the country, there has been an amount of medical bigotry displayed, and an intolerance exhibited by high and low officials in the ranks of Allopathy, that would disgrace savage life. The efforts they are making to prevent any but those who possess a diploma from some medical college from practicing the healing and curative art, are worthy only of ridicule in the first degree. Argument, reason and enlightened common-sense are all wasted in seriously discussing this question. The whole movement is conceived in selfishness, founded in ignorance and continued in open violation of every principle of common justice, by those so-called regulars, who find their practice and lack of success supplanted by their so called irregular, but more fortunate brothers and sisters.

The spirit which has brooded over the med-ical profession is clearly illustrated in the following extract from the points : ical savant of Massachusetts : extract from the pen of a well-known med-

### A Plea for Unity on the 31st of March.

Fo the Editor of the Banner of Light:

I observe in your recent issue a notice to the ffect that a three days' celebration will be held in commemoration of that deeply momentous event which, commencing in the little village of Hydesville with the "simple rap," has culminated in the stupendous and world-wide movement now known as "Modern Spiritualism."

No words that I could write would add force to the interest with which this movement ought to be regarded by every believer in our ranks, and could my feeble influence have prevailed in any arrangements for its celebration, a sound should have gone forth from Boston to shake the world. As it is, I can do no more than reiterate my constant plea for unity in the scattered and broken ranks of Spiritualism.

Once more I urge that all minor interests be merged in the common cause, all petty jealousles be forgotten, all bitterness quenched, and that overy Spiritualist shall units heart and hand to do honor to an occasion the memory of which should awaken every sentiment of gratitude, joy and thankfulness to God and angels within us. That my practice may not be found in collision with my preaching, I have myself remitted my usual Sunday evening meeting at New Era Hall, for the first of April, and wish that all the petty gatherings that tend to break up and divide the interest which ought to be concentred in an universal spirit of fraternity on that night, would do the same. Faithfully yours,

EMMA HARDINGE BRITTEN.

# Samuel Wilde.

To the Editor of the Banner of Light: I see reported in the Banner of the 24th inst., in the Message Department, Samuel Wilde. He was a neighbor of mine on the same street. I showed the communication to his son, and he said it was true in every particular. And I can further vouch for it, as I was acquainted with him about fifteen years. Yours for the truth, New Bedford, March 26th, 1877.

I. C. RAY.

[Mr. Ray is a well known and representative man, who enjoys the confidence of his fellowcitizens, and the esteem of the liberals in Massachusetts, at whose public meetings his voice has been frequently heard, freighted with piquant and practical advice.- Ed. B. of L.]

137 We regret to learn that Prof. S. B. Brittan, of New York, has been confined to his residence for some weeks past through serious illness, although it gives us pleasure to announce that he is now verging toward convalescence. The cause for which he has done such valiant duty in years gone by, can ill afford at the present trying season to dispense with the services of this veteran apostle.

Freemasonry and other kindred Orders, chiefly the rise and progress of Freemasonry, as analyzed by Spiritualism, being the report of an inspirational discourse delivered by Mrs. Cora L. V. Richmond, at Chicago, Ill, February 11th, 1877, has been published in neat tract form by Gilbert & Griffen, 196 S. Clark street, Chicago.

THE EVOLUTION, published at 34. Dev street, New York, has been changed from a weekly to a monthly issue for the present, J. D. Bell retiring from its management, and Asa K. Butts continuing the work as editor and publisher.

Dr. J. V. Mansfield, the renowned sealedletter-answering medium, will leave Chicago, Ill., on or about the first of April, for his home in New York, No. 361 Sixth avenue, where he will be found by all parties wishing to utilize his remarkable powers.

We have received an article from A. T. Riko, dated at The Hague, in which the scances held there by Dr. Slade are highly spoken of. The statement will appear in the Banner for April 7th.

#### News of the Week.

As we go to press the Eastern Question-again looms up with portentous dimensions. The government at Constantinopie is rent with dissensions: Germany and France are looking calmly on; England is measy; Russia is draw-ing in its breath for the coming cataciasm-may be. The Turkish troops have had a few antics recently, having tortured to death some inoffensive peasants who were rebuilding a burned village, and chopped up (with nameless horrors) a bridal party whom they encountered, but the monotony of their camp life is almost unendurable. The Montenegrin peace measures have not yet been ratified, and the armistice is extended to April 13th.

The Transvaal Republic, South Africa, is in hot water again. One party led by President Burgers wants to get under the wing of England-as a protectorate-while the extremists, in sympathy with the Volksraad, are shouting lustify for the maintenance of their present form of government.

A bill has passed the Reichstag fixing Loipzig as the seat of the imperial court of Germany.

A fire at Quebec, March 21st, partially destroyed the Courier du Canada printing-office, building and contents. Insured for \$17,000.

The fast mail train from, Scotland, known as the "Fly-ing Scotchman," ran off the rails, March 25th, near Morpeth, Eng. The ougine, tender, and forward coaches were dashed to pieces. Five persons were instantly killed. Many wereinjured, ten seriously. Two had legs amputat

There is impending war in Asia. A special despatch from Berlin to the London Times says the main army of Yakoot Beg of Kashgar, 50,000 strong, is stationed in a fortified camp at Tarfur. The Chinese force opposing him is at least as numerous.

John D. Lee, the Mormon leader at the massacre of Mountain Meadows, was shot, according to sentence, at that place on March 231.

The annual Oxford-Cambridge rowing race on the Thames river, England, on Saturday, March 24th, resulted in a draw. It is the general opinion that had Oxford not broken a row-lock near the finish the Dark Blues would have been the victors.

A GIFT.-J. L. PATTEN & CO., 162 William street, New York, will send every reader of the Banner of Light who will furnish them their ad dress, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. Ja.6.-8teow

### To Correspondents.

\* No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve of return communications not wed.

R. C., SAN FRANCISCO, CAL .- We will attend to your suggestions. Thanks for the hint.

### RATES OF ADVERTISING.

Each line in Agale type, twenty cents for the ling, and fifteen conts for every subsequent inirst, and ertion,

seriion. SPECIAL NOTICES. – Forty cents per line, Minion.each insertion. BUNINENS CARDS. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, 5 week in advance of the date where-on they are to appear.

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYAN'TI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address MRs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.10.13w\*

## Change of Locality.

DR. WILLIS may be consulted at the QUINCY II .JSE, in Brattle street, Boston, every Wednesany and Thursday till further notice, from 10 A. M. till 3 P. M. Mh.7.

Bronchitis, ... Throat diseases often commence with a Cold, Cough, or unusual exer-tion of the volce. These incipient symptoms are allayed by the use of "Brown's Bronchial Tro-ches," which if neglected often result in a chronic trankle of the time t trouble of the throat.

Arcana of Spiritualism: SEALED LETTERS ANSWERED by R. W. FLINT, 68 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. 4w\*.Mh.24.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Booms, 420 street and 6th avenue, and Republican Hall, 55 West 33d street.

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HALTIMORE, MD., HOOK DEPOT, WASH. A. DANSKIN, 70's Sara'oga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spir-itual and Beform Works published by Colby & Rich.

HASTFORD. CONN., BOOK DEPOT. E. M. ROSE, 64 Trumbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Npiritual and Reform Works published by Colby & Rich.

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AUNTRALIAN BOOK DEPOT, And Agoncy for the HANN& HOF LIGHT, W. H. TERRY, No. 84 (Hussel) street, Melhourne, Australia, has for sale all the works on Mpiritualians. *LIBERAL AND REFORM* WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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

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AP Catalogues of Books Published and Po Sale by Colby & Rich sout free. THE

DOCTORS' PLOT EXPOSED;

CIVIL, RELIGIOUS AND MEDICAL

## PERSECUTION.

#### IS MASSACHUSETTS READY?

BEING THE REPORT OF THE HEARING GRANTED BY THE SENATE JUDI-

CIARY COMMITTEE,

ON A PROPOSED ACT NO. 46, ENTITLED,

'An Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts.' The readers of the Banner are aware that for some years past the Regular Faculty M. D.s have been making extra exertions to obtain a monopoly of the healing art in vari-ous States in the Union. In several they have been successful, and their acts un-der the laws which they have full have been such as to make the friends of justice in those States feel ashamed of their citizensity; but in Massachusetts, we are pleased to aunounce, this insident means and women whose ulter-nuces this pamphlet records, and the fair-minded and en-hethened character of the Senate Judiciary Committee to whom the matter was referred, has met with a signal de-fert.

It is said there will be an immense crop of peaches the present season.

The New York Graphic is the coarsest paper printed. Its editorials are coarse, its cuts are coarse, it is coarse all over, says a correspondent.

There are some very good things done at the Tabernacle for they feed the body as well as the soul, although both kinds of food are not of the choicest quality.

The bill putting husband and wife on an equality as to property rights, has passed both branches of the Connecticut Legislature, and become a law.

Loring, publisher, corner Bromfield and Washington streets. Boston, has augmented his attractive list of agreeable literature for town and country reading by the issue of a neatly gotten up volume of some two hundred pages, bearing the title of "THE MAN WHO WAS NOT A COLO-NEL," by a High Private, otherwise Gen. S. M. Quincy, There is a flavor about the book that all classes will enjoy.

#### "A REVIVAL HYMN-IN FOUR PARTS. Part 3.

Part 3. Do song uv salvation is a mighty sweet song, An' de Paradise win' blow fur an' blow strong; An' dat's do place whar do sinors oughter hide 1 No use ter be stoppin' an' a lockin', Et you fool wid Satan you 'll git took in; You 'll hang on de eige an' git shook in, Ef you keep on a stoppin' an' a lockin',

At a printer's festival held in Lowell, Mass., the following toast was presented: "The Printer, the master of all trades; he beats the farmer with the hoe, the carpenter with bis rules, and the mason with setting up tall columns; he surpasses the lawyer and doctor in attending to cases, and beats the parson in the management of the 'devili''

Callers upon an official in New York are seated in front of a large printed placard bearing this legend: "Office hours for listening to solicitors of church subscriptions, 11 to 1; book agents, 1 to 3; advertising men, stationery peddiers and insurance solicitors, all day. We attend to our own business at night."

The exports to foreign countries from the customs district of Puget Sound, Washington Territory, during the past year aggregated in value \$738,560, of which cargoes to the value of \$411, 123 were carried in American vessels, and argoes to the value of \$327,437 in foreign vessels. These exports consistent of the state of lumber, going chiefly to Peru, Chill, Australia, Saluwich Islands, etc.

TO HENRY WADSWORTH LONGFELLOW On his birthday, Feb. 27th, 1877. On his birthday, Feb. 27th, 1877. Could greetings meet from either hemisphere, And speak at once what from the heart upthrongs, How Babel-volced the praises thou woulds thear Since all the nations 1.ve and learn thy songs i What though thy life-clock strike the dusky hour 1 With thee it is not that, but brilliant day. Like Northern skies, thy light still holds its power To bless both Toil and Travel on their way. Thy Northern such not hinting jet of night. Well may we say, "The hour has not struck right." - Charlotte F. Bates, Scribner for March.

