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The Rostrum.

#### SPIRITUAL SPHERES.

NUMBER THREE.

THE SPHERE OF LOVE AND WISDOM.

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

[Reported for the Banner of Light.]

The subject to night is, Spiritual Spheres: The Third Sphere: The Sphere of Love and Wisdom. Properly these two are necessarily combined and form what the human being has pictured of the attributes of the Infinite. Whatever lesser states may intervene between you and God, finally must be merged in that divine power which means infinite love, and that divine adjustment of the universe which means infinite wisdom. In the dual nature of the soul-of which the soul, perhaps, is unaware until it reaches the sphere of love and wisdom—there is an equal measure of both these qualities; and it was not a mistake to address the Father or Parent as Father and Mother, since in the outer world the type of love is the mother, and the type of wisdom is the father. And since these qualities combined make the father tender as the mother, and the mother wise as the father can be; and since in the perfect soul unquestionably these attributes are correlated and equal, and govern with unswerving fidelity the soul in its contemplation, its research and its usefulness; so in that sphere into which, from the sphere of beneficence, the spirit finally rises to the understanding of the causes of things interior to that which gives outer ministration to suffering, interior to that which relieves pain or ministers unto others merely, there is a consciousness of the law which governs the suffering and of the divine wisdom that shapes the ways and ends of life, so that even out of pain shall come joy, and through the love that the divine Wisdom possesses every pain shall have its subsequent balm and healing.

We called your attention last Sunday evening to the sphere of beneficence as the one of ministration in which spirits rise out of their own suffering by ministering to those that are in sorrow, and that this sphere interpenetrates your own lives ers excepting in a relative degree. It is true that scientific when, in certain diseases, they seemed incurable, as, for in dices. There is a cross here and a grave there along the great oftentimes and forms the connecting link by which your knowledge comes somewhat by the experiments of others, but stance, hydrophobia, or some of those terrific forms of dis-highways of time. The mad reveller, the ignorant and the spirits rise to that sphere on entering spiritual life. As we stated, this sphere of beneficence interpenetrates also the individual experience. Everything that pertains to the ble. If the physical were the only consideration, we should lower sphere that immediately surrounds the selfish natures of earth, and by some ray of divine beneficence at last raises them from the prison in which they may by selfishness have become immured. Such, undoubtedly, was the divine beneficence whereby, it is told, Jesus during the three days that his body slept in the sepulchre visited spirits in prison those who were disobedient in the days of Noah-releasing them by that divine visitation from the long period of penalty for their disobedience. This is a figurative statement-allegorical it may be, but it typifies that beneficence which even reaches long periods of darkness and imprisonment in souls, rescuing them finally by some ray of its divine light.

This sphere of beneficence, as we stated, extends to all branches of active labor for man, and includes all of inventions that uplift human toil, all of healing that ameliorates the condition of man bodily and spiritually, all of those powers of ministration to which belong ministering spirits, and those that are sent on special missions and errands of mercy to the earth, to which belong the corps of spirits that are under the guidance of some leading mind to release souls that go out from earthly life in bondage, who go out, perhaps, from prison cells, from the penltentiary, from the gallows, from some place of earthly shame and crime, with the stamp of sin upon them, still tied to the sphere of beneficence by some golden chord of uplifting love.

In comparing, it is revealed that the sphere of healing is nearest to the earth, because most required, because the first thing that the sin-sick or imperfect spirit needs is healing, because mostly upon earth this is what spirits stand in need of. Hence, the ministering spirits are those that come most frequently to earth, are those that attend most largely upon your lives, are those that carry you healing and strive to uplift you from individual sorrow by pointing to the higher uses of life. Hence, this sphere of beneficence reaches more earthly minds than any higher state of spiritual existencebecause most earthly minds are like children that stand in need of the parent; they require the parent-spirit-or the spirit that takes the place of the parent of earth—to minister to wants, to sufferings, to actual sustenance of the spirit, and for guidance and strength in outward life. To this sphere mostly belong guardian spirits, those of your departed friends that are appointed or are led by their affection to take charge of your earthly life; to this sphere belong all that intermediate class of spirits that under divine and beneficent minds work out, even sometimes unconsciously, the great work of spiritual healing, and by such working they become enlightened, uplifted and disenthralled.

The plains of that sphere which we pictured on last Sunday evening are adapted to all stages of the wants of the spirit, and stretch far away into solitudes where quietness is found necessary, or merge into open plains of sunlight where vast assemblies are met together for instruction, amusement or healing. The power of beneficence reaches every weakness and every requirement of the spirit, and touches at every point where the mind needs strengthening or the soul drawing forward to its higher estate. Removed from this, yet still merged in it, as one sphere must ever be merged in another, is the sphere of love and wisdom, for the high estates of the sphere of beneficence are states governed by love and beneath to catch them if they fall. This is what it is when wisdom, and every charity and grace eventually merges into | any experiment of outward life brings pain. The pain itself | \* Euthanasia.

love and wisdom, and all spheres of art or science, of politics | becomes the basis of the future joy and strength when the | beyond his present state, that finds out all the mysteries that or religion, that are adapted or intended for the benefit of man must finally culminate in the one centre that forms the very radius of all these circles. Therefore the points of love and wisdom radiate through these various degrees until they reach the lowermost state; and therefore the uppermost in the sphere of beneficence touch with their brows the sphere of love and wisdom, and such minds as have charge over great bodies of healing spirits, over great bodies of ministering spirits and the legislations of the earth, over great bodies of spirits appointed to adjudicate human invention, or over any of the various stages of thought and action, are themselves in the sphere of love and wisdom, are completed souls, are in each portion of their dual nature equal, equal in love and wisdom, because the two imply equality, and each must govern to the fullest extent the action and life of the spirit and the lesser degrees beneath.

For the first time, however, on entering the sphere of love and wisdom the soul becomes aware not only of the healing power of kindness upon others and upon itself, not only that sorrow is assuaged by administering to those that are in sorrow, not only that grief becomes less by active occupation in alleviating the grief and suffering of others, not only that knowledge is the divine boon and panacea for pain and ignorance, but also the soul becomes aware that all the paths that have led deviously and by various ways of pain and suffering are merged in the divine love and wisdom. In that sphere alone the soul first becomes conscious of the usefulness of suffering. Now, there are many spirits in the sphere of bencticence who are able to minister to suffering, many who are able to assuage suffering by love, and sympathy, and charity, but the uppermost of that sphere, and the merging of the sphere of love and wisdom, is requisite for the soul to understand the necessity of suffering. You will comprehend the difference at once. Philanthropists see the pain that is in the world, realize that knowledge can cause it to be assuaged, set themselves heart and hand to work to alleviate it, and this is their life-work. All great minds do this in their respective spheres of life, and are made happy by the knowledge that relieves mankind from suffering.

But there comes a time to every soul, and sometimes it comes even upon earth. It came to Christ upon Calvary; it came undoubtedly to martyrs and saints in their prisons or at the supreme moment of life which is called death. It comes unquestionably to the spirit when any great suffering admits the soul into a loftler state of spiritual companionship and thought. Then, for the first time, it comes to the spirit that suffering is one of the paths of progress, is one of the appointments of divine wisdom consciously jagged for the welfare of mankind. And this is the delicate point wherein rationalists and theologians have been at warfare, and concerning which various intermediate stages of religious belief have not enlightened mankind. Shall we ask your condsideration of our view, that you may see how rational is the system of life, and how needful is suffering until the knowledge of the law which supersedes it takes the place of the penalty of violated law?

Every age of the earth has its own particular experience, political, religious and material; and the knowledge of all the ages of the earth if practiced by the present age would be sufficient to save mankind from all suffering, but that knowledge does not come by dictation nor by the experience of othit is not true that individually the knowledge comes except by itself. For instance, no one can love another for you, whether that love be high or low, whether it be on a basis of material or of spiritual life. The love which one man bears to another, or which a man bears to his wife, does not answer the purpose of the individual experience, which is to also love the fellow-being as well as to love the wife, the parent and the child. And this kind of experience, if it be born of ignorance, sometimes begets suffering, and even with the highest estate of knowledge frequently begets the highest or severest degree of suffering by the self-sacrifice that you are called upon to make. This is what we mean by the experience of the individual. The sorrow that you have for the loss of a friend may be sympathized with by another, but no sympathy is so great and so accurate as that which comes from having had kindred suffering, and the one great lesson of life that people learn is that suffering gives to people a unity of human existence and common bond of sympathy without which life itself were oftentimes cold and voiceless and merged in the individual. Not only do you become aware of this, but everything that pertains to the spiritual nature of man is and must be a matter of individual growth. No one can join the church for you; no one can experience the change of heart requisite. It is a growth within your souls. Christ comes to humanity, but he comes to each individually, not to mankind in bulk. The spirit of truth comes in the same way. No one can comprehend it for you. You are not enlightened by the conviction, or by the intelligence, or by the consciousness of your neighbor; if the power be not quickened also in your own spirit, his knowledge is of no value to you. Your knowledge reveals finally to you the fact that he and you are on the same plane of thought, but if you are not both there one cannot discover it for the other. One may help the other; each one may win another to a loftier standard of truth, but when it finally dawns upon the soul the knowledge is of the

soul itself. In the sphere, therefore, of love and wisdom, this revelation takes the place of all lesser charities. Now what we mean by the lesser charities we will explain. You give to the suffering because it relieves the sufferer. There is a kind of wisdom that probes the wound to heal it. There is a kind of wisdom that understands the experience, soothes the pain, but lets the suffering take its legitimate effect. There is a kind of love that is beyond, for the time being, mere personal sympathy, and rises to the consciousness of the divine love, which sustains through the suffering the end that the spirit gains. Nor is this hard, nor is it cold; nor is it devoid of sympathy. That compassion which would have a child forever in its swaddling clothes, or that would fasten, after a child can walk, the strings of its garments to yourself; or that would cause the mother to keep her son forever within the radius of her influence or love merely, is not the wisdom which would give the child all the love, and at the same time, as its strength comes, say, "There is the world; I love you all the same; go vanquish that world." This is what the true hearted mother says, who sees the welfare of the child instead of her own. This is what it is when the eagle pushes its young out from the nest that they may learn to fly, but always dives

life and the spirit and the mind are strong enough to bear it.