Edmund W. Noyes, printer and publisher, 63 Kilby street. Boston, has caused the preparation of a colored engraving of the Moody and Saukey Tabernacle, a copy of which picture we have received.

- The spirit drives me from the throng; Dear is my thought, it holds me long;
- The spirit draws me back again-Dearer 1 find my fellow-meul

There are more monastic institutions in Paris to-day than there were before the first Revolution. There are twenty-eight convents of men, of nearly all the orders; eighty convents of women, and twenty-seven convents for

Thales says that necessity is complotent, and that it ex-ercises empire over everything, and Pythagoras, that the world is inverted by necessity, --Plutarch.

Paris has fifty-one daily papers.

Pray for the poor, and now and then throw in a loaf of bread or a hod of coal.

ical profession is clearly illustrated in the follow-ing extract from the pen of a well-known med-ical savant of Massachusetts: "Had the medical profession always been inspired by a just sense of professional duty, infinite suffering would have been provented, and the science and art of medicine would have been long ago carried far beyond their present limits. I cannot help feeling a paintul astonishinent when I consider how little-even after duly estimating the great discoveries and improvements of the last century-is really known of medicine and surgery; and how slowly, how ac-cidentally, and how recently much of that knowledge has been acquired. We know not the medicinal virtue of one in twenty of the plants and vegetable substances which crown the earth, or of the inorganic elements that com-pose it. - . A hundred and ninety-one years before ether was adopted. Don's Fapin, a French physicias and physician, suggested the use of ancesthetics to deaden pain in surgical operations. But no one acted on his sugges-tion of subhurie ether, and in 1800 Str Humpirey Davy spoke of nitrous oxide as adapted to this beneficent pur-pose. But no medical college or practitioner gave ear to this gospel of relief. " For nearly half a century thereafter, doctors talked occasionally, and occasionally wrote, about antesthetics, but tild not adopt and use them: and ether-divine hand-maid of healing-was not authoritatively recegnized until Morton, on the 16th day of October, 1816. In the Massachu-setts Medical College, was allowed to atminister it to a pa-tient about to undergo a palnul surglead poralized. In the scane warfare, gunsliot wounds were cauterized with holing oil, to neutralize their surgeose poison. An acci ential discovery put an end to this cruei practice. In 153 the libstribule torture, recovered innor, peedily and cariating than those who had been so cauterized. After that we hear to more of boiling oil for gunshot wounds. The same keen-eyed observer was the first surgeon who found out that a simple li

Because of these and many other revelations like unto them, who can wonder that a Professor of medicine connected with old Harvard, and famous alike for his wit and wisdom, should declare that if all the drugs of materia medica, except opium and the anæsthetics, were cast into the sea, it would be all the better for man and all the worse for the fishes !

#### Insanity Caused by Religious Excitement.

ment. The Christian at Work discourses upon the case of in-sanity produced by over oxcloment consequent upon at-tendance at the Moody and Sankey meetings, and protests in a quiet way against the unreasonable discussions going on in the secular papers regarding it. When Whiteheld preached his first sormon. It tells us, fifteen lost their rea-son. People by the thousands and tens of thousands al-and churches every Sunday, and hear the Everlasting Wood, preached, who yet get nothing of Christ in tho heart, and iye only for time and sense. It asks if any in-sanity could be more pittful than this, and then it adds: "We could with people would never get unduly excited; but shall we refuse the fact because of the dry crust? Be-fore reject them? At the first performance of the 'Mer-siah 'in London an ardent lover or music fell dead in the audience through excitement when the 'Hallebulah Cho-rus' was being sung; is it, therefore, a matter for regret that Handel ever wrote his sublime oratorio? The man ife, and the human reason as well, hangs on a thread when is easily snapped. The most beneficent measures are atten-ted in their operation by some measure of injury.'" This is Talmage's old paper. He denounced

This is Talmage's old paper. He denounced Spiritualism for the reason that it led to insanity, but excuses this tendency of Moody and Sankey's teachings. Talmage has left the "Christian at Work," but it still is conducted in the interests of his denomination. **E.** C.

Brooklyn, N. Y., March 22d, 1877.

IT Mrs. H. L. Bennett, of Fernandina, Fla., writes under date of March 19th, that the Death Angel has visited her home for the second time, and borne away her beloved companion "to the higher life, where he will join the little one he so longed to meet again, and watch over and aid 7:30, in Investigator Hall, Paine Memorial Buildthe loved ones he has left behind."

SPRING.

The larks are mounting to the sky, Under the branches flit the swallows, The sweet lipped spring is breathing nigh, And berry-buds fill all the hollows.

Across the meadows float sweet sounds, Borne on the wind so lightly blowing, Which mingle with the bay of hounds And voice of kine so gently lowing.

Homeward the lissome milkmaid trips, Dashing the dew from off the clover, While reddening cheeks and parting lips Tell that she's thinking of her lover.

And languid spring lifts heavy eyes

That fire the heart of coming summer, And from the lap of winter flies To coquet with a later comer.

#### Spiritualist Meetings in Boston.

ROCHESTER IIALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 730 Washington street, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman, 174 Tremont street.-Readings from Art Magle and discussions on Spiritual Sci-ence, are participated in on each Sunday evening at this ball, under direction of Mrs. Emma Hardinge Britgen.

EAGLE HALL, 616 Washington street, corner of Essex.-T st Circle every Sunday morning at 10½ A. M. Inspira-tional speaking at 2½ and 7½ P. M. Good mediums and speakers always present.

NASSAU HALL. - The Free Platform Society of Spiritual ists hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10% A. M. Moses Hull speaks at 2% and 7%.

ery Sunday, at 10% A. M. Moses num speaks at 22 and 7.2. PYTHIAN TEMPLE, 176 Tremont strett, -The Spiritual-ist Ladies' Ald Society will hold a Test Circle overy Fri-day evening, commencing at 7½ o'clock. Many prominent mediums have volunteered their services. Admission 25 cents, Mrs. John Woods, President; Miss M. L. Barrett, cents. Mi Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spirit-ual meetings are field in this hall every Sunday afternoon, at 30 'clock.

Rochester Hall. - The Children's Progressive Lyceum met as usual at this place on Sunday, A. M., March 25th, and executed the following programme in presence of a large and apprecia-tive audience : Plano duett, Mr. Sturtevant and Miss Nellie Thomas; songs by Misses Helen M. Dill, Mabel Knight, Miss Danforth, Mrs. Prince, Nellie Thomas\_and\_Mr. Fairbanks; recitations by Gracie Fairbanks, Jennie Miller, May Cottle, Ella Carr, Carrie Habercom, Miss Durgin and Mr. Hill, also a Graceordion solo by Mr. Jur Mr. Hill; also a fine accordion solo by Mr. Ing-ham and harmonica solo by Mr. Taylor.

Next Sunday the regular services will be held in Paine Hall, and those who attend may expect an entertaining session. WM. H. MANN, Rec. Sec. pro tem.

Eagle Hall was crowded to overflowing last Sunday afternoon to hear Mrs. Twing give an essay on the subject of "Life's Tangled Skein," which was received with the highest approbation. Several others also took part in the meeting, among whom were Mrs. Dick, who recited the "Bridge of Sighs," and also gave an inspiration-al poem upon the subject of the essay.

The threatening weather served to somewhat reduce the number of the audience in the evening. Mrs. Twing gave a short address and presented answers to several scaled letters. Mrs. Dr. Martin related at some length sketches of her history as a medium. Prof. Milleson also spoke. The meetings throughout the day were unusually interesting. F. W. JONES.

W. S. Bell will lecture next Sunday evening at ing, on the Resurrection of Jesus.

ъ

DR. S. B. BRITTAN treats chronic diseases, esprices by BRITTAN treats enronic discases, especially such as are peculiar to the female con-stitution, by *painless methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnatism, Medicated Vapors and other subtile and psychological agents Rooms at 232 West 11th street, New York. Patients visited at their homes when ne-F.3. cessary.

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F.3.2m

LETTERS. D.30.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6thave., New York City. D.30.

Car, No. 57 Tremont street, Boston, Mass.

### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. MORSE, the well-known English lecturer, will act accent, and receive subscriptions for the second control of the second se In future as our agent, and receive subscriptions for the **Hanner of Light** at fifteen shillings per year. Parties destring to as subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Kng.

CHICAGO, ILL., BOOK DEPOT. W. PHILLIP3, 100 Madison street, Chicago, Ill., keeps for sale the **Banner of Light**, and other Spiritual and Liberal Papors.

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

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Hanner** of Light for sale at retail each Saturday morning.

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

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 520 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO. CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER of LIGHT, and a general variety of Apir-itmaliat and Beform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes. Spence's Positive and Negative Powders. Orion's Anti-Tobacco Freparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free. If Hemittances in U.S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P.O. box 117, San Francisco. Cal.

ROCHESTER, N.Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 52 West Main street, Rochester, N.Y., keep for said the Npirium and Beform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

# SPIRITUAL SCIENCE AND PHILOSOPHY.

A MANUAL OF

whom the matter was referred, has met with a signal de-feat ! Let residents in other States purchase and circulate this pamphiet, for the arguments which apply to the case in Massachuseits are equally true in every state in the Union, and the germs of trought furnished by Allen Putnam, Esq., A. E. Giles, Esq., Rev., Charles W. Emerson, Mrs. Ricker and others, as here reported, deserve the most ex-tensive diffusion among the people. Paper, (9 pp. Price 10 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

### BY HUDSON TUTTLE.

This work embodies the results of the author's researches and exp-riences during the past twenty years, and le without doubt the most thorough presentation of the subject of Modern Spiritualism before the public.

It treats of the Evidences of Spiritualism; the Relations of Matter and Force to Spirit; the Spiritual Atmosphere of DR. C. C. DUBENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. Ten years' practice among the *élite* of New York City. the Universe; the Relation of the Spiritual to the Animai the Philosophy of Death; Mediumship; Heaven and Hell, the Supposed Abodes of the Departe t; the Spirit's Home; J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR penerally admitted truits as its basis, it builds on facts, properties and appeals not to the pas-lons and prejudices of men and women, but to their impartial reason and common sense.

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## Its Facts and its Lessons.

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# New England Spiritualist Camp-Meeting ASSOCIATION.

THE Annual Business Meeting of this Association will be hold Monday, Ap II 24, 157, at Sovere'gn's Hall, Springfield, Mass. The meeting will open at 10 A. M., and be for the purpose of hearing reports of committees and election of officers for the coming year. On the Boston and Albany Railroad the fare will be re-duced one-libird. Call for Convention tekets at the sta-tions. Persons coming over Connecticut River, Athol, and Connecticut Central Railroads, will be furnished free return itek-is at the Convention. A cordial invitation is extended to all the friends of the enterprise to come. March 24. March 24.

## English Spiritual Magazines.

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

# SPERMATORRHŒA

PEHMANENTLY cured by an external application, and warranted, for \$10,50. Address, with snamp, DR. R. P. FELLOWS, Vincland, N. J. 10wis\*-March 17.

MONEY FOUND. THE Gentleman who announced having found some scipat New Era Hall on Sunday evening, will be so kind as to frward his name and address to WM, BRIT-TEN, 118 West Chester Park. March 31.

TEN, 118 West Chester Park. March 31. MRS. JENNIE CROSSE, Test and Business (Clairvoyant. Six questions by mail 50 cents and stamp. Whole life reading, \$1.00. 75 Dover street, Bos-ton. Satisfaction given, or no charge. March 31.

DRUF. LISTER, ASTRULUGER, 319 Sixth avenue, 44 years' practice, 27 in Boston, Send for a Circular. Address all letters P. O. Box 420, New York, Jan. 18.-18

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

# Mossage Department.

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

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

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently these who pass from the earth-sphere in an undevsloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressas much of truth as they perceiveno mote.

The Banner of Light Free-Circle Meetings The Banner of Light Free-Circle Meetings. Are heid at No. 9 Montgomery Place, (second story,) cor-ber of Province street, cvery TUKSDAY, THURSDAY AND TRIDAY AFTENNOON. The Hall will be open at 20°clock, and services commence at 30°clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the scance, except in case of boolute necessity. The public are cordially instited. Are Questions answered at these Scances are often pro-pounded by individuals among the audience. Those read to the controling inteiligence by the Chairman, are sent in be controling inteiligence by the Chairman, are sent in

Donations of flowers solicited. LEW15 B. WILSON, Chairman,

# REPORTS OF SPIRIT MESSAGES

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

#### Invocation.

Father, we behold the buds and the blossoms; we see thy hand in all. We ask thee to be with us to day, to watch over us, to give us strength, that we may bring the rainbow of promise to the children of earth.

#### Questions and Answers.

CONTROLLING SPIRIT -- Mr. Chairman, we will consider whatever questions may be before you. QUES.-[From the audience.] Why do not spirits control honest mediums, and inform us when mediums are dishonest as regards materialization?

Ass.-Why do not spirits control honest medimas, and tell us when materializations are a fraud? That's just the amount of the question. We have done the very best we could to sift materializations, to slift Spiritualism, to slift medi-umship, and if any one thinks spirits have had no hand in the work of the past few months, they are mistaken. We will say that each individual stands upon his own responsibility, and if vidual stands upon his own responsibility, and if he fails it is owing to deeds done in the body and by influences. We intend to be honest, and come to earth with honest intentions. If there are spirits in spirit-life—and we know there are —who like to "cut up shines"—if we may use a yulgarism that expresses just what we mean— are we to blame for it? You send to us multi-tudes of spirits; every moment of the day there is somebody coming into spirit-life, and when they find out there is such a thing as spirit-comthey find out there is such a thing as spirit-communion through mediums, and that they can control them, they do control according to their abil-ity. Now we say to Spiritualists, to skeptics, to ity. Now we say to Spiritualists, to skeputs, to every individual, bring your sieve with you; try the spirits, and learn what is good. The spirit-world is made up of individuals, the same as in your world, and when you attend scances we ad-vise you to carry your sieve with you, and meas-ure well, but quietly, kindly, and with charity and love. and love.

Q.-[From G. W.G.] In the Banner of Oct. 7 ] read a message from a spirit, at the close of which he says, "My wife, Fanny, is with me-my last wife. My first wife has gone up above me, with my darling daughter." Are we to un-derstand by this that our loved ones long gone have gone up higher—have progressed to that degree where we will be unable to enjoy their so-

-It seems to me the truth conveyed here must be plain to any mind that looks over life and realizes that the life beyond may be some-thing like the life here. We do not mean to say, if your friends have been in spirit-life for years, that they have progressed beyond your reach en-tirely. But if they have passed on before you, and have become more spiritualized than you have learned more of the wisdom of the Summer-Land, then you cannot expect that they will dwell with you day by day in the spiritual home. The individual referred to was an old man. He passed away when he was quite aged. He had many experiences in earth-life, while the wife he speaks of went away in more youthful days, and, not having had a like contact with earth that he had, advanced faster in the spiritual life, and therefore he speaks of her as having progressed beyond him, while the wife who went away but a few years before, and was on the same plane that he was, is constantly with him. Probably, had he known the question would arise, he would have said, "She has gone up higher; I enjoy her society at times, but am not with her constantly, as I am with the wife who last left me."

ed to me when I dwelt on earth. If it is n't my horse, then it is one just like him, and answers every purpose. I believe animals are just as in-digenous to the spirit-world as flowers and plants. I have found it so. At any rate, there is this peculiarity in spirit life: we have whatever we word, it comes to use there have whatever to need; it comes to us; there is no effort to get it. If I need a horse, for instance, it comes at my call. I will not attempt to explain why, for by which it is done. We will say animals do ex-ist in spirit-life, but they are not put to just the same uses they are in earth-life.

#### Elizabeth Casey.

My name was Elizabeth Casey. I used to live with a family of this belief. They were Spiritu-alists, sir, but they were the hardest people ever I lived with. Do you understand what I mean, sir? They did crush me; and when I was taken with the terrible pain in my side, I went down stairs—well, sir, although the people were Ottho-dox, they were more kind than the family I lived with. It was pleurisy I had. They carried me home in a coach, and I did n't live long, and I went out because they did n't do much for me, any for cure sir the dooter the Irish doo anyway, for sure, sir, the doctor, the Irish doc-tor, said it was no use to do anything for me, so they left me to die. I'd like to say to my sister Jennie, and to my sister Ellen, that I haven't forgotten them ; that I've met my mother, that I am doing the best I can, and that I'll help them all I can. Tell them not to look altogether to the priest. That family were not a fair speci-men of Spiritualists. I did the best I could? Tell 'em that B— himself was a descendant of Irish, and could n't do any better than I did. Now I am better situated to help 'em than I ever was before. You 'll tell Jennie, sir, won't you, that Elizabeth Casey, who died in Taunton. Mass., has come back? I was misshapen, sir; I was a hunchback. Oh, sir! I'd like to send my love to Mrs. Newcomb, that took so much care of Jennie. anyway, for sure, sir, the doctor, the Irish doccare of Jennie.

George S. Sorren.

Mr. Chairman, will you please say that George S. Sorren, who passed away in San Francisco, has returned to your Banner office, and wishes to interest any friend that desires to communicate with him? I was formerly from this city. I was sixty years old. The weaknesses of life have passed away, and I rejoice in the great spiritual hereafter.

### Rosa Winthall.

My name is Rosa Winthall. [Can't you spell your name?] · Nebber did know nuthin. Nebber did spell nuthin, and since I got up North I don't like you Northern folks, no how. You all Democrats, aint you? [No.] Don't like nig-gers, does you? You don't. No use for you to gers, does you? You don't. No use for you to say you does, for I know you don't. I don't know much, but I does know Northern folks don't like niggers much. Precious few do. Dey jest as 'fraid of us as dey can be; don't want us in de kitchen, don't want us on de farm. Dey wus 'an Southern folks, ten times over. I 'se come here, this is my garden, and I 'se going to cultivate it; scratch it over all I 'se mind to. I tell you, massa, I 'se glad I come. I tell you Rosa Winthall did come. I aint afraid to come. I would come, spite of de debble and all dey could bring. Good by, massa. 'Fraid to shake hands with nigger, massa? [No.] Nigger be black; aint afraid me rub it off on you? Most Northern folks is.

Northern folks is.

### Old Mother Underwood.

Mr. Chairman, you don't know me, and I don't care whether you do or not. I suppose you think I'm an old hag, anyway. I want you to understand that "Old Mother Underwood," that used to live in a ten-footer on Copp's Hill, Boston, is here to day. I've come again; have you any objection? [No.] I want to say to the friends that I am all ready to tell all their for-tunes that they want me to tell. If things do n't go better than they have for the last four years, they will all go to the devil. I hope for a change -I do n't care what it is, whether it's "fish or fowi ; " let us have a change altogether. fowl;"

1 am doing the best 1 can. Some of you may have consulted me in the past, and now call me "an old witch." I was simply a medium. Those cards I had did n't recognize the "ten command-ments," but they recognized the "ten spots," and those spots told me the fortune. I was able to determine people's influences and their pecu-liarities from those "ten spots." Now if I had a pack of cards I could tell the fortunes of all you people here to-day.

and therefore I have an idea that she will get my message. I went away some years ago; let me see, I think I was sixty six years old, and it was about ten years ago, if I recollect right. I auout ten years ago, if i recollect right. I say "went away," because that's the way we talk, though I should have said "died" when I was here. I do n't believe in death now. I can only say to Maria, I have found the spirit-world a pleasant one to dwell in. I have met Annie and Joseph and mother, and I would like to have her, no matter whether she believes this is me or not, I would like to have her look over the last faw I would like to have her look over the last few years and ask herself if she's satisfied. Ask her if she 'll please remember that we are near her very often, and if she will only listen to us we will strengthen her.

My name is George E. Snow. I went out from Savannah.

#### Moses Hunt.

Will you please say that Moses Hunt wishes to report here that he is all safe—switched on to the right track ? I would like some of the boys to know that I am all right, and shall be round, ready to meet them some day. I went out, as we call it here—died—rather quick, in San Francjaco/

# Maggie.

I am told, sir, that anybody can come here and a m told, sir, that anybody can come here and send a letter, and that you don't ask for any recommendation, or for any sort of an introduc-tion? Well, sir, I don't wish to give my whole name, but I'd like to call it Maggie, and I'd like to send a message to one Joseph D. M., asking him if he will please to do what he promised so solemnly to do when I was passing out, when the death down me a my forebased and he held my death-dew was on my forehead, and he held my hand in his. Teil him he never will be happy, unless he does as he promised. I know I can carry an influence by which this will reach him; he is in New York City. I know it will reach him; he is in New York City. I know it will reach him if you will please insert it. I have no means of paying you. I presume you would n't take it if I could.

## Charles Vinal.

I wish you would say that Charles Vinal called at your office to day, and would like to have his family know that he is here. There are some im-portant matters which perhaps I might be able to asside them in 16 I wild wild wild be able to assist them in, if I could only reach them. I went out from the town of Scituate, Mass.