The sphere of beneficence pities the sorrowing one, takes the cripple, the maimed, the blind, the deformed soul into its keeping and ministers to it. The sphere of love and wisdom pities none the less, but by all the strength which wisdom can bring to bear after the healing brings the consciousness of strength. You know what it is, perhaps, to fall a victim to outward appetite-to have the temptation so strong that all the helps of social life and pledges may be in vain to win you from it. Again and again the wife, the mother, the friend, may have plead in vain; again and again your own spirit has striven to overcome this one besetting sin. Ministering spirits in the body, by hedging you round with a wall of strength, may save you for the time, but there must come a time when the individual spirit rises, and, not leaning upon friends, the love of wife or of mother or social influence, says, "I will vanquish this evil." This is the reformed inebriate; this is the man whose spirit is strong enough to vanquish the evil. These are the helps, but a thousand times they fail. The one final and utter strength must come from within, and must be the victory of the individual spirit over that one organic and besetting sin So it is with suffering. It is true that those who mourn require comforting. It is true that when death is at the door the tears of friends are soothing. It is true that when there is no longer any possibility of relief, and the sorrow is there, the sympathy of loving hearts is valued—but you know that there is a kind of sympathy that weakens; that tears are sometimes only so many avenues for breaking away your own inward strength, and that you frequently see that strong kind of sympathy that up-bears and sustains you without a weak word, and which you can rely upon all the time. in sorrow, in darkness. This is the sympathy that you cling to, and this is the kind of sympathy that you feel comes from the Divine mind.

We think that man has misinterpreted Christ. The mediator does not stand so near to the individual sorrow as people think. It is well enough for them to think so. There are those spiritual agencies who do. There are beneficent and wise spirits who crowd every avenue of human life and strive to alleviate the suffering; but the man Christ, in his most exalted state, stands near to man to show him the triumph over suffering, even to vanquish the very last thing that man dreads, namely, individual pain of body, mind or spirit; and when that is vanquished what have you to fear here or hereafter? Physical pain is to be avoided by bodily health and observation of hygienic laws; but it is not so much to avoid pain in the high estate as it is that you shall be perfect human beings. The pain is the penalty of violated law, and undoubtedly leads men to study more closely the meaning of life and health. Without pain hygienic laws would probably be far in the background; but it is not for the avoidance of pain, it is that man shall stand in the sight of nature as perfect an expression of the divine intention as possible; and if that suffering leads him to a comprehension of the laws which he has unwittingly violated, then suffering becomes the surest means of scientific advancement in the world. There has been a theory abroad in the world for the last few 'years' inquiring whether it might not be permissible, under certain circumstances, for appointed physicians and regular organized bodies to delegate power to physicians of terminating human life ease that seize upon humanity and are in themselves incurapossibility of the individual must be the growth of that spirit | say this might be permissible; and of course every physician will pardon us if we state that it has oftentimes, unwittingly. been the case in practice in materia medica, that the person really is treated in the very way to terminate the physical existence, though the intention is to cure, and of course the practical result would be no different if the intention were to put them out of their suffering. But there are spiritual considerations. No board of physicians is competent to decide at what point the spirit is ready to be severed from its body. No board of persons, however well versed in the science of Anthropology, or that which pertains to the law of physical being, can decide what is the exact point of the spirit and its state. One moment more of suffering, one week of suffering. may do more for that spirit than all the teaching that ever has been given, for the reason that as the spirit feels itself waning in its external control, as the body no longer yields to its power, there grows up a strength beyond the pain and above the suffering. In all forms of disease, or in, perhaps, most violent forms, this may not be true; but, as we say, the spiritual as well as the physical perception would require to be fully unfolded before any earthly body of scientific men could be deputized to send spirits consciously into the other world.

Those leaders of justice, administrators of human laws, those who visit upon criminals the penalty of their misdeeds, assume to know when to do this; but, in our judgment, it is an assumption that transcends any possible sphere of human justice, and makes them responsible for the condition of life into which a spirit thus sent enters the spirit world. The love and the wisdom that would encompass all pains and penalties of life, and bring them within the sphere of usefulness where, by divine compensation and by laws fitting the appointed, the soul may reap knowledge from even devious and darkened ways, is the surest evidence of Divine appointment; not in the interpretation of the severest form of theology-that the Deity delights to inflict suffering upon his children—but if there be a canker you must take it away from the child; if there be any sore you must apply the remedy, and that may be contingent to the existence of the life below, until the races of men have vanquished the material contact. Therefore all of science were useless if the pain had been unnecessary or had not existed in the world. If toil were no pain, if drudgery were no labor, if to bear the yoke of servitude and slavery were not galling, if exposure to the elements and ignorance brought no disease upon humanity; if all these things with their pains had not been in the beginning of things the necessary contact with matter, and inevitable, then all that science boasts of-your whole system of human physiology, anatomy, hygiene, materia medica, philosophy itself-were undiscovered, and thus much of the material universe would have been unexplored by man. If labor were not troublesome, all inventions for the amelioration of the condition of toil would have slept in the womb of time, and mother earth would not have yielded her motor powers, her divine systems of mechanism; the grand universe would have been dumb and silent to day, perhaps, but for the galling chains of physical labor and servitude. It is the plodding man, sometimes toiling along and scratching with a stick the dusty soil that he may sow the seed, who invents the more useful instrument of labor. It is he who, by grief, reaches

lie about him. Nature were voiceless to a race of angels who could not suffer, who had no need of physical pain, who had no contact with earth to make them suffer. The great earth would be blind and dumb to their souls. Atoms whirled into existence, shaped into forms without meaning, were here when crowded into these outward tenements. The soul looks around and endeavors to shape itself to organism. When the organization cramps and dwarfs the spirit every avenue is an outlet, and even pain becomes a relief to the monotony of a lack of knowledge.

Lucifer is not a fable in the essential spirit of its highest meaning. There would be war in heaven if there were but one degree of happiness, and that inherited alike at the same time, by all souls. There might be a choice of a spirit to explore a world or plunge into a planet; there might be a choice to do so even to meet the suffering, rather than the monotonous cycles of existence that were unchanging. Look what men do for knowledge. Ships are builded; seas are sailed over-oceans of ice intervene between them and the object of their search. Hundreds of men have perished and gone down in the northern seas, leaving no voice behind them save the tracks upon the wintry waste, and others are just as ready to follow. Do men seek to avoid pain? Not when the possession of knowledge compensates them for their suffering. If the soul stood upon any height of eternity, and there was one sea of happiness all around, and over there a darkened gulf unexplored and unknown, that soul, clad in the armor of its strength, would say, "I plunge in to see what is there." Down into the ocean go divers, and they bring up the treasures from the deep. Knowledge is what the spirit wants, gleaning it from every possible source. The gray-haired sire says. "Young man; don't fall in love. I assure you it will only bring suffering and pain upon you." The young man does not know what he means; but straightway the experience of life begins, and he travels the path by which that experience only is gained. Another one says, "I know all of happiness there is in this life. Family and friends and reputation all are mine, but my advice would be to stay as you are, put stones upon your children's heads, that they will not grow; cram their feet into shoes that are too small for them that they may not walk." This is what you do when you say, "Don't have this or that experience." But the point of wisdom is to say, "Young man, life is before you; you will have such and such and such experiences; but take my advice; there are quicksands here and shoals there. I do not cut off the career of your life, but I point to the quicksands and the shoals." This is what the voyager does. This is what souls do who go on in advance; this is what great minds have always done for earth, and which, alas! great minds only can understand; and this is what the mariner does out upon the polar seas, who leaves along the course the frozen body, the indication of raiment here and there; and who knows but what some future mariner shall bridge over that wide sea of ice and find, perchance, the open sea beyond, and the continent peopled with different races.

Knowledge is what men seek. In the sphere of love and wisdom this knowledge is seen and the thirst of it is understood, and all conditions of spiritual and human life that the spirit must necessarily pass are recognized, acknowledged, and known. Warnings are given; ways are paven with inuncultured, do not know the meaning, but there are always souls to whom these indications serve as beacon-lights, as guiding buoys to the channel of life, as an uplifting and sustaining strength to show that some soul has been there before and understands the peril and the danger and has vanquished

This is the meaning of that divine contemplation wherein the soul can sit in love and sympathy and minister with gentle vet firm hand all that is needful for the uses and instruction of life. This is that divine contemplation wherein are ensphered those wise minds that through the love and the wisdom of centuries guide the nations of the earth to their appointed places, and know that some must fall and fail, and some must rise, but that in the end there is hope for all. This is that surpassing angelhood that gives to humanity a consciousness that there is something above suffering, after all, and makes them even court the martyr's fiery death, or go out upon the battle-field, so that they may taste what this is that lies beyond. It makes them better steeled to brave the misfortunes of life and overcome them, winning by degrees all knowledge that they can wrest from matter, and thus they build up the rightful inheritance of the spirit.