#### Mary L. Smith.

I would like, if consistent, Mr. Chairman, to place a letter in your post-office. I passed out of the form, or rather, as I would say, I died six years ago, nearly. My name is Mary L. Smith; my name before my marriage was Valentine. I desire to communicate with some parties who, seeing this letter in your paper, will, I trust, re-spond to my call, and then I shall accomplish the object for which I came here to day. I do not wish to occupy much space. I simply wish to send my letter, if it is in order with your ar-rangements rangements.

#### Sylvanus Coates.

I took off my old coat, sir, some years ago, and put on a new one. I hoped it would fit me bet-ter, but when I got it I found it was out at the elbows and threadbare. Then I wished I had kept the old coat. I had got tired of this life—I was worried out. They called me crazy. I don't believe I was. I know now that there don't believe I was. I know now that there were some people round me, that came from spirit-land, that did n't do me any good. I had strange ideas and strange feelings. I thought I'd get out, and I did. Now, I've come back here to-day, as a sort of confessional. I don't believe I'm a Catholic, but then I suppose other people can confess if they aint Catholics! I have confessed. I am sorry. The new coat don't fit me very well, although I've been up here some time: yet I don't feel as though I'd ever try it on again. I took up the new coat ever try it on again. I took up the new coat in Lowell. My name is Sylvanus Coates. I have been away some six or seven years, and I will say to anybody that would like to talk with me, I can tell 'em more about myself now than I could when I went away.

### Sarah J. Gartside.

Mr. Chairman, I would like to occupy a short time, if agreeable. This is something new to me, coming in public, yet I felt I would like to speak here. I have found my spirit-home a very beautiful one. I enjoy it very much. I am cognizant of the changes that have taken place among my and all for the best. I am progressing as fast as possible, and am learning very much of the spir-itual. I find it a pleasant place. I have met many friends since I've come here. I find we know each other here. I met one friend I had never seen, yet instantly I knew he belonged to me. I died in Missouri. My name is Sarah J. Gart-side; before marriage it was Griffith. My parents resided in Providence, R. I. You will please di-rect to William Gartside; he will get it.

don't have no hard' work to do but trying to make somebody else bether. It's a grand place to live in, an' I advise ye all to come some time. I'm glad I come. I feel bether now. Folks scold about somebody that gets dhrunk many times, but they don't know what makes 'em get dhrunk. Sure, I am going now, sir. Me name is Patrick Welch.

### John Davis.

I wish you would report in your paper, sir, that John Davis, of Hingham, Mass., who has been gone away many years, has called here at the request of a friend, who said that if spirits come back he would be very glad to have me call here, and also bring my brother Nathaniel with me with me.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MBS. SABAH A. DANSKIN. During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-

hip of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

#### Mrs. Danskin's Mediumistic Experiences. [Part Sixty-Two.]

### BY WASH. A. DANSKIN.

In the midst of all the antagonisms which have so strangely arisen around the movement known as Modern Spiritualism, there is evidence coming to us almost daily that among the people, widely scattered over the land here and there, are many minds that drink in the essence of our beautiful philosophy and serenely contemplate the con-fusion and disturbance that seem so rife among

those who call themselves Spiritualists. From such a crime as that which occurred in Chicago a few days ago, the sensitive mind shrinks aghast and refuses to be known as one of these people. Many who were drawn toward the subject of spirit intercourse will be repelled; some who were zealous in the cause will, like Peter in the ancient days, deny that they know the man; others will cry out, This comes from throwing off the restraints of the church, and lifting from the minds of the people the fear of hell and the belief in a devil; but those who have grown under the influences of the angelic world, who have developed within themselves that true philosophy of life which has never been known to humanity until revealed by Modern Spiritualism, they will look upon all these angularities as does the sculptor upon the clatter and confusion, the chips and the dust that precede the birth of the beautiful child of his genius— the exquisitely fashioned form of a Psyche or an Endymion. He sees beneath all these rude ex-ternal manifestations the symmetrical figure lying imbedded in the marble. So do advanced minds look upon the present condition of our movement. They see amid all this strife of per-sonality and passion the beautiful outline of our Divine Philosophy being gradually unfolded, which will, by its influence, bring all things into hermony harmonv

As an illustration, I will give a brief extract from a letter received by me a few days ago, showing how the work is being done, in its degree, through Mrs. Danskin's mediumship :

"MR. DANSKIN-Dear Sir: The examination you sent me from Dr. Rush, given through Mrs. Danskin, was a most perfect description of my constitutional difficulties, and I feel truly thankful that I live in such an age of the world's history, and can thus avail myself of such a power. Many thanks to the angel-world."

Our receipt of similar communications almost daily is strong evidence of the quiet growth of a healthy and rational Spiritualism.

#### Rebecca Scott.

In Louisa County, Virginia, Rebecca Scott, in the twenty-eighth year of her age, left the world with all its trials, cares and perplexities—left it for a country unknown, unseen and unfelt. Taught by the religionists of the day that it was far, far away, and that he or she who was the sinper or the transportance of our one other is the second sinner or the transgressor of even one letter of the law was compelled to enter into the pit made the radia above, the mind is quickened into the pit made the radia of the this either ignorantly or learnedly will have to pay the penalty—not in the pit with the damned, but in his own conscience. Every step taken in the realm above, the mind is quickened into thought. Now I see clearly, surely and safely, that the ruler of earth never fashioned its chil-dren to demn them.

dren to damn them. How beautiful and pleasant it is to see and feel that all which surrounds you here surpasses your expectation. To see the faces lit with joy, heanta

but that could not be. So it answers no purpose for us to lament and grieve over the past; the better way is to make the best uses of the time

which now lies before us. which now hes before us. I am not grieving, I am only trying to grow reconciled with all things that seem so strange and so wondrous. This eternal city, not of the dead but of the living, stands unequalled in its beauty and its grandeur, far beyond the de-cription either of the new fledged spirit or of the one who hes been lown a denizer

the one who has been long a denizen. To those whom I have left behind, and to those who are seekers after divine inspiration, after the letter of the law, I will say, the grave holds not the spirit. It is a part of the infinite, and has a home in the realm of light or of darkness,

just as home in the realm of nght of of datafies, just as he or she may make it. To me the very winds have music. To me there is no flaw in the handiwork of our Creator. When first I died, and became conscious of the When first I died, and became conscious of the change, I stood like one in amazement for a lit-tle while. The dazzling grandeurs that passed to and fro like a panorama caused the memory to go out in search for those whom it had left be-hind. I could scarce gather in the dividing line for a time, but little by little my senses became caim and quiet; then the angel spake, and said, "Earth no more, heavenward is now thy motto; make choice of thy garments, and prepare them; the elements are thine, work with them, and that which you gather therefrom is your own." I have done so. Beautiful, and grand, and subhave done so. Beautiful, and grand, and sub-lime are thy ways, oh Creator! Thou didst fash-ion into life one who gained his earthly experi-ences, then laid them down under the law, and gathered in after ward that which belonged to the spirit.

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

TO BE PRINTED IN OUR NEXT: John Hill; Anna L. H. Emery; Lucy A. Hopkins; Jo-seph Penfield; Eliza Turner; Johnole; Bathsheba Brown. James B. Richardson; Pelham W. Maxim; I. W. Singer; Constant beMerrit; W. H. Scriven. [Owing to its extreme length, the remainder of our list

of announcements of "messages to be published " isomit-ted. The communications will appear in regular order.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. William Dawson; Emily Fields.

### **Passed to Spirit-Life:**

From his home, near Skaneateles, N. Y., Orin Hatch,

**Passed to Spirit-Life:** From his home, near Skaneateles, N. Y., Orin Hatch, aged 73 years 7 months and 13 days. The subject of this notice spent his entire earth-life near the place of his birth. He was twice married. His first wife lived with him about ten years, when she was called to the life beyond, leaving three children. He subsect of the first wife, with whom he lived a peaceful, happy married life over forty years. Five children lip married a sister of the first wife, with whom he lived a peaceful, happy married life over forty years. Five children blessed and sealed this latter union, two of whom have already passed to the spirit-life. Thirty years ago, while I was pastor of a Universalist congregation in the town of Skanesteles, Mr. and Mrs. Hatch were earnest, faithtui and worthy attendants. Preaching as I did the doctrine of future progression, Mrs. Hatch was led to investigate and study the life above, and soon became a firm, intelligent and consistent Spiritualist. In this new faith and knowledge as was, for several years, opposed by her husband, but subsequently, light and windom from the higher life in such rich profusion came to him in oversion followed. He not only saw, but heard and conversion followed. He not only saw, but heard and conversion future in the plenomena, philosophy and religion of Spiritualism. Being away from home, filing lecture on gagements, my services could not be obtained. Rev. Mr. Preston (Presbyterian) of Skanesteles officiated. He was a boliever in the plenomena, philosophy and religion of Spiritualist, '' which the reverend gentleman rous power is no home, the summer-lam of (Presbyterian) of Skanesteles officiated. He was a boliever in the plenomena, buicsourse that Mr. Hatch. He was a boliever in the plenomena, buicsourse that Mr. Hatch '' died a Spiritualist, '' which the reverend gentleman rous agoments, my services could not be obtained. Rev. Mr. Preston (Presbyterian) of Skanesteles officiated. He was a boliever in the plenomena buics and affirm that Mr. Hatch

# s the prayer of Auburn, N. Y., March 19th, 1877.

From Batavia, N. Y., March 7th, Brother Robert Bates, aged 71 years.

He had been a Spiritualist and medium for more than twenty years, and often contrasted the certainty and real bappiness derived through these channels, with the faith and beliefs of his former Methodist creed.

and betters of his former Methodist creed, For some weeks previous to his change, his spiritual vision was opened, and he enjoyed the privilege of seeing and communing with the companion of his youth, who had preceded him about four years, but now returned to cheer his last days of earth-life, and bear him company to a higher home. The cheering hopes of our blessed spiritu-al gospel were tendered to the relatives and friends at his function by the writer.

From Dansville, N. Y., March 12th, our dear young siscr, Miss Enfle Crego, aged 19 years, daughter of Brother C. M. Crego and wife.

C. M. Crego and wife. Her three months of suffering by consumption were pa-tiently borne, and were exceeding rich in spiritual experi-ences. She enjoyed the precious privilege of beholding many bright, angelic visitants, and was shown in advance her beautiful spirit home, and was more than ready, even impatient to go with the bright convoy who were awaiting her release from the emaciated body, to bear her to her new home in heaven. The consolations of our spiritual gospel were furnished utterance by the writer to the family and a very large con-course of friends at the funeral, from the appropriate text; "Death is swallowed up in victory." Hers was a most triumphant illustration of this very expressive text. J. W. SEAVER.