Oh! This grandeur of human pain and knowledge! This divine beneficence that shapes the course of life through paths of pain for the sweetness of conquering them! This wonderful and sustaining law that makes the struggle of the individual spirit the value of the treasures that it attains afterward! You know how little happiness is worth that another wins for you. Taking you as a babe in spirit and placing you upon the acme of power, what could you do there? Kings have fallen when thus placed, and dynasties have crumbled out of the hand of some infant soul who could not wield the sceptre wisely, and all become dwarfs in the light of that surpassing soul that makes kingdoms but toys, and sceptres and crowns but baubles before the light of the spirit, while here is a man crowned in the dust who has vanquished himself, his pain and his suffering.

The motherhood and the fatherhood of the coming races of men are thus typified in the sphere of love and wisdom; and that parent on earth who is both wise and kind, that mother who loves her children, and also is wise to them through the divine blending of her nature with the skies, is aware of the meaning of this sphere, even though she may not have named it. That love that shapes the path and shields the way as well as it may be shielded, but would not take from any human spirit any needful experience, is the love that the sphere of love and wisdom possesses. And those ensphered there wield with wise hand the destinies of men and nations, see where beyond war and above crime the dawn of peace shall come; and know that out of Aulman slavery shall be born a great war that shall deluge the earth with blood, but see through that war the only pathway whereby the children of earth will recognize freedom.

When the time comes that there shall be no slavery, no injustice, there will be no angels bending in compassion over blackened battle-fields, stained with human gore. When the races of men shall have risen to the consciousness that all kinds of injustice are violent, that justice only is peaceful, that every wrong inflicted upon a human being, even to the smallest portion of a penny gotten unjustly, is in itself warfare, then courts of justice, halls of legislation, criminal cells and battle-fields will be unknown to the nations of the earth,

behind love, knows that out of that state of passion will row's point of view. spring a state of violence, and that through that only will come the peace that the world covets; that out of that state of stormy passion of youth, or of manhood which is worse than youth, there will come a time when the soul will have vanquished and risen to a loftier acme; that out of the tempests of nations and of ages there comes a calm of knowledge and of learning that sweeps away all remembrance of viotence and crime, leaving only poesy and art and religion and the flowering of human life in the loftiest uses of existence. But until men are strong as well as gentle, until love does not bring weakness, also until wisdom and love shall go hand-inhand, and not stern justice be on one side, and yielding mercy on the other; until charity shall be blended with proper justice; until out of the great soul of love shall be born also a great soul of strength, and that weak thing that men call love shall perish and be absorbed in the higher and loftler passion of the divine love; until that weak thing that men call justice shall break its prisons and its fetters, and only wisdom, calm-browed and mild, shall abide, you will not know much of the sphere of love and wisdom.

But the earth has seen evidences of its possibility. There have arisen above the night of time, and at last gone out into their appointed places in that sphere of spiritual life, stars that like shining lights have shown the path which men will follow by-and-bye. They have risen pale, and from earthly pain and the night-time of suffering, but luminous in their souls. They have risen voiceless-perhaps with no divine song to do them justice on the lower earth, but a song sung by angels and scraphs when they have entered the abode of love and wisdom. They have risen from many a martyr pyre, and many a hall of inquisition; they have risen from many an altar of self-immolation upon earth, unrecognized and unknown. But because they were wise and loved humanity, they went out unknown, until in after years men in looking back said, "Behold, what a planet rose and set." No one knew that it was there, save by the pathway of light left be-

Somewhat of this love and wisdom have been typified in the highest lines that you have known, and all around you there may be a glimmering of its light as of a loftier sphere shining through the sphere of beneficence-as of a light beyond a light. Have you never seen, when in the summer time some sudden tempest has swept up a storm of clouds, that between you and the horizon there were luminous clouds; and beyond those luminous clouds there were others more luminous and sunny that seemed to rest upon the very ether itself, that shone through and behind the less luminous ones, making them almost seem darkness; and then sweeping boldly in, tempest clouds came, like the first sphere of spiritual life, obscuring, or in some manner obstructing, the glory beyond, which still would shine through? So it is with the intermediate spheres that lie between you and that of love and wisdom. The terrestrial sphere of spiritual life is in itself beneficent. It takes men one degree further in the journey of existence. The sphere of beneficence is in itself wonderful. It shapes all science, and art, and learning, and wisdom, to the uplifting of mankind and the pursuit of knowledge. But crowning and overreaching all, even as the starry firmament crowns and overreaches the whole, even as the blue ether itself enspheres the stars, and the firmament, and the solar system, and, the sun and the moon, and all things that are bright, making them all glorious by its sublime vastness and presence, so the infinite love, and the infinite wisdom, and the angels that abide there dwell in sublime contemplation and wonderful harmony, guiding, ministering, directing the powers that are beneath, and the ways and ends of human advancement, and all paths that seemingly diverge and wander into far-away places, and are lost in marsh and wilderness, finally upon the mountain tops reappear, and in that height are made glorious by the divine marriage of love and wisdom.

## Original Essays.

### OVER-RULING PROVIDENCE.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light :

A worthy man dies, steps out of his activities; the directors of the bank of which he was one, or it may be the trade that included him, or other societies to which he belonged, pass resolves, "It having pleased God to remove our brother," &c. Is there any intelligent meaning in such expressions? I find no fault with human sympathy with bereaved friends, only the attribution to God of personal acts which often the very resolvers have no belief in. These empty tender expressions are often the product of a worldly set, and applied to a man who had no God or heaven in his mind; his whole career may have been a cold, unsympathetic business one. He had been successful, amassed wealth; his name stood A 1 on Change It is possible at the very moment that these resolves are taking form, he has awoke for the first time in his life, and finds himself an "empty bottle." His possessions, like his "mortal coll," are beyond reach; the enduring securities were not among his assets. How silly it must seem to him to hear his equally empty friends talk of "God having seen fit," &c., when the whole of them were without God and without hope in the world in any intelligent sense. I am not finding any fault with expressions of sympathy, only the accusing God of

When old Tom Russell died, in a Rocky Mountain city, and the rough old fellows, his friends, gathered to express their grief at his sudden exit, one of them, in whom had survived the civilized custom, had prepared some resolutions after the usual style: "Whereas, it has pleased God to summon our brother from the scene, of his earthly life," and the usual expression of condolence and sympathy to the bereaved at this invsterious dispensation: one old fellow said. "Jim. what's the use of all that palaver? Why not be square on this solemn occasion, saying, Whereas, Tom Russell, by being deuced imprudent, of which we are all more or less guilty, and not having the stamina to survive it, weakened also by rum and tobacco, a shock of paralysis has finished him; and Whereas, his affairs are somewhat mixed, and will need judicious care to save anything for his wife, who is now left alone and desolate; therefore, Resolved, We, his companions and friends, agree to work his claim and attend to his affairs, free of charge, and to save out of the wreck as much as possible, and so as to make it easy for the old woman, we donate to her the sum of \$500 ready money?-and I'ii give a hundred dollars toward it. I do not know." said he, "anything about God or Divine Providence, nor you either, and it is all blarney to fine write in that way.'

I never read any resolves expressed in the ordinary way that I do not feel as Jim's critic did. There is a feeling of sorrow in events of this kind-the sudden dropping out of a fellow-being from his niche in life-and I would not discourage the expression in words of respect and tenderness; but is there any sense in attributing it to the special act of Gol, or his Providence, as if He had seen fit to strike him down?

I saw once a useful young mother pass away, the hope of a family needing her maternal care. It seemed to me that I could pick a hundred in her circle that could be better spared. There was a maiden aunt of seventy years, who was dependent and willing; why not have taken her, and spared the mother whose death demoralized a family? Seems to me I could not adore, worship, or respect a being, all powerful, that made his selections in so injudicious a manner. Mark you, I believe in a Supreme Being, or Intelligence, and that the Cosmos, this infinite "spiritual materialization," did not come by chance, but came by will. We may never know the order or time of its genesis, but certainly there cannot be special acts of his ture of the New Philosophy, and thus it becomes incumbent now; that the fall of a sparrow or the numbering of our hairs, on them to institute and record their observations with scruthough beautiful poetry, has no literal truth in it, and hardly | pulous care. It is certain that had all the manifestations any significance; that God did not, in a literal sense, take the Rocky Mountain brother, or the more civilized individual that is my text, out of life's domain, any more than he num- the study of other natural events, and as accurately recorded

Until they do, the wise Nemesis of justice that sits enthroned | sparrows, which may be even doubtful-at least from a spar-

All are but parts of one stupendous whole, Whose body Nature is, and God the soul,

is good theology, and, being true, it is not rational to give the Soul of the Universe the drudgery of special details; if anything is settled, it is that law is the only Divine Providence, persistent, the same yesterday, to-day, and forever. This does not contradict the poetry,

"God moves in a mysterious way, His wonders to perform,"

because everything is involved in mystery, from an orb to an atom. It belittles our conception of God, as the Soul of the Universe, to think of him as superintending the incubation of an egg or the demise of a man.

God did not inflict death on Annanias and his wife for lying; by a law they were psychic beings, and, feeling in themselves that they had lied before God, by a sort of reflex action t caused their death. It was to their credit. It would be better if all men and women were so nicely adjusted as to give up the ghost when they had perjured themselves. In their age, as Hebrews believing in a God who attended to hairs and sparrows, it would be proper to have passed resolves on God's providence at an unexpected death. What might have been rational to an ancient Hebrew, whose earth was a centre of the universe and the footstool of God, would not be rational to day with such an infinitely extended Cosmos and what science has taught us of the laws appertaining thereto.

We have not a cold world of law and force, with no drawbacks for the heart and emotions. The heart hath need of a language which is the spirit of these "resolves" so often passed, or written as testimony of good feeling, if not to the dead, to the dear ones that survive; we only object to the introduction of a myth as the author of our losses, and when a man devotes his whole time to the accumulation of wealth, and, forgetting his own soul, finds death from apoplexy or heart disease, and a thousand imprudences, to introduce God as a myth (for it in that sense is nothing more), as one who has seen fit to remove our brother by death. Now we know the great First Cause had nothing to do with it, and nobody knows better than the "resolve" writers, clerical and lay, that its expression in the form I have criticised is a survival of childhood, and the tenderness can be expressed without

setting it in a filagree lie. Persistent as law is, we know a part of that law is that second causes modify it, that there is a margin of perturbations that changes effects: a child falls from a window and the law of gravitation dooms it, but a friend happens to be at the spot and saves its life. Many of the deaths and many of the salvations are accidental, but in the multitudinous affairs of life there are all degrees of intelligent and unintelligent aid. We protect our own as far as we can, and we protect others. Theodore Parker says the wise are sent into the world to protect the weak. It is very evident also, and Spiritualism teaches it, that the spirits of the departed have sustaining and fertilizing power; we are more indebted to them than the world is aware, and "over-ruling providence" is the angel world, ministering spirits, that do the will of God. We know nothing of God, and may never know him. We certainly have higher conceptions of him than our fathers had, so high that we are practically without God in the world, but the universe is full of, to us, invisible life, and we can conceive of advanced spirits, so far beyond us, though born of earth, that they are greater than the God that David worshiped three thousand years ago.

So this is not a cold world, but teeming with influences that are intelligent, born of the warm flesh, but now in the invisible dress of the spirit, and though they may not have direct control over death, indirectly they do through the spirit, for spirit ever controls matter within law.

That there is a "divinity that shapes," I have no doubt. I am not surprised that this divinity was perceived and put into the Godhead. I do n't see how anybody who watches the affairs of life in himself or others, or in the world in general, can help believing in supermundane power, and "over-ruling Providence" may be a rational appellation.

The "resolve"-writers and the whole race of evangels may see the hand of God in it and stultify themselves in saying so. It is rather too complicated to attribute to mortal

The duty of man is to attend to the duties of this life, but he need not be blind to the influences of the life spiritual; by and through Spiritualism we shall understand things better than we do now, but it is safe to say even now that God does not remove a man by death, he dies because he must, under the circumstances. I have known it to be called "visitation of God," when the fact was, "rum did it." Behold, I show you a more excellent way.

### NECESSITY-OF POSITIVE EVIDENCE.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

It is constantly reiterated by Spiritualists that Spiritualism has been ushered into the world as a system of positive religion, casting aside faith for knowledge, and speculation for facts. We feel that this claim should be true, and we know that such a religion is demanded.

Faith in miraculous events transpiring two thousand years ago, blind servility to dogmas propounded by red-handed bishops, and reverence for the musty records of antiquity, are giving place to the tangible and practical facts of the present. In science, in the arts, in political life, in social organization, one question is asked at first and at last, Is, there positive evidence substantiating each and every proposition? If not let us seek for it, or hold our statement in abeyance until such proofs are produced.

The world has had quite enough of religions without any sufficient basis, as our own Christianity bears witness. Resting, as these systems do, on obscure revelations, which must be translated by finite minds, who can decide, amidst the contentions of a thousand sects, the true from the false? Are any of them right? Based as they are on the supposed infallibility of their revelations, and blinded by discarding reason, an incomprehensible jargon is the result. Lost in the fog of metaphysical speculation, which mistakes words for ideas, the religionist wanders over the quaking marsh lands of theology, chasing a will o'the wisp of his own creating. He sets out from a false position, and objectless traverses a dreary waste, and if evidence is demanded, he replies, "Faith is all that is required." "Faith" was palatable to the ignorance of the past ages, but facts, not faith, are now wanted. In its facts is precisely where Christianity fails.

Spiritualism claims to supply this want. There is no necessity for blind belief. Absolute knowledge is supplied. The Future Life is proved by clouds of witnesses, and doubt entirely removed.

Positive evidence cannot be gainsaid, and there can be no doubt that such has been repeatedly furnished. The doubt rests with the observer. Often have we heard the assertion of the positive nature of the evidence of Spiritualism, followed by a narrative of phenomena on which the statement was based, of so loose and puerile a character, that any one of the least scientific culture would smile at the claim. This is not said in disparagement. Spiritualism is all, and infinitely more than all, that is claimed for it; it is the unscientific manner of observation which we criticise. Scientific men are censured for standing aloof, and perhaps justly, but we must not forget that we are working in a field almost ignored by them, and one brought in disrepute by the senseless methods by which it has hitherto been explored. It must also be remembered that their method of positive observation is the identical one all Spiritualists claim as the distinguishing feawhich have been made, been observed in all their relations with the same keen perception the man of science brings to

would have thus accumulated would be overwhelming. Why have they not? Repeatedly the cry has been raised, "When will men of science investigate Spiritualism?" It has been asked in vain. It is idle to expect them to leave their chosen fields for this new and unpopular one. Yet their method is who should feel himself to be the "scientific man" called to the investigation.

Prof. Hare understood the matter well, and, as far as he went, vigorously followed the true method. His researches thus have a sterling value. Prof. Crookes has proceeded in the same direction, and the value of his investigations is inestimable.

The observing Spiritualist need not be told that in receiving communications every possible source of error should be eliminated. The conditions are of such evanescent character, and so little is known of the requirements of perfect control that at best there remains a wide margin for errors.

It by no means follows that because the manifestations are faulty the medium is knowingly a deceiver, or that evil spirits are communicating. The greatest care and circumspection are required to comply with known essential conditions, and guarding against deception. This is demanded not only for self-protection, but to give value and character to the results. The honest and true medium cannot object to such measures as shall place him beyond suspicion of fraud or collusion, as only by such precautions have the manifestations any great value. As the channel affects the passing current, so the medium affects the communications, and here is a wide field for observation. The circle and the investigator himself have their influences, either direct, or in the order of intelligences they attract; and, lastly, these intelligences present as great a diversity as exists among mor-

I by no means cast aside the ordinary facts of observation These have their place, and when we are once convinced of their truth, to us they may possess peculiar beauties. The tide of inspiration, or the rare opportunities for spiritcommunion, will not wait for the application of those measures which science may deem necessary for its positive acceptance. These must be seized as best they may. What we desire is to make sufficiently accurate observations to demonstrate their cause in the positive manner that is claimed.

The difficulties we fully understand and have alluded to. The spiritual elements cannot be confined in retort or crucible, nor weighed with the balance. The circle cannot be prepared and results demanded, as with the chemist or electrician. They know the essential conditions and fulfill them, and are confident of the results. Not understanding the requirements, or only partially, of spiritual manifestations, failure is always possible. If, then, we would indicate the positivism of our belief, we must adopt the scientific method and apply it to the changing circumstances, to the best of our ability, and holding all manifestations and statements in abeyance until proved beyond a shadow of a doubt.

> Written for the Banner of Light. SPRINGTIME.

RY BISHOP A. BEALS.

In the shadowed west there linger Lines of crimson, gold and brown, And an angel's fairy finger Gently scatters fragrance down.

While in silence fall the shadows, Reaching earth with holy calm, O'er the mountains, plains and meadows, Broods a warm, inviting balm.

And the earth is stirred with rapture By some mystic power divine, While the voice of song and laughter Wakes the morn with mellow chime.

And the south winds onward hasten, Like the sound of little feet, Through the shadows, till they waken Flower-eyed beauties, bright and sweet.

All the world in wonder listens To the music of the spheres, As the dancing water glistens, And the radiant spring appears.

Earth is waking from her dreaming, Flowers are trembling into bloom; From the ashes of the tomb!

Mourning hearts, with sorrow riven, Bowed with bitter grief and pain. Feel the brooding light of heaven With the gladsome spring again.

And around the grave and headstone Of the dear departed dust, Memory-flowers have sweetly blossom'd, That inspire the soul with trust. Cleveland, Murch 16th, 1877.

# free Thought.

MRS. BOOTHBY.

To the Editor of the Banner of Light:

In your issue of the 17th inst. you say: "If, as we hope, Mrs. Boothby is a genuine and honest medium, why is it that she should object to the presence at her séances of a certain gentleman, because he was reported to be one of those present at the exposure of the trickster Mrs. Bennett?"

I know not what Mrs. Boothby may have to say in answer to the above query, but I should like to put a word into the Banner in connection with it myself.

I have attended some four of Mrs. B.'s séances, and am willing to stake what little reputation I may have for discrimination and ability to weigh testimony upon the entire genuineness of every manifestation of alleged spirit power that I witnessed in her presence. To my comprehension some twenty or more specimens of materializing phenomena that came under my observation at her circles were genuine beyond a shadow of a doubt. Some ten or more days ago I was at Mrs. Boothby's, when several spirits materialized, and among them one calling himself Robert B Stickney. He came out of the cabinet fully clothed, and as distinctly marked as if in earthlife, four or five times, and sang some beautiful poetic effusions in a remarkably sweet and sonorous voice.