No, friends, we communicate with our beloved ones; but if they have gone on far beyond, we cannot be with them every hour, every moment, but can enjoy their society at times. Q.--[By E. A. H.] Is deliberate suicide ever

Just diable? or are there any circumstances that ten i in any way to mitigate the offence when the causes that prompted the act are considered?

causes that prompted the act are considered? A.—There are various degrees of suicide. We had one on our platform but a few weeks ago, the spirit of one who took his life while suffering from delirium. That was a mitigating circumstance. I tell you, friends, that, no matter what your course in life is, no matter what you have to suffer here, you had better live your life outyou had better bear the burden, rather than come here before your earth-life is ended. Rest assured If you do take your own life you will have to suf-fer the peculiar experiences caused by the act.

There are times when individuals-and medinmistic persons particularly - feel as if they would like to cast off the old coat, feel as if they could not and would not bear any longer the turmoll and the strife, so they rush into spirit life. But they had better wait, they had better stand whatever comes and endure unto the end, even though they bear many stripes. Then when they come to the Summer-Land they will feel that they are welcome.

Q.--[From the audience.] We are told that animals, through Nature's vast economy, have a future existence. Granting this, we would re-

spectfully ask if they are put to the same uses as on the earth-plane in the aggregate? A.—All things have a spirit, or they could not exist, could not hold together. Even the table on which we have our hand to day, has a spirit, or it could not hold itself together—for where the spiritual is not there can be no life. When wood has lost its life it decays; and yet after de-eaying there is a something which still exists. This is proved by the clairvoyant sometimes see-ing an article of furniture which has not been known to exist for years. If flowers and trees have a spirit peculiar to themselves; if there is a spiritual in all things that live, then there must be a spiritual to animal life. The horse, the dog and the elephant are among the most sagacious of all animals; observe them well, look them closely in the eye, and ask yourself if you them closely in the eye, and ask yourself if you believe that that which you call instinct goes out when the breath leaves the body. It seems to us it does not. We have animals in spirit-life. We do not put the horse to carrying brick or stone, because it is not necessary here. We do not kill the ox and eat him, because we do not desire an-imal food—there is no necessity for it whatever.

At best. I can say to you that this spirit doctrine is true. I manifested last week through a medium. I have manifested several times, and I thought I 'd come here, because I thought I could do the most good to myself. Maybe some of your fathers and mothers have consulted me in the past ; but I will say I was not a "sybil " nor

a "witch," though they called me so, but I was in communion with the spirit-world. I knew their incomings and their outgoings, and received the angel teachings. I used to live in a ten-footer on Copp's Hill.

#### Margaret E. Blanchard.

I was not aware that when I came back to earth again, and tried to make myself understood, that should find I suffered from the old disease which I passed away; butsuch is the case; I feel a difficulty in breathing. I passed away with pneumonia. I have a desire to reach some of my friends. I would like to have them know that I can communicate. I know this is a public way of sending them a letter, yet I trust they will recelve it kindly. I was about fifty-five years old. Margaret E. Blanchard, of Philadelphia. You can direct to William I. Blanchard.

#### William Totman.

Mr. Chäirman, this is something new to me, trying to talk through somebody else. I always was able to do my own talking, and sometimes I thought I talked for other parties. I have felt anxious from the moment I passed away to come here, because in coming here I shall send a letter to my friends. I always said that when I got out 1 meant the folks should hear from me. I have no religious ideas to offer them. I was always a man of free thought. I early read Thomas Paine's works; after that nobody could have stuffed me with any church doctrines. I knew that it was n't possible that God could be a par-tial God, that he would punish one-half of his children and then go to work and say he's their father; that he would damn one-half and send them to hell, while the other half had heaven to themselves! I did n't believe it; and when Spir-itualism came to me, the first time I ever heard of it, Isaid it was a piece of nonsense. I believed so then, but before I got through investigating I found something that backed me down, and I became a firm Spiritualist, and was mediumistic. And I lived a Spiritualist all the rest of my days. I would like to say to my daughter, I thank her for all the care and affection which she ever nave me. I am glad she is where she is—that is, if she wants to be there—but that I can't forget and I won't forget that although I was a Spiritualist, and a good many of my family were, (she professes to be too,) yet for all that my funeral was conducted by a Methodist minister. I felt that as soon as possible I would say a word to

#### Edith Day.

It's dark, all dark. I thought it would be light if I came here; they said it would. It's been dark ever since I went out from the earth, ever since I died. I was afraid to die. It seemed dreadful to me to die; I did  $n^{t}$  want to, because I was told so many times that when I died I would have to go to hell. I was afraid of it. I did  $n^{t}$  experience religion; they tried so hard to would be bet further to do not a transfer out of the total to the total total total to the total t make me; they told me I would be lost, surely lost. And when the old cough had racked me to pieces and used me up and killed me, I thought pieces and used me up and killed me, I thought after I had got through breathing and opened my eyes and found I was alive still, and there lay the old body, I expected I should meet the devil the first thing. It is n't a good-named per-son to talk about, but you talk of it in your churches. They told me of it, and I supposed that would be the first being I should meet. In-stead of that, I met my sister Mary-a dear, good sister. She was bright and beautiful, and sald, "Edith. I'll take you with me." In answer to "Edith, I'll take you with me." In answer to my questions, she told me that according to our deeds so would our lives be, and I 've tried to do the best I could, but it has been dark to me. I can't see the way. I could n't really believe her. I can't help believing but that by-and-bye I shall

I know I did n't always do right; I know I committed wrong deeds; still I do n't want to go there. They tell me I won't go there. I am so afraid it will open by and bye! I've been goue these five years from earth, though still I've been staying round here a good deal. My name is Day I wont out from New Orleans. Thay is Day. I went out from New Orleans. They told me if I'd come here I'd feel better. I hope I have n't bothered you too much. Do you think I 'll find that place? [No, never; you won't find any worse condition than that you have already experienced.]

#### Pátrick Welch.

Sure, sir, an' it's a power ye have here, an' as several of me countrymen have been here I felt as if I'd like to try it meself, and see how it would seem to talk here. I think, sir, that girl that was here must have been in purgatory. Well, sir, I wint out from New York in a sort

of a brawl. Fa'th, I got into a row down there at the Five Points, sir, an' I got me head battered when the breath leaves the body. It seems to us that as soon as possible I would asy a word to do not put the breath leaves the body. It seems to us that as soon as possible I would asy a word to the spring one put the horse to carrying brick or stone, that as soon as possible I would asy a word to the spring one put the horse to carrying brick or stone, that as soon as possible I would asy a word to the spring one put the horse to carrying brick or stone, the spring one upon another in the transity begot them that if they have got any more Spiritualist friends the fire spring one upon another in spirit-life; all seems harmonious and perfect, verifying that part of the Sarty for it whatever, is not usual to see animals which are antagonistic in your world walking quietly side by side, the desire to rend and tear having more. I do n't know as I shall do anybody better by or in the animal here. The spiritual part may be taken up and absorbed by some other horse. But I know this, that in spirit-life I to-day recommended to the spiritualist, but one of my neighbors is, or a spiritualist, but one of my neighbors is, or a spiritualist, but one of my neighbors is, or a spiritualist, but one of my neighbors is, or a spiritualist, but one of my neighbors is, or a may and the being in the spiritualist, but one of my neighbors is, or a may and the being in the spiritualist that were deroiving upon me; if the spiritualist that the spiritualist the spiritualist, but one of my neighbors is, or a may as which belong.

gay and happy on that shore where time is not known—why, my friends, to die under these conditions is a beauti-ful boon, and I tell you, not falsely but truthfully, I have drank of the waters, I have partaken of the sunshine, I have mingled in the joys of this world, and I have looked here and there and

this world, and I have looked here and there and everywhere, and I find no death! All are busy, like the little bee, gathering honey all the day from every opening flower; and this honey they do not hide safely away, but give it out to others as they may need it. Now, as I have pictured the spirit, need any one mourn and cry when the earthly body is laid aside? I think not. I feel rejoleed, for I know that I have been born again. Now, friends, kindred, and acquaintances, I am not deluded, but what I say to you is fact, and you will see it as I am seeing it: you will rehearse it as I am now telling it; it; you will rehearse it as I am now telling it; for the soul expands with its new-found joys, and it must give forth to others.

### John Nashville.

And I too am like the woman, but not enfolded in such beauteous conditions. It was in Dublin, Harford County, Maryland. John Nashville, in the twenty-fifth year of my age; bright and joy-ous in the prospect of an earthly life, when the Storm King came and swept me down into dust gave dust to dust, ashes to ashes, and the spirit to the winds.

Every man feels his deficiencies after the cloak has fallen. Every man is helpless, and reaches out for a supporter. If there be none nigh at hand, he cries aloud. Sometimes a voice will answer, and at other times you are left alone to

grope your way in darkness. It is sad for the sun to go down, and you have to feel that some loved one has gone away from with the comforter would come and gone away from you into that wide unknown country in which he stands a stranger, chilled ofttimes by the winds that sweep past him. He harkens, and the very cataract that sweeps past him mocks him, and tells him of his loneliness. I had been told that the Comforter would come and heal all wounds, but, alas he has not come to me.

Starting on your journey without knowledge of yourself, you become lost in wonderment, for the vastness of this home is past the understand-

ing of man. Great Eternal One, show me one page unsullied with a blot; take my heart, and lay it upon thy altar, and see what thou canst do for me. I am seeking happiness, I am seeking peace and contentment, but I do not find them. I am lost in the vastness of my thought. Ultimately, I am told, I will find myself in a country whose sur-roundings will give me all I ask for; but I must sear it or d in a country whose surseek it, and in my seeking I will find it.

T is cruel in death to come and steal our loved ones away, but being the law of the universe, each one of its pilgrims must comply, whiningly or pleasantly. The grave is hollow, and its shadows are heavy.

On Saturday, March 10th, suddenly, Roberson Wright, aged 63 years.

aged 3 years. His remains were deposited in Baltimore Cometery, Fu-meral services were held in harmony with our sublime Spiritual Philosophy, Mr. Wash. A. Danskin spoke at the house, in his usual style, beautifully and to the point. At the grave the Odd Follows went through with their burial ritual, which seems to me rather narrow, for it in-formed my mother and brothers that they were consigning my father to the grave, 'he having gone to the land from which no traveler ever returns.' Then the Knights of Pythlas took part in the services; their remarks were a little more liberal than the Odd Fellows'. Mr. Danskin now spoke again, taking up the thread of his previous re-marks. The noble thoughts to which he gave utterance met the demands of the occasion. While the workmen were filling up the grave the spirit of my father controlled Mrs. Dauskin and spoke to my mother words of great com-fort, telling her he was now a dweller in that land from which travelers do return. Mns. E. P. WILHELM. Baltimore, Md., March 18th, 1877.

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

#### To the Liberal-Minded.

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

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

#### "The Proof Palpable of Immortality."

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

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## MARCH 31, 1877.

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#### BANNER OF LIGHT.