Subsequently I attended another of Mrs. B.'s circles. The manifestations were not so good as before. The spirit alluded to above did not exhibit his person scarcely at all in full, although he sang within the cabinet nearly or quite as sweetly as before. The medium seemed disquieted, and on one occasion burst suddenly from the cabinet, exclaiming that there were influences around that oppressed her greatly. In answer to queries, the spirits said there were discordant elements present that made it difficult for them to use Mrs. B.'s mediumistic powers. They refused, however, to say what these elements were. After the seance closed I quietly asked Mrs. Boothby to explain to me the character of the influences that had distressed her, and so seriously detracted from the manifestations on that day. She at once said they were brought there by the individual (who was a stranger to us both) that sat in a certain seat, which she designated to me.

Now, Mr. Editor, it is highly probable that the offender against spiritual laws in this instance was as estimable a person as any other in the circle, nor could the medium probably explain, even to herself, why this individual's aura was not congenial to her, or to the temperament of the spirits who were seeking to control her organism.

This anecdote will perhaps afford a clue that may lead to a satisfactory solution to your query, without requiring of Mrs. and position. From the bottom of my heart I wish all bers our hairs, and even if we are of more value than many as he records his observations, the mass of evidence which materializing mediums (as Mrs. Seaver, I think, has done) East Orange, N. J.

would take advice from their spirit-guides in respect to the admission of individuals who apply for admission into their circles. By following such a course I believe most, if not all, the discordant elements that have hitherto worked such mischief and ruin among materializing mediums may be shut out. unimpeachable, and should be adopted by any Spiritualist Nor would the persons thus excluded have any just right to complain, for such never, so far as I have learned, get any good for themselves, while their presence detracts immensely THOMAS R. HAZARD. from that of others.

Peacedale, March 18th, 1877.

#### BALDWIN AND THE SPIRITUALISTS.

To the Editor of the Banner of Light:

The Spiritualist's understanding of true mediumship is that the "manifestations" occur without the personal or voluntary interference of the medium. Mr. Baldwin, denying this, proposes to show that these "manifestations" are the work of the alleged mediums themselves; and furnishes a method by which he asserts this view of his may be demonstrated. Now it is at once clear that any such proposed process of demonstration should be open to the inspection of those to whom it is proposed, and the "trick," or mode in which the thing is done, explained and imparted to others, who may themselves perform the same, in order to show that no unusual or pecuiar powers are needed for the performance.

If Mr. Baldwin should fail to do exactly this, though he may produce the mediumistic effect, he will have failed to demonstrate that the effect has been produced by personal interference. Of course, in a matter of this kind, Mr. Baldwin's unsupported assertion that he produces the effect by his own unaided efforts, will not be sufficient. Demonstration, not assertion, is the requisite. If he can do this, his future fame is well assured as the benefactor of his race, in the exposure and consequent eradication of a pestilent superstition. If he does not do so, if he leaves one, even the simplest, manifestation unexposed and unexplained, he renders himself liable to the same animadversion applicable to the impostor, or, strange to say, he is a medium himself.

It is my decided opinion that Mr. Baldwin, in his exhibition in this city at the Masonic Temple, on Friday evening, Feb. 16th, did utterly fail in one important instance to show in what manner a certain result was produced. In the performance with the handcuffs this was particularly noticed. Assuming (but not admitting) that the committee on the stage was perfectly honest; that the handcuffs were genuine, and placed around his wrists in good faith, not to be removed from his hands by any but the usual means, and that they were actually removed in a bona fide manner from his wrists while in the cabinet, his hands, and in fact his whole person, with the freed arms, being fully exhibited; yet it is a fact that he subsequently failed to adequately explain the method by which the removal of the cuffs was effected. Of the removal there cannot be the slightest doubt; but he as certainly failed or neglected to show his audience how he removed them. There is positively no evidence whatever that they were removed by his own unaided efforts-the attempt to explain it by another "trick," that of slipping the bight of a rope from under a handkerchief which confined his wrists, being altogether a different thing, and quite inconclusive as to the expose. So that there is one "trick" which Mr. Baldwin has not explained, notwithstanding the endorsement of his Orthodox supporters; and until he does explain it we must continue our belief that this particular "manifestation" is produced by some unknown force, now first, or at least recently made "manifest."

Our best construction of the matter is that he demonstrates well enough how fraud may, and doubtless often is, made to pass current as genuine in sleight of-hand tricks in the performances of impostors, or even by mediums who deal with false pretence, to attract the curious or satisfy the natural desire of the human mind for knowledge of its relations with the world; but he utterly fails to "expose" all the effects hitherto supposed to be spiritual, because they are not to be explained "by the usual course of nature." The crucial tests of Spiritualism (which may be said to be the existence of an unknown force demanding the investigation of science) still remain untainted by fraud, and only to be explained by a wiser science than the present times acknowledge.

That the time is coming when such explanation will be generally accepted ought not to be the hope of the true Christian alone, but the well-assured trust of the true scientist. And why? The so-called miracles of Jesus were "manifestations" of his mission. Christianity has lost the honest spirit of Christ's teachings; faith has become a hollow profession, or a soulless cult; while the scientist wholly denies the necessity of such a mission and the impossibility of its manifestations. In a world devoted to materialism it is absolutely requisite that man should see and feel in order to believe; and no materialist will believe otherwise. Hence, at least, the necessity, if not the possibility of manifestations precisely similar to those which were witnessed and accepted in the days of Jesus, and subsequently.

The undersigned witnesses the fact that, although an apparently genuine pair of iron handcuffs were actually removed from the wrists of Mr. Baldwin while in the cabinet, their removal by his own unaided efforts was not shown to the audi-GEO. WENTZ.

Baltimore, Md., 1877.

To the Editor of the Banner of Light:

The lame apology by "A Boston Minister," in behalf of the revivalist Moody, or rather let me say feeble attempt, by virtue of assumed probabilities, to justify his right to strut in borrowed plumage, is scarcely deserving of notice, and might, perhaps, be better left as it stands to the unbiased judgment of the Banner readers; however, to obviate any possible misapprehension in the matter, a few words may not be out of place. Now, what are the simple facts? One of the foremost daily newspapers in the land publishes editorially a laudatory notice of the extraordinary genius of this same Mr. Moody, especially as it appears in the remarkable simplicity, beauty, and force of his style and phraseology; and as illustrating the propriety and justice of these encomiums, the editor proceeds to publish a carefully selected extract from one of his sermons then recently delivered in Boston. It so happens that this identical extract thus relied upon as conclusively sustaining the Tribune's extravagant praise, is found word for word (except as slightly diluted by Moody, to make it conform more nearly to his theology) in the Stellar Key, a work by Andrew Jackson Davis, and which was published nine years ago. To avoid any appearance of unfairness, either to the Tribune or Mr. Moody, the article was cut from the paper and sent, with its prototype, to the Banner of Light, accompanied with such few remarks as the subject matter very naturally suggested. That is the whole unvarnished story. Whereupon Mr. Moody's reverend champion rushes to his friend's rescue, but in his officious zeal entirely ignores the principal point in question, also thinks it probable Mr. M. saw it floating somewhere, and did n't get it from the Stellar Key! Then, having satisfactorily concocted his theory, he launches out in a tirade against unjust accusations of plagiarism! Suppose, if you please, it was in print before Mr. Davis was born, would that in the slightest degree affect the Tribune's fulsome exaltation of Moody's genius as displayed by the aforesaid extract? Finally, he declared the whole affair "sheer nonsense," which, so far as it may apply to the reverend gentleman's own share in the discussion, is about the only pertinent remark in his article; and he winds up with an airing of his professional avocation by a homiletic allusion to "bearing false witness." Properly to characterize the reverend meddler's performance might seem to savor of undue disrespect; but when a writer, be he clergyman or layman, essays to mislead his readers, as this one has done, by ignoring the essential point of a statement, and, like the cuttle fish, seeks to divert attention by raising a cloud of irrelevant matter, he is thereby proved a cunning deceiver, and Boothby the unpleasant service of explaining her reasons fairly entitled to be included in the category of Machiavellian representatives.

Written for the Banner of Light. ALLAD OF THE "SLATE-SEIZERS." Tunc-" Jock o' Hazeldean."

Why weep ye by the tide, Donkin? Why weep ye by the tide? Lankester's voice still calls to thee, To swear as once he tried. For ye must demonstrate his truth, In Bow street to be seen; But ave he loot the tears down fa', For Cooke and Maskelyne.

Now let this willful grief be done, And dry that cheek so pale, Ye may be Dean at Westminster, If influence prevail.

Thy "cheek" is great, thy knowledge sma', Thy tongue in sophism keen, But aye he loot the tears down fa', For Cook and Maskelyne.

Doctor's degree ye shall not lack, Nor cap to crown your hair, Nor lecturing room for puny talk, Nor seat at council fair. And you, the "seizer of the slate," Shall slander men unseen; But aye he loot the tears down fa', For Cooke and Maskelyne. The court was crammed at morning tide;

Reporters all were there; The sharp attorney watched the case With all his glass eyed glare. They sought them both by bower and ha'; Simmons nor Slade were seen. They 're o'er the water, and awa',

From Cooke and Maskelyne! London, Eng.

#### [From the Santa Barbara (Cal.) Index.] Spiritualism.

We have received an anonymous communication, and it is undoubtedly from a well-educated, religious bigot, who would, we think, burn us as quick as—fire would scorch a feather. He says the Index is injuring itself because it acknowledges Spiritualism to be true. Is it a crime to be an investigator of the laws of Nature? The communication is signed "Christian," and we will just say to this anonymous bigot that the Index is an absolutely independent paper, without being under the control of any influence, political or religious, and is a reflex of the mind of cal or religious, and is a reflex of the mind of the editor, and he alone is responsible for what appears in its columns. This "Christian" says that the "weak-minded, the superstitious and the bad, are the only ones who have anything to do with Spiritualism." This arrogant, foolish charge, we deny absolutely, and to show how much of an ignoramus this "Christian" is, we will try to gather up the names of those well known in the world who have had the manhood, the brain-power, the honesty to patiently and determinedly investigate the laws of Nature as manifested by the phenomena called Spiritualism.

Let us look at the character, talents, social and moral standing of a few of those testifying to the truths of Spiritualism. Among them are found the keenest intellects, those that are acknowledged to have the strongest analytical minds, the most transcendent geniuses, the most enlighten-d statesmen, the most whole-souled philanthropists, and the purest moral reformers of the age

We will classify them, and they are only those We will classify them, and they are only those who are, or were when alive, outspoken:
FIRST CLASS.—Scientiets.—Alfred Russell Wallace, Naturalist; Cromwell F. Varley, Electrician; Hermann Goldschmidt, Astronomer; Camille Flammarion, Astronomer; William Crookes, Chemist; Prof. Wagner, Geologist, University of Russia; Prof. Butlerof, Chemist, Russia; Dr. V. Dahl, Academy of Sciences, Russia; Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Alexander Von Humboldt. Naturalist and Cosmist: Dr. der Von Humboldt, Naturalist and Cosmist; Dr. Hoeffle, Chemist and Encyclopedist; Prof. A. D. Morgan, Mathematician; Prof. Worthen, State Morgan, Mathematician; Prof. Worthen, State Geologist, of Illinois; Dr. Hitchman, Physiologist and Physicist; Dr. Perty, Professor of Natural Sciences, Switzerland; Prof. Mapes, Agricultural Chemist; Prof. Hare, Chemist; Prof. Gunning, Geologist; Prof. J. R. Buchanan, Anthropologist; Prof. Wm. Denton, Geologist; Dr. Ashburner, the great Physiologist; Dr. Elliotson, the great Magnetist; Prof. Plumierian, Professor of Astronomy, Cambridge, England; Prof. Wm. Gregory, Chemist; Prof. H. Mayo, F. R. S., Physiologist; Prof. Rutter, Chemist; Prof. Brainard, Chemist; Baron Von Reichenbach, Physicist; Dr. John Bovee Dodds, Physiologist; Dr. J. L. Robertson, editor of the Journal of Medical Science, England; Prof. Thury, Geneva; C. cal Science, England; Prof. Thury, Geneva; C. Carter Blake, Surgeon; George C. Joad, Civil and Mining Engineer.
We ask "Christian" if these men are "weak-

minded, superstitious or bad."

SECOND CLASS.—Philosophers and Metaphysicians.—Dr. I. H. Von Fichte, the great Philosopher of Germany; Dr. A. Bronson Alcott, America's gifted Sage; Dr. Franz Hoffman, Professor of Philosophy, Wartshurg Linjurgity. fessor of Philosophy, Wertzburg University, Germany; Dr. P. Yowkevitsch, Professor of Philosophy, University of St. Petersburg; Arch-bishop Whately, Metaphysician; Prof. S. B. Brit-tan, Mental and Moral Philosopher; Dr. N. E. Senior, Professor of Political Economy, Oxford, England; Dr. Chas. Bray, the great Philosoph ical writer.

THIRD CLASS .- Noted Physicians .- Dr. J. J Garth Wilkinson, England; Dr. J. M. Gully, England; Dr. Julius Franenstadt, Germany; Dr. Grunhut, Buda-Pesth, Hungary; Dr. George Sexton, London, England; Dr. Sanhope T. Speer, Edinburgh; Dr. G. W. Langedon, Baden, Corrections of the Proceedings of the Corporation of the Proceedings of the Procedure of the Proceedings of the Procedure Germany; Dr. Joseph Haddock, England. FOURTH CLASS — Eminent Statesmen and Phi-

lanthropists who are, or were when alive, Spirit-ualists.—Wm. Lloyd Garrison, Boston, Mass.; Gerritt Smith, Utica, N. Y.; Parker Pillsbury, the original Abolitionist; George Thompson, Reformer, England; Garibaldi, the standard-bearer of Italian liberty; Mazzini, the fellow-worker with Garibaldi; Castelar, the Spanish patriot; with Garibaldi; Castelar, the Spanish patriot; Victor Hugo, the French philosopher; Abraham Lincoln, the patriotic President; Andrew Johnson, Ex-President; B. F. Wade, Ex-U. S. Senator; Henry Wilson, Ex-Vice-President; Hon. Joshua R. Giddings, of Ohio; N. P. Tallmadge, Ex-Governor of Wisconsin, who, while a United States Senator, presented a petition asking that States Senator, presented a petition asking that Congress appoint a commission to investigate the phenomena; Senators Simmons, Sprague and Anthony, of Rhode Island; Hon. Robert Dale Owen, Ex-Minister to Naples; Hon. Salmon P. Chase, Justice United States Supreme Court; Hon. N. P. Banks, of Massachusetts; Hon. Geo. W. Julian, of Indiana; Senator Howard, of Michigan; Senator Harris, of Louislana; Senator Fitch, of Indiana; Hon. J. L. O'Sullivan; Senator Stewart, of Nevada; Lord Lyndhurst, Lord Chancellor of England; Leon Favre, Consul-General of France; Jules Favre, his brother; M. Francis Guizot, the distinguished French author and statesman.

M. Francis Guizot, the distinguished French author and statesman.

FIFTH CLASS. — Distinguished Literary and Artistic Celebrities. — Gerald Massey, the English Poet; William and Mary Howitt, the English Poets; Mr. and Mrs. S. C. Hall, Anthors; Hiram Powers, the famous Sculptor; Trowbridge, the Artist; Anthony Trollope, the Novelist; T. Adolphus Trollope, the Novelist; Mrs. Florence Marryatt Ross Church, Novelist, and daughter of Captain Marryatt; Sir Edward Bulwer Lytton, Author; Alexander Dumas, Sr., the great French Novelist; Jules Verne, the great French Author; Sir Walter Scott, the great Scottish Bard and Novelist; Jules Verne, the great French Author; Sir Walter Scott, the great Scottish Bard and Novelist; Alfred Tennyson, Poet Laureate of England; Story, the famous Sculptor and Author; Goethe, the great German Poet; W. M. Thackeray, Author; Robert Chambers, of Chambers's Magazine; Mrs. Elizabeth Barrett Brownser Poetses. Free Sargent Author: Mrs. Sheling, Poetess; Epes Sargent, Author; Mrs. Shelley, widow of Shelley, the Poet; Capt. R. F. Burton, African Traveler and Author; Rev. W. Kerr, A. M., Clergyman and Author; Grace Greenwood, Authoress; John G. Whittier, Amer-

ica's celebrated Poet; Rev. Mr. Dryden, Methodist Church, California; Oliver Johnson, late editor of the Christian Union; Mr. Plympton, editor of the Cincinnati Commercial; Mr. Story, of the Chicago Times; Joseph Jefferson, the celebrated Actor; Don Piatt, editor of the Washington Capital. Dr. Kora, the Actor, Property ington Capital; Dr. Kane, the Arctic Explorer; Algernon Joy; Harry Edwards, Actor and Sci-

entist, San Francisco.
Sixth Class.—Crowned Heads, Nobility, etc.— SINTH CLASS.—Crowned Heads, Nobility, etc.— Emperor Alexander, of Russia; Emperor Louis Napoleon, of France; Queen Victoria, of Eng-land; Prince and Princess Metternich; Prince Wittgenstein, Lieutenant-General, Russia; Hon. Alex. Aksakoff, Imperial Councilor, St. Peters-burg; Baron Guldenstubbe, of Paris; Baron Von Schick, of Austria; Baron Von Dirkinck,

burg; Baron Guldenstubbe, of Paris; Baron Von Schick, of Austria; Baron Von Dirkinck, of Holstein; Le Compte de Bullet, of Paris; Duke of Leuchtenberg, of Germany; Lord Lyndhurst, Lord Lindsay, Lord Adare, Lord Dunraven, Sir W. Trevilyan, Countess Caithness, Sir T. Willshire, Lady Cowper, Sir Charles Napier, Sir Charles Isham, of England; St. George W. Stock, B. A.; Col. Wilbraham, English Army; Herr Chr. Reimers; Bishop Clark, of Rhode Island; Baroness Vay.