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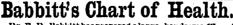
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**ARTICLE OF ANGELS,** edited and managed by splitts, heretofore published monthly, containing nothing but messages from splitts of all grades of pro-gression, will be issued the last and 18th of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Frice per year, in-cluding postage, 31, 60; less time in proportion. All letters and matter for the paper (to receive attention) must be ad-dressed (post-paid) to the undersigned. Specimen co-pies free, The 'Halo,'' an autoblography of the undersigned, for sale as above. Price \$1.60, postage 10 cents. Dec. 16. Publisher Voice of ANGELS.

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# Banner of Light. BOSTON, SATURDAY, MARCH 31, 1877.

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Assassination of Hon. S. S. Jones, Editor of the Religio-Philosophical Journal, of Chicago; Addresses of Mrs. Cora L. V. Richmond and Rev. R. L. Herbert at his Funeral; Biographical Sketch of the Deceased; Messages through J. V. Mansfield, etc.

As we announced in our last issue, the indefatigable worker for Spiritualism whose name heads this sketch has been suddenly summoned from the scenes of earth-life to those of the next stage of being. Looking back over the line of the past, as we have known him, we call up pleasant pictures both of the social kindnesses which we have met with while his guest, and the many good wishes which he expressed, times without number, with regard to our department of labor in Boston. It is but a brief season, as mortals measure time, since we received from him a letter, wherein he announced that he would respond to our oft-repeated invitation, and visit us in Boston, appointing the coming spring as the occasion of his tour-a period toward which we have looked with anticipations which have been clouded at last with the surety that never more could we hope to meet him in his physical form as of old ; though, thanks to the light shed upon life's tangled problem by the Spiritual Philosophy, for whose advancement he so long and earnestly labored, we know that we shall meet him in the land whither all are tending.

From advanced sheets of the RELIGIO PHILO-SOPHICAL JOURNAL, which we have received through the courtesy of Col. John C. Bundy, acting editor-under whose efficient management the paper and the Publishing House will be continued in future-we condense the following account of the decease, the funeral rites. etc., etc., of our translated co-laborer in the field of Spiritualistic effort :

At little past the hour of noon on the 15th inst. William C. Pike called at the Harrisonstreet Police Station and surrendered himself as the murderer of Stevens S. Jones, whose body, he said, they would find struggling in death at his office, in Room 16, in the Religio Philo-sophical Publishing House Building, No. 394 Dearborn street, Chicago. An officer was sent to the office in question, examined the premses, found the assassin's words were true, and, after assisting to remove the corpse from the floor, where it had fallen from the chair in which the nurdered man sat when he was approached from behind and shot dead without even a warning of danger, returned and reported the start-ling truth at the station.

On post mortem examination two bullet wounds were found in the body; one bullet entered the medulla oblongata at the junction of the spinal against the os frontis. The ball was found to fit bullet entered the lower portion of the right shoulder, passing upward, and lodged in the muscles. Dr. Holden testified that consciousness must have ceased on the very second in which the shot was fired. The assassin claims to be a phrenologist, and had, if the daily papers may be believed, boasted that his knowledge as such enabled him to select that particular point at which to place his pistol (for it was sufficiently close to burn the hair upon the neck) and insure the accomplishment of this most foul murder against all chance of failure.

According to the indications this sad catastrophe was the result of an effort at black-mailing, at which the high spirit of Bro. Jones rebelled. It is a singular index in this direction, says the Religio's account, that "but a few moments previously" to the murder, Mr. Jones "passed into the business office, and procured a note of \$24, made by the assassin, and that note has never been seen since, unless by its maker."

The following is the verdict of the jury sum-

manifest in all thy revelations in past and pres-ent time to man. To thee, oh Heavenly Parent, we give love forevermore.

NEV. R. L. HERBERT'S ADDRESS. The Rev. R. L. Herbert, of Geneva, briefly ad-dressed the friends as follows :

Dear friends, as we are assembled here under this deep shadow, it seems to me very unbecom-ing to utter many words; silence and thought-fulness seem far more natural and becoming in the presence of the dead. I am also very glad to think that the friends who are most deeply afflict-ed by this event entertain such views of the divine order of things, of human character, of life, and of what we call death. We can say or do very little on such an occasion as this to calm or sustain the heart, for self-possession and calmness under trials like these are of slow growth, and come as the result of our thoughts and deeds in past life. This is not the time to hurry to and fro, seeking some one to sustain us; that sup-port and inward comfort must come from our habit of thought and lives, which have been in harmony with God's laws and God's truths; and I am glad to think to day that these dear friends who are so bereaved, have consolations that come to them as the result of their thoughts, their

mental and moral habits. Beloved, many of us have thought that death was something to be feared, and that it was go-ing to change everything in relation to us, even God's moral government. Now, it seems to me that this that we call death cannot change God's laws, or his goodness toward us. Whatever we shall be beyond, will be the result of our lives here, for the same kind, just God that rules here, rules there, and the man proper is the same there as here, and whatever may be the new mode of existence it must be under the same moral government, and a result of what has been done

here. What can any of us do, dear friends, to pre-pare for death that we should not do in preparing to live? To live nobly and righteously is our great concern. The consequences come as

There are many different opinions concerning human character, but how few of us are pre-pared to judge one another. I know very little bout the character of the departed one; of that I need not speak. He was well known among you. He has written his own biography and carved his own character. I need not spend time to speak to you, who knew him so well, of his grand, good traits; but I may say there is not a saint on earth but who has imperfections; not a sinner anywhere on earth but in whom Goo sees the soul of goodness. There is a judgment higher than the opinions of men, and we are glad to think that we are always under the beneficent care of that Divine hand, wherever we are; and I think it is this thought that sustains these friends in their sorrows to day. As it was inti-mated in the beautiful invocation just now, it is the Spirit of Truth alone that can comfort man, and sustain him in all these trials of life or

death. Ah, dear friends, let me ask you to think that, if we try to be noble, good and pure; that if we try to get into sweet harmony with these eternal truths, in life or death, whatever may come, all shall be well, and it will not be well only as we become right; there is no substitution, no proxy; God takes every one of us just as we are; we shall all die as we live. Let us make it the chief business to live noble lives, and leave the results with the Great Arbiter of all. Let us make haste to improve the opportunities to do good while in the flesh. Whatever may be the beau-ties of the life which is to come, the world of matter about us here is so beautiful, so grand and harmonious—oh 1 let us try and improve each moment here, and then we can rest satisfied and trustful, knowing that whatever shall come

to pass will be the best for us. Oh, dear bereaved ones, your tears to-day will not change you, but perhaps they will help you to see some things that you have not seen in the days of prosperity. A tear is often a strong tele-scope to the eye of man; it enables him to see things that otherwise he cannot see. Some new doors are open, perhaps, in your affections to day that were not open before. God means to elicit goodness out of everything. Let us trust him, and believe that all things shall work together for good, not only to those who love God, but to every one who would love him, if they only knew bim better

him better. MRS. CORA L. V. RICHMOND'S ADDRESS.

At the close of Rev. Herbert's remarks, the choir sung, "Nearer, My God, to Thee." Mrs. Richmond then arose, and the controlling spirit said :

Friends, after the fitting words that have been spoken, little remains to be added; but we are moned by the coroner in view of the lamentable privileged like yourselves to assemble here in the presence of the Messenger of Life, called Death. That messenger always has some mes-sage to the living. The one who has gone before has received whatever Death had to say to him. To those who remain the message remains to be spoken by your own souls. Whatever voice this silent angel has to give, must be spoken to you variously, according to your comprehension of the meaning of death; but we are perfectly well aware that, like the sensons in their coming and going this the varianting tides of the senson of coing, like the everlasting tides of the ocean, or like the tempest that tosses the waves and slays the forests, our opinions, on earth cannot alter the great potency of the infinite laws; and while death has in time past, been pictured as a fiend of terror, a dark and silent messenger, we beve that death is the one great boon of life, next to birth-the greatest voice that God gives to hu manity ; the next stage in existence into which, whether willingly or otherwise, whether by the portals of slow disease or by the sudden hand of calamity, every soul must ultimately enter; the next grade of life wherein lie all of earth's greatest, and all of earth's least, minds. The message which is spoken to the spirit risen from yonder casket is not known to youmay not be known : for if there be secrets in life hidden from any man, into which no rude mind may inquire, are there not secrets beyond the grave, and does not God speak to each soul as He will, to keep His own counsel? It is not our business to tell what God has said to that soul in the great other birth that has come; but only to say that the belief of the departed was such that every hour of life he waited as calmly for that Messenger as you wait for the morning dawn and whether fitly prepared or unfitly, it is not your province nor mine to decide. We glide behind the outward life. Every man's habitation of earth is his castle; the bosom of his family is his sacred shrine. We look at death now through the eyes of affection; we see the risen spirit now glorified by the affections of those who loved him. We see him shaking off the outward dross, the harshness of the external brain, and somewhat of its criticism, and there, with new-found blossomings, entering almost as a child into a new region of existence, with newfound hopes; we see the mind unaltered, but still not tethered to the dust. We see the spirit quickened, and the glad possibilities of every soul rise when its messenger speaks, and the voice which it breathes to the living is, if you build your habitation only for earth, if time is all you consider, if each day and hour you rear all you consider, it each day and hour you rear up structures that are intended only for carth, you build after one manner—lofty edifice, splen-did surroundings, temple of glory, ambition and the praise of men; but if you saw the life be-yond, wherein these things cannot by any possi-bility enter—the habitation must be left behind, the glory, or praise, or blame of man must be left behind all the splender of intallect must be left behind, all the splendor of intellect must re-main here-you would build them far otherwise; and knowing that there is a life beyond, is the one incentive and guide to the manner of that building. It has been quite fittingly remarked that if a man is worthy to live, he is also ready to die; but if he live only for the present hour, and only in the external necessities of life, he is certainly not fitted to live, and therefore cannot be ready for that loftier change. But whether ready or not ready, the divine compensation of life is that unto every grade of existence, whatever that grade may be, death is the next step in the great chain of life. The criminal in the dungeon cell, the pauper by the wayside, the inebriate in the gutter, the Magdalen in the street, the saint in | cation prepared his mind for the reception of the line was eminently a good man, and the senti-

With this belief the broad band of chaos, which

With this belief the broad band of chaos, which divides you from the next step, is removed. With this belief you enter as you would pass to another habitation with perhaps more spacious rooms and loftier possibilities. With this belief you go as you would go to another country, pre-pared possibly by some knowledge of it, and pos-sibly not prepared, but always met at the gate-way of that next step by some ministering pow-er, even as you are met here by kindly hands who receive you into this world. who receive you into this world.

who receive you into this world. There are those born into outward life, by the customs and various ambitions of men, who have no welcome here. There is no soul born into spirit-life but what receives a welcome from some higher power; and this is because there are no paupers there save those who are improveriable. paupers there, save those who are impoverished in their own souls. There are no almshouses there, save for those who have no habitation of goodly deeds and kindly words, and such the angels supply with raiment. But whatever mea-greness there may be to sustain the light of greness there may be to sustain, the light of the spirit still survives, and that is welcomed by the hands that are accustomed to receive and minister

This is the voice that the Angel of Death brings to day: "That every human being in passing through that change enters the next stage of life; through that change enters the next state of life; and that wherever and whenever this silent mes-senger may come, it is one of the potent agencies of life, the means of introducing the soul into that next higher state where it is to be hoped that every spirit will more fittingly profit by the advantages around it " And so through the tears and the eves of af-

And so, through the tears and the eyes of af-fection, we gaze on this departed soul, remember ing only those qualities that were endearing, re-membering only those traits that are enshrined in the memory of those who love him best; and as for the vision of the world, it is nothing ! Men view from superficial standpoints, and give harsh judgments.