Seventh Class—Eminent Jurists and Counselors at-Law.—Judge John W. Edmonds, of the New York Supreme Court; Judge Lawrence; Judge Ladd; Serjeant E.W. Cox, H. D. Jencken, H. D. Dunphy, C. C. Massey. English Barristers. We could mention John Wesley, the founder of Methodism; Swedenborg, the great philosopher, scientist and seer; Jesus Christ, the great Teacher, and his twelve disciples; Confucius, Pythagoras, and many others; but we have given enough to show who are the Spiritualism are testified to by all these distinguished persons, representing the highest mental capacities in law, letters and science, and in social life, on both continents. The most of them are not only believers in Spiritualism, but nearly all have an ab-

continents. The most of them are not only be-lievers in Spiritualism, but nearly all have an absolute, positive knowledge. This list of the names of prominent men and women could easily be extended until it would fill several more columns of the Index, but we have given enough to prove that the believers in Spiritualism are not those who are "weak-minded, superstitious or bad." Will "Christian" still charge that the men and women whose names we have given are either "fools or liars." "Christian" has a dense ignorance of what Spiritualism really is.

In concluding, we cannot refrain from quoting the following from the pen of Desmond Fitz-

"Spiritualists are the depositories of a great truth, surrounded, no doubt, in many directions, with error and falsehood; but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. 'A fact,' says Carlyle, 'is a divine revelation; and he who acts contrary to it acts against God.' All truths confirm one another when read aright. It is to truth, through facts, truth free from all con-troverted dogmas, that Spiritualists aspire."

## Banner Correspondence.

Minnesota. STERLING CENTER.-Joseph Doble, who formerly lived in Scotland, and while a young man joined the Established Church, writes: "Although a church member, I was a believer in spirits coming back and communing with men, and no church influence could erase it from my mind; and that was the general belief in Scotland in my boyhood days. But now, if you mention Spiritualism to them, they will fly into a passion, and call you an 'infidel,' and tell you that it's 'all a Yankee humbug,' as they told me last summer, when on a visit to my native land. On the farm where I was born and raised to manhood, some very mysterious things happened before the date of Modern Spiritualism. For instance, music was beard both your and instructance stance, music was heard, both vocal and instrumental, an unknown force was sometimes used, &c. I will here relate, as briefly as possible, one or two incidents where force was used: My mother was sitting all alone one Sunday night after all the rest had gone to bed, and suddenly she heard a sound like the tramp of a small troop of cavalay coming into the door-yard from the north. She supposed it might be horses that had north. She supposed it might be horses that had broken out of the pasture lot, and thought that they could get no further, as she had been out last and shut the gate; but to her surprise, the gate was instantly thrown open, and they passed on. She went out to ascertain what the matter was, but saw nothing, not even any tracks! and when she attempted to shut the gate, she discovered that the iron hook that fastened it was broken in two 1 Afterwards all wors esticited. broken in two! Afterwards all were satisfied that no horses had been there. Another time one of my sisters was sent on an errand in the forenoon of the day. She was bare-footed, as it was in the summer time, and in going over a only about nine years of age she sat down and commenced to cry because she could not pull it out. A voice spoke to her, and asked what was the matter. She looked to see where the voice came from, yet no one was to be seen there, but the thorn had been extracted from the foot! Many other singular incidents happened on that place forty years ago and over."

" " New York.

MT, LEBANON.—Elder F. W. Evans writes concerning the efforts of the "Regular" doctors to obtain in several States in the Union laws authorizing them to monopolize the practice of medicine: "This is the Church and State question, in its first degree—the Trinity of Law, Medicine and Theology. As of old, the lawyer would take from the people the key of knowledge, for his own interest and the interest of the doctor and priest.

The people produce the needfuls of life, and the three classes aforesaid use the military or war power to appropriate to themselves the earnings of the people, and by law reduce the people to a condition of triple servitude. If there must be tyranny, it were better that the people suffer no lawyer to be a legislator, no regular decrease according to provide maintains to receive the provider of the people suffer to the people to doctors, except surgeons, to practice, no minister who preaches for hire to enter a pulpit, no hired musician to make discord in a religious assembly. As in Russia, Austria, France, England—every Church and State country—so it will be here, if the people do not speak and act, to prevent their servants, the rulers, from becoming masters. If our country ever becomes a monarchy, t will be through the aristocracy of money and the better classes. Knowledge is power. Power used to build up class, at the expense of the peo-

ple, is tyranny.
The fact that the diploma doctors—not the peo The fact that the diploma doctors—not the people of the States—are moving for these laws to put every man, woman and child into their power, to bleed, blister, and keep sick, until they have depleted their finances, makes this a plain case. Will not the priests follow suit, just as soon as they can get the lawyers to induce the military to execute their bidding? They did in

Let the people retain, while they possess it, their own sovereignty in their own hands; be jealous and delegate no power beyond what is absolutely necessary for their own protection.

Does any man or woman of sound mind wish to part with the right to doctor him or herself, or to use such methods as may seem most fit-

Massachusetts.

BOSTON .- N. G. Parker comes to the front in defence of the reliability and genuineness of "Mother Shipton's Prophecy." In the course of his letter he says: "It [the prophecy] is a well known fact. I am myself the owner of an edition published in Old English, bearing date 1641; a copy of one printed in 1488. In the old histories of England, published in the last century, there is equited a long account of that person ries of England, published in the last century, there is quite a long account of that person [Mother Shipton], having reference to Cardinal Woolsey. Some years ago I saw her stone at York, England. Nor is Mother Shipton alone; there are several equally wonderful books whose prophecies have already been proved correct regarding the kings of France and England. Some

few years ago the late Mr. Drake (antiquarian) spent a whole afternoon comparing notes on these very points with me; he had several copies of books, and the envelope that enclosed them was marked 'wonderful, because true.' "

Florida.

JACKSONVILLE.-J. Edwin Churchill says 'I am soon to be on the wing again, and I would say to all readers of all the liberal papers, who desire to locate in Florida amongst free-thinkers, that we will not organize our colony until the beginning of next winter, giving ample time for every one who will join us to get everything prepared, and for us to fully mature our plans of liberal organization. There is plenty of land at from ten cents to ten dollars per acre, and gov-ernment tracts can be had for entering fees—say some fourteen or fifteen dollars for a hundred and sixty acres. Fiorida State lands are higher—four dollars per acre. Cattle-raising is profitable, but we desire, in our community, to raise fruits and vegetables, for we cannot believe in

killing to sustain our lives.

I am now writing a pamphlet which, as soon as I have it printed, I will send to each of my correspondents who send stamps and ten cents.

correspondents who send stamps and ten cents. I will answer all letters personally from those who send stamped envelopes.

I start, April 1st, East, lecturing upon the subjects of Community and the Science of Labor Cooperation. Those who desire to hear me on my route between this and Washington City, D. C., will address me at once at this place, and I will make it a point to call on them, as I travel by private conveyance. All Spiritualists and liberal thinkers are requested to write me, as I desire to stop every night to speak on the true desire to stop every night to speak on the true philosophy of existence, and the best means of permanent happiness in this as in the spirit-

FERNANDINA.-Mrs. H. L. Bennett writes: The cause of Spiritualism is increasing in interest here. We shall join with the many in other parts of the country in observing the anniversary on the 31st."

Iowa.

TAYLORSVILLE .- Wm. S. Beeson writes, renewing his subscription. He says: "I have been a constant reader of the Banner for fifteen years, and it grows better and better all the time. The number for the 17th of February has an essay by Moses Hull on Materialization, Ancient and Modern, that is alone well worth the price of a year's subscription. I believe in spirit communion, and want every one to know it. I have built a circle-room, and fitted it with a good cabinet for materialization. We have had some circles for this development, but not as satisfactory as we would wish. We have excellent scances, however, where the phenomena of rapping, the moving of ponderable objects, and manipulating, transcend all I have met with elsewhere. I have held circles for many years without marked suc-cess till within the last two years, and now I am amply paid for all my trouble."

Vermont.

WOODSTOCK .- A correspondent sends us a copy of The Age, published in this place, which speaks highly of the charitable work performed there by John D. Powers. Mr. Powers is a veteran pioneer in the cause of Spiritualism in Vermont, being one of its earliest adherents in the State, and the first to introduce the subject into Woodstock. He is himself a good medium. His brother, Hon. Thomas E. Powers, passed to spirit-life from Woodstock, Dec. 27th, 1876.

WHITTIER,

His name is like the singing of the bird, Oft in the springtime's drowsy stiliness heard, When first the fills put on their robes of green, When violets in sheltered nooks are seen To peep with startled, timid, soft-blue eyes So shyly at the sun-god of the skles;

When first we hear the wildwood pigeon's note, Whose cadence through the distance seems to float On philons soft and dreamlike as the air of south whids breathing o're magnelias fair, Who-e bloom, a waxen challee, whence the noon its neetar qualis of dow and sweet perfume;

When first the winter's trance is broken quite— When in one joyous, choral song unite
The laughing brook with litting, liquid tongue,
The breeze that hides the budding leaves among,
The lambs that gambol o'er the steep hillside,
The cow-bells tingling home at ev'ning tide;

The bees that quit at early morn the hive, Each happy thing that sings to be alive, The robust swain, who whistles to his work, The am'rous thrushes that in hedges luck, The jays discordant from the orchard trees, The wren and sparrow round the gable caves;

The crying cat-bird from the fragrant thorn.
The robin, late the walf of cold and storm;
The graceful martin with his glossy coat,
The concert leading, with his melloy throat;
And sweet as psaims from heaven's golden strings,
The mocking-bird entrancing vesper sings;

The lark, that woos with thrilling strain the sun, The nightingale, that sings when day is done its lonely lay, the red-bird from the tree. That wakes his shrill, repeating minstrelsy, With laugh and shout of children on the wold, In search of Flora's star-like suns of gold; When life runs riot through each purple vein, And leaves on lip and check its rosy stain, 'I' is then my bird, in soher runsed dressed, With sliver wing and tiny, soft gray crest, Sings oft and loud in trilling accents clear lits name to spring and me forever dear, 'ennie Jones Cunningham, in Louisville (Ky:) Courter-journal.