It is given to no man to judge his fellow-man, for God alone reserves the right to determine what a soul is, and he does that by the unerring voice of conscience

The active brain, the vigilant will, the constant endeavor for uplifting mankind, that ami-ability and gentleness which was known to every one in near association, have surely made some preparation for this departed spirit; and we know that that activity is not lost here; that by those laws of Nature that cause you to absorb the sunlight and the air and the rays from the world of light beyond, so it is good and high and ennobling if those that have passed beyond this earthly life will return to you like showers, like gentle dews of blessing, like admonition; and the sustaining voice and power of the spirit will

uplift you. We tender to all of these wounded hearts our heartfelt sympathies for the external grief which has come; but even as the tempest cleanses the atmosphere and leaves the pleasant sky above, parting the clouds until the brightness glows more intensely, so through this storm of outward affliction the power of the spirit is manifested more and more, and the lesson will be garnered up in your hearts, and you will treasure it until the day when you, too, shall pass to that higher birth,

No word can be spoken other than this : "That all of love, all of usefulness, and all of conscious ness survives; and the great mutability of time and change cannot destroy that which has the image of God, and is immutable."

At the conclusion of the above remarks Mrs. Richmond gave the following improvised poem

Two angels came at sot of sun, And brooded o'er the earth awhile; One saw the day's work was well done. The other waited the morning's smile. And at the midnight hour they stood Expectant, on the verge of heaven, Just where golden bars of light Beem melting into morn or even. Twin angels seemed they; one of birth, Bearing burdens of huds, of flowers, That had not wakened into earth, And knew not life's surpassing powers. And knew not hie's surpassing powers. The other, slient, white and cold, Touched lip, and heart, and brow on earth, No story was by those lips told, No song of joy nor outward mirth, But sliently, with snowy hand, Beckoned them to her slient land. One angel was the one of Life; The other was the one of leath; One 'lures men here to earthly strife; The other calms their fevered breath

The other cannot their reverse breach. One praised in song, and heralded By loud acclaim of mirth and glee; The other dreaded silently, As though no potent ministrelsy Was heard in that still volce, so attil You could not wake one sound or thrill. The total how and of the sound of the second Angel of Death! we wait thy hand;

the cloister-all go one step by the hand of Death, truth of spirit communion as given through the

mediumship of the "Fox girls." Once having' been convinced of the truth of spirit communion, he fearlessly proclaimed it on all proper occasions, never obtruding his views, however, upon unwilling ears.

however, upon unwilling ears. Often was he heard to speak incidentally of the assurance given him by communicating spirits that he would, at no remote time, be as deeply engrossed in promulgating the truths of spirit intercourse, and the *philosophy of life*, as he was then in his professional business. But not until the spring of 1865 did he fully realize the truth of that oft repeated assurance. Then it was that he found himself fully committed to the work of promulgating the *philosophy of life*. the work of promulgating the philosophy of life through the columns of the RELIGIO PHILOSOPH ICAL JOURNAL. Indeed, Mr. Jones, to many, has been absolutely reckless as to consequences, in hurling thunderbolts at the fallacles that have, as he says, like parasites, fastened themselves upon Spiritualism.

Mr. Jones's Publishing House was entirely consumed in the great Chicago fire of Oct. 9th 1871. His loss was very heavy, and he received nothing from insurance companies. Some small sums were loaned him, but all was refunded within six months afterwards.

within six months afterwards. Most vigorously did he go to work to restore his publishing business. His paper for the week of the fire, fortunately, was mailed and on its way to the subscribers, when the "fire fiend" did its work. While the fire was yet raging, he wrote the matter for a new issue—smaller in size —and had it printed and mailed in *advance of time*, assuring his subscribers that ditheared JOURNAL would be continued without unnecesary delay.

He then went directly to New York and purchased an entire new outfit, and in five weeks had the RELIGIO-PHILOSOPHICAL JOUR-NAL, full size, in the United States mails on its way to its subscribers. In the meantime, be-tween the fire and the printing of the paper in its new dress, full size—he every week greeted his subscribers with the RELIGIO PHILOSOPHICAL OURNAL, small in size, that they might not be in the dark as to the progress being made by him to reinstate his publishing house. None of the publishers in Chicago on that memorable occa-sion excelled him in enterprise.

The great Chicago fire was an important event in the history of the RELIGIO PHILOSOPHICAL JOURNAL. It burned up everything material about the institution. It aroused the latent energies of Mr. Jones, and fired with new zeal the

patrons of his paper. Mr. Jones, although his locks were whitened with age, was in full vigor of manhood, and de-voted his whole time to conducting his business financially and editorially. As appeared from leading editorial articles in

his paper, Mr. Jones looked upon Spiritualism as a means of *evolving* a rational system of philoso-phy which he called "The Philosophy of Life." He opposed in a very positive manner the or-ganization of the believers of the truth of spiritcommunication into a religious body with creeds or confessions of faith.

He held that all phases of religion are but step ping stones to a system of philosophy which shall harmonize with science and sound reason. Indeed, he claimed that religion bears the same relation to the *Philosophy of Life* that alchemy bore to chemistry, and astrology to astronomy. Mr. Jones seemed from his bold and outspoken

Art. Jones seemed from his bold and outspoken articles, that appeared from week to week, and from month to month, in his paper and maga-zine, to look at all things in a philosophical light. He viewed all things in Nature, and all acts of men, as the result of preceding conditions, as causes, absolute. Hence he complained of noth-ing, but worked on in the full faith that as condi-trans are inversed the effects of preceding causes tions are improved, the effects of preceding causes will be of a higher order than they would under inferior conditions. He venerated wisdom, and held that knowledge is the only saviour of man-

He denied special creations, and held that all beings, human and brute, are unfolded from spiritual germs, which have ever existed, and in which sex and germs are eternally and unchange-

ably fixed. It is but just that due credit should be given Mr. Jones for the boldness he has evinced in the radical, outspoken articles in opposition to the radical, outspoken articles in opposition to the superstitions of what are claimed as supernatu-ral religions, which from time to time have ap-peared in his columns. No radical paper in the country has been more radical than his, and some of the sturdlest blows that have been/given the myths and absurdities of the past have come from the organ he conducted.

PERSONAL REMINISCENCES. [From a two column article entitled "Reminis-

ments he uttered were always of the highest order. He claimed that "all improvement made upon earth, including the developments of mind, is not only for the good of mortals, but its effect is reflected into the *spiritual spheres*, and from there re-reflected back through ministering an-gels, who are thereby brought *en rapport* with mortals, and thus man is inspired to good and noble decide by the lowed once proceed by

mortals, and thus man is inspired to good and noble deeds by the loved ones gone before." What he said of the new-born spirit has, be-fore this, been proved to him: "The new-born spirit, who at the death of the body is developed to an inspiration which attracts him to the sec-ond circle of the second sphere, gravitates to such societies as he loves to dwell in and as-sociate with. There he finds all things adapt-ed to the further culture and development of the mind. He finds the asges of the present the mind. He finds the sages of the present and by-gone ages. He finds the institutions of learning. He finds the chemist at his labora-tory, dealing with his crucibles. He finds the astronomer at his observatory dealing with his telescopes and his table of size and distance." He was welcomed into spirit-life by those who foresaw this event. Only a weak here here his

He was welcomed into spirit-life by those who foresaw this event. Only a week before his tragic death, George Fox, one of the most intel-ligent spirits we ever had the pleasure of con-versing with, and one who supervises Bastian and Taylor's circles, said to the deceased, "You will have a surprise within a week!" And he was surprised by an assassin, but still more sur-prised by the cordial greeting and reception which awaited him in spirit-life!

COMMUNICATIONS THROUGH MR. MANSFIELD. Feeling that the deceased would like to com-municate with any one with whom he had been intimately associated, Mr. Francis states that on farch 18th he repaired to the rooms of Dr. J. V.

March 18th he repaired to the rooms of Dr. J. V. Mansfield, and submitting a question to the de-ceased, received the following response: "DEAR FRANCIS—This is kind of you to allow mea word, so soon after leaving my body, you and I having been so long and so intimately acquainted. I need not tell you how wickedly the press has traduced and vilified my life-doings, for you no doubt have read it. But, thank God, my friend, you know better than they do the object and aim of my life. While I was not immaculate, yet if I know my own heart, and I thought I did, it was to better my fellow-man, and no man-living know that fact better than you did. Your friend and brother, S. S. JONES." Mr. F. continues: Desiring to know his con-

Mr. F. continues : Desiring to know his condition when first entering spirit-life, we submitted the following:

"MY DEAR BROTHEN JONES-What were your sensa-tions when first awakening in spirit-life?" In response he said :

In response he said : "As to that, Francia, it was very like what I communi-cated this foremoon. When awakened to consciousness I looked about me, and asked myself, 'Where an I ?' At that moment my son George was standing by me, probably to catch the first word spoken by ma. I recognized my son, and he advanced, and we embraced as no one but a loving father and son could. I said to George, 'Where am I, and what does this mean?' Ho replied, 'Father, you area spirit i' Yes,' said I, yes, I now realize it.' I looked about me, and said to George, 'All that has been told me of the Summer-land is true.' Your friend. S. JONES.''

Who would more naturally meet him than a son to whom he was so devotedly attached? How thoughtful he would be, too, in watching his dear, dear father, that he might hear the first words he lisped—the first impression made in his spirithomet

Desiring to know the extent of his realizations, we asked :

"DEAR BRO. JONES-Have you found the statements you made in your articles, 'Well, What of It?' realized n spirit-life?''

In response he said :

"Every word and idea verified to a dot."

Again we asked : \* DEAR BROTHER JONES - What celebrities have visit-d you since your entrance into spirit-life ? .

ed you since your entrance into spirit-life ?'' ''MY DEAR FRANCIS-As to that I have not been able to meet many besides my own dear ones yet. I have been called upon by Theodore Parker, John Pierpont, Joshua Gliddings and Robert Owen, but, above a passing saluté, nothing was said. I was too weak to tak with any one.' S. JONES.'' '' By the by, I recognized a spirit that I met in my early life. He lived in my native town in Vermont-Ira Day. B. S. JONES.''

B. B. JONES." DEAR BROTHER—Can you do as much for the JOURNAL and Reform in spirit-life as you could in this? In response he said :

In response up said . "Yes, dear Francis, I shall be able to do twice, if not thrice as much as when with you in the office, if I can have the proper medium through whom to advise, I do not want the paper changed in tone, size or price. S. S. JONES."

VOICE FROM THE HOME OF THE DECEASED. The Leader, a paper published at the home of the deceased, speaks as follows of him :

the deceased, speaks as follows of mill: "Mr. Jones will be remembered in St. Charles as a man always scrupulously honest in every business transaction. He was a pleasant, affable, genial gentleman-and a true friend. Everything which kindness could suggest was pro-vided for his family. Anything which could add pleasure was brought to it. His faults will be forgotten, his many generous, noble qualities remembered forever. "Our good friend and neighbor has made the great change from life to death—as we see it; but from life to life, as he firmily believed. Our deeply bereaved friends are entitled to and will cortainly receive the sincerest sympathy of everybody."

3

"We, the jury, find that Stevens S. Jones came to his death on the 15th day of March, 1877, at the RELIGIO PHILOSOPHICAL PUBLISH the city of Chicago, by two pistol shot wounds, one through the head, and the other through the right shoulder, at the hands of Wm. C. Pike, premeditatedly, deliberately and maliciously, and find it murder in the first degree; we also find evidence to satisfy us that Genevieve Pike, his reputed wife, should be held as an accessory before the fact, and recommend that both persons be held for the action of the Grand Jury, without bail.'

The account proceeds, with the parenthetical remark, to the sentiment of which all lovers of humanity will accede a willing agreement:

"It may be proper to say in this connection, that the family and friends of the man so cowardly assassinated do not desire the blood of the assa sin, nor that of the woman Genevieve, and beyond an honest endeavor to arrive at all the truth, (by which they are sure the entire innocence of the which they are sure since entry innocince of the murdered man of the charges preferred against him will be established,) they are satisfied the law shall take its course, and inflict such reason-able punishment, short of the death penalty, as may be thought necessary to protect society."

#### FUNERAL OBSEQUIES.

The friends of the deceased, together with the members of the Masonic and Odd Fellows' Lodges, met at his residence in St. Charles, 11., Saturday, at 2 o'clock, March 17th, 1877, and the ceremonies were opened by singing, "The Silent Land;" after which Mrs. Cora L. V. Richmond gave the following beautiful invocation :

Oh ! thou Beneficent and Infinite Parent, into thy presence by the white winged Angel of Death we are summoned. The voice of thy silence is audible, and the spirit keeps silence before thee The hand of thy infinite love with heavy chastise-ment is felt upon the outward form; but the spirit rises triumphantly glad unto thee, because of its freedom from death and darkness. Oh thou Parent of all souls! Thou who giveth life and death, the birth of flowers and the fruition the harvest, unto thee we turn for that other birth, that higher fruition, that loftler harvest, that cometh with the sowing of the seed of life. Even as the body dies, so must the soul be born ; even as the outward casement decays and the seed bursts forth, shedding the beauteous light of bloom, so the spirit of man through death bursts asunder the clod, and rises unto thee. There is no word save thy own presence; there is no Comforter save that which thou hast promised, even the Spirit of Truth, approaching whenever death shall come to heal the wounded soul and give light and blessing and peace. We praise thee, oh God, even in the midst of

this sorrow, for that light and hope which is given to every soul, for the consciousness that rises above even the outward gloom and beholds the disfranchised soul now freed, once more in its native air. We praise thee, oh thou Living Spirit, that death, and datkness, and gloom, and all that men fear, are cast away in the certainty of thy higher life and its loftier attainment, and by such gentle ministrations as thy spirit can give, by such words of comfort as thou canst whisper to every soul, may the stricken ones find consolation, and may all in silence attend to the voice of the spirit that rises above death, and, transfigured, leads men through life and love, even to immortality; and may thy blessing de-scend upon us, and the spirit of thy truth made

Unto the and when thy high command Awaits us, and when thy high command Awaits us, all that here is said, The glory or the dimness made isy earthly life-the matters not: Thou shieldest, and thy robe without a spot Is drawn around all spirits here, And thou, blessed angel, art most near. Father of sonish the birth bur death Father of souls! by birth, by death, By whatsoever means we come, Oh, let us own thy blessed control, Guide thou our spirits to thy home.

#### BIOGRAPHICAL SKETCH OF THE DECEASED.

STEVENS S. JONES, the editor and proprietor of the RELIGIO PHILOSOPHICAL JOURNAL, a weekly newspaper devoted to the promulgation of Liberalism and Modern Spiritualism, and the LITTLE BOUQUET, a monthly magazine adapted to the minds of children and youth, promulgat-ing the same doctrine, was born in Barre, Vt., on July 22d, 1813. His parents were intelligent, liberal minded people. His father was a farmer in moderate circumstances. His mother was a woman of very great executive ability, many of whose traits of character her son inderited. He was her only son. During childhood and youth of the RELIGIO PHILOSOPHICAL JOURNAL, & was her only son. During childhood and youth his health was very delicate, yet he was trained to habits of industry from which he has never departed.

At the age of nineteen Mr. Jones entered upon the study of law, and was admitted to practice at the November term of Court—the first term held by Judge Isaac F. Redfield at Montpelier, Vt. He entered upon a successful practice of his profession in Hyde Park soon after he was admitted, and remained there until his removal to St. Charles, Ill., in the spring of 1838. He was married to Lavina M. Camp, the daugh

ter of Philo G. Camp, on the first day of May, 1838, and on the tenth day of May they started for their new home in Illinois.

For many years Mr. Jones confined himself to his profession, and ranked high as a lawyer. He was twice elected Judge of the Kane County Court, and discharged the duties of the office to

the general satisfaction of the public. At an early day in the history of railroads of the Northwest, Mr. Jones was actively engaged as a railroad man. At the age of thirty-eight he was delegated by

the lowa Central Air Line Railroad Company as their sole representative at Washington to tain a land grant from Congress to aid the State of Iowa in building four parallel roads, these pro-jected roads to run west from the Mississippi River across the State of Iowa. For four years he attended upon Congress, urging the propriety of making the grant of land to aid in developing the resources of that now great and prosperous from that State were opposed to the grant to the great Central route on the forty-second parallel, which was finally, through his perseverance, in-corporated into the grant which passed Congress in 1855.

Mr. Jones always belonged to the Liberal school in religion. His parents were Univer-salists, and he, for many years after arriving at manhood, was an active member of that sect. He was generally the presiding officer at the State conventions, associations and representa-tive gatherings of the order during the first fif-teen years of their history in the State of Illinois

cences of the Deceased," which we take to be from the pen of J. R. Francis, assistant editor, we cull the following :]

We knew the deceased as probably no one else did outside of his family circle. For nearly eight years we have been in his employ, and learned to love, respect and honor him. He was to us a friend—a brother—and his tongue never uttered an angry or unkind word in our presence. His soul was overflowing with generous impulses, and was ever ready to respond to those in trouble. We have laid our hand, as it were, on his magnanimous heart, felt its pulsations, and know that it ever throbbed with generous impulses ! That form now still in death, the victim of an

assassin's unerring aim, stood as solid as a moun-tain, ever conscious of the right that reigned supreme in his nature, and he could not be swerved from a course he deemed founded on justice. Should we not know him, who for eight long years have stood by his side, counseled with him, engaged in conversation and discussion with him on every concelvable subject that con-cerns humanity? We do know him; know him to have been one of the best and truest of men, and actuated by the purest of impulses and no-blest of aspirations! We saw him once in his room, his arms folded, and head bent in medita-tive mood; he was induced—from circumstances not necessary to mention here—to express his feelings for his wife and children; and they breathed forth that tender solicitude and love that stamped him as one of the best of men.

Since his assassination, many things have arisen in our mind in reference to him that oth-erwise would have passed unnoticed. He had dropped into our office during the last two months more frequently, and at times would linger there, as if 10th to depart, and his nature seemed illuminated, and his conceptions of the spiritual universe, the condition of spirits in the various circles of spirit-life, and their progress from one condition to another, were grand in-deed! His whole soul seemed to expand with lofty emotions and thrilling thoughts, as we conversed with him, and when expressing his views it seemed as if he was more in the spirit world than this.

He seemed to grasp intuitively the meaning and intent of nature in her manifold operations, and his views were as clearly and cogently ex-pressed as those of Huxley or Darwin. Speak-ing of the soul he said: "It will be seen that the condition of the soul, mentally and morally, on entering spirit-life is exactly that motaly, enjoyed on closing the mortal career, unless it, in the physical body, was laboring under some abnormal condition, such as that of insanity or feebleness from old age or sickness." To dow according to his theorem and it is a true

To day, according to his theory, and it is a true one, he is on the same plane spiritually that he occupied here, with greater opportunities of course now for rapid advancement. "Oh," said be, "that we had power to pourtray the true char-acter of the most deprayed and the horrors of his heaven—a hell to us of most exquisite ter-rors! Oh! that we could impress the truth upon the minds of mortals that there is an after-life, and a spirit world not made with hands, in which are many mansions—even from the Augean Sta-bles of midnight darkness, which are filled to re-pletion with characters not less depraved than He dates his conversion to Modern Spiritual-ism mainly to the perusal of that remarkable work given through the early mediumship of Andrew Jackson Davis, called "Nature's Divine Revelations, and a Voice to Mankind."

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Twenty-Ninth Anniversary Celebra-tion at Springfield, Mass., March 31st, 1877.

The Spiritualists of Springfield, Mass., invite all interested to join them in this celebration. Addresses are expected in the afternoon from Cephas B. Lynn, Mrs. Sarah A. Byrnes, Dr. H. B. Storer, and others. An entertainment with music will be given in the evening. Free return tickets will be given at the Convention to those coming on the Connecticut River, Athol and Con-necticut Central Railroads, and one-third reluced fare will be allowed parties buying Convention tickets at the stations of the Boston & Albany Railroad. As far as possible, arrange-ments will be made to entertain friends from abroad. All are invited to come.

Per order Com

IN A great many ministers are introducing blue glass into their study windows with the hope of a decided improvement in their sermons. This clerical change ought to be effected at very slight expense. It is only necessary to take the extreme blue out of their theology, leaving it less dense, and they will have coloring matter enough to give the whole window an indigo hus. The re-sult of such an experiment could hardly fail to be beneficial. The color will do more good in the window than in the theology.—New York Herald.

BANNER OF LIGHT: The oldest journal devoted to the SPIRITUAL PHILOSOPHY In the World I

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