A Clergyman's Opinion of the Banner. To the Editor of the Banner of Light:

I improve the present opportunity to renew my subscription. With the exception of the first year of the existence of the Banner of Light, I have been an annual subscriber, never having lost a number nor allowing my subscription to run out.

There is no periodical I take so valuable to me as the Banner. In judging of that world whither we are all tending, the message department is worth more, in relation to the light it throws on this subject, than all the church literature extant. It deals with the known, not the unknown. It is present living proof, "if a man die he shall live again."

Why is it the many readers of the Banner not

subscribers do not at once subscribe for this live matter-of-fact periodical? Touching this matter matter-of-fact periodical? Touching one maves there is an unaccountable remissness. Not long since I asked a well-to-do lady Spiritualist, a medium withal, and in complete independent circumstances, to subscribe. Though she takes no cumstances, to subscribe. Though she takes no Spiritist publication, she utterly refused, because too poor. But whenever I lend her a copy of my Banner, she reads it with avidity. In the meantime she is professedly all alive in respect to the interests of Spiritualism. I asked another well-known Spiritualist, who owns a pretty farm, and has money at interest, to subscribe, but he pleaded poverty as an excuse for not becoming a patron. I am the only person in town who takes the Banner and pays for it, and I am a clergy-

The Banner, among Spiritualist newspapers, has no superior, and among the millions of Spiritualists in the United States, it ought to have two hundred thousand subscribers, even if all other publications advocating this faith were well supported. A tithe of the interest manifested in the Moody and Sankey excitement on the part of Spiritualists would put the Banner on the flourishing basis it so richly deserves. It is a shame that people should value their religious faith in an inverse ratio to its inherent value. If a sound and reliable faith concerning an immortal future is to prevail, it must be based solely on the phenomenal facts of Spiritualism.

A CLEBOWMAN

A CLERGYMAN.

We invite attention to the advertisement of the Banner of Light, in this issue. The Banner is an eight-page, forty-column paper, neatly printed on good white paper and clear type, has a pretty illustrated title, is ably edited, has a large corps of first class writers, and an interesting miscellany. It is the oldest paper in the world devoted to spiritual education, and is always full of pertinent suggestions for practical advancement in mental culture and moral purity.

—Breckenridge News, Cloverport, Ky. Apothecaries' Profits.

To the Editor of the Banner of Light:

My uncle used to tell of an old apothecary in New Bedford, who sent his boy to collect of an old woman a bill for 7s. 4d. The boy returned with the bill, which he told his master the old woman objected to as being too much. "Take it back," said the apothecary, "and tell her that I will throw in the odd." The boy accordingly handed the bill to the old woman again, telling her that his master said he might throw in the odd, and so she need not pay but the seven shillings. "Did he say throw in the odd?" queried the debtor. "Yes," said the boy. "Well," said the old woman, "here is the even fourpence, the seven is the odd!" The boy went back and handed his master the fourpence. Said he, "Is this all the money you got?" "Yes," said the boy; "the old woman said the seven was the odd, and the fourpence the even!" "An old witch!" exclaimed the apothecary. But immediately regaining his composure, he rejoined, "Never mind, sonny; I have made twopence out of the old cheat, anyhow !"

N: w Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

ton, Mass.

RATIONAL SPIRITUALISM. General Views and Opinions of the American Spiritualists on Morals, Theology and Religion, with Observations on the Problem of Organization. By S. B. Brittan. Boston: Colby & Rich, No. 9 Montgomery Place. 1871.

In this little pamphlet Mr. Brittan has attempted what no one can accomplish, that is, to tell what the morals, theology and religion of rational Spiritualism are. Spiritualism is at present so turbulent that the morals, theology and religion of rational Spiritualism are. Spiritualism is at present so turbulent that the morals, theology and religion of one cannot be described without crossing the track of another. If any party could be singled out and called. American Spiritualists, Mr. Brittan might succeed in writing their creed, but as it is, he will find as many objections as endorsers of the views he has written for the Spiritualists. This he seems to realize, for he says: "On moral, theological and religious questions, the views of Spiritualists are widely diversified. Coming, as the believers do, from all sects and parties, in and out of the church—with no accredited formula or acknowledged theological standard—rejecting all arbitrary authorities and insisting on no sharply defined opinions; but preserving always a paramount regard for the freedom of the individual mind, great liberty must of necessity be allowed, At the same time, unusual contrarities, with respect to the opinions and practices of the believers in Spiritualism, become natural and inevitable."

Mr. B., gives eighteen articles of spiritualistic faith, the most of which are good; some of them, however, would not be endorsed by many leading Spiritualists. Ali in all Mr. B. has done as well as any one could do in representing the general view of Spiritualists. His seventeenth statement is one upon which there is no dispute. Here it is:

"The believers in spiritual intercourse insist that the world demands a more stainal was accounted this to yellow principles of spiritualism and the necessity."

The

By Spiritualism the Great Liberator-Its Individualizing Power-Union on a Higher Plane-The Universal Law of Organization-Hustrations from Nature-The Principle in our Institutions-Smashing Idols and Running after Jugglers-The Earnest-Man's Motto is, Work-The Singard's Plea is, Walt-A NebulousSpiritualism in the Head-His Slow Movement toward the Pocket-Organized Action in Governments, and in all Great Business Enterprises-A Lash is the Slave's Incentive-The Great Edectic Religion.—Hull's Gracible.

THE WORLD'S SINTEEN CRUCIPIED SAVIORS, — Of all the works that have ever been published touching the vital questions of religion, and setting in teelr true light the doctrines of the divine origin of the libbe, and the divinity of Jesus Christ, and the origin, nature, and effects of the various religious dogmas of the world, and their true meaning, this book is paramount in excellence, containing the gist of them all. Although but a single volume, it may be said to be a vast, comprehensive library. Having read many flattering notices of the work before purchasing it, my anticipations of the work before purchasing it, my anticipations of the work before purchasing it, my anticipations of the work to the purchasing it is just the work every man and woman needs to settle forever all the controverted questions in religion, and place all the religious systems of the world in their true light and on their true level. It ought to circulate by the million among Christian professors, as the light they would derive from it would be to them "the pearl of great price." Would that I had the means to furnish them. And every lover of truth should buy the book as a means of rewarding the author for being a great benefactor of the human race. No other work ever published possesses such a magical power to disolve religious errors and banish religious evils, and set all religious doctrines, boliefs, rites, etc., in their true light. When I look at the tremendous effect this work is destined to have in the way of exploding religious fallacies, explaining religious mysteries and knotty questions in theology, and establishing a beautiful, and harmonlous, and rational system in their stead, I am compelled to regard it as the greatest reform work ever issued from the press.—J. W. Master, M. D., Newton, Mo.

THE SUBITS' BOOK: containing the Principles of Spirit-ist Doctrine on the Immortality of the Soul; the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, according to Teachings of Spirits of high degree, transmitted through various mediums, col-lected and set in order by Allan Kardec. Translated from the French. 438 pp. Price \$1,75. At an hour when many skeptics, trained to the need of text books for ald in searching out knowledge concerning ilfo and its belongings, both now and to come, are turning their attention to the claims of the Spiritual Philosophy.

ilfo and its belongings, both now and to come, are turning their attention to the claims of the Spiritual Philosophy, this sterling volume is calculated to fill an important place in the popular demand, and to do much good. in the popular demand, and to do much good.

BOOK ON MEDUINS; or, Gulde for Mediums and Invocators. Containing the Special Instruction of the Spirits on the theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship, &c. By Alian Kardec. Translated from the French. 469 pp. Price \$1.50.

The above two works for sale, whole-ale and retail, by the Publishers, Colby & Rich, No. 9 Montgomery Place, Boston, Mass.—The Messenger.

Passed to Spirit-Life:

From Poquonnock Bridge, Conn., March 15th, very suddenly, Elisha Morgan, Esq., at the advanced ago of 83

denly, Elisha Morgan, Esq., at the advanced age of 83 years.

He was a veteran in the cause of Spiritualism, a man of great benevolence of character, and was universally esteemed and respected. Being public-spirited, he was foremost in everything that pertained to the welfare of the town in which he lived, an earnost promotor of education, holding his place on the board of school visitors, discharging his duties with intelligence and fidelity. He was frequently celled to fill offices of trust appointed him by his fellow clikens, and it is reported that in the State Legislature he had served his town to great acceptance. Only two years previous to his death, he was, by his own request, released from the office of Town Clerk and Treasuret, which he had held many years, and such was the confidence of the beople in his capacity and integrity that it was difficult to flud a substitute. A local paper, speaking finamorium, says, "He was an honest man, a good clitzen, a tried friend, an affectionate husband and parent, and his death produced a profound sensation throughout the town," He had long been a subscriber, and was an occasional contributor to the Banner of Light, and, up to the very last week of his life, noted every column of its contents, taking great interest in the phenomena of materialization. Although an octogenarian, he retained his mental faculties perfectly, approaching his end with pleasant and happy anticipations of the future.

The funeral was arranged for Sunday, March 18th, the writer, who had many times shared the hospitalities of his genial home, being called upon to conduct the services, but, owing to the rapid decomposition of the bedy, the burial exercises took place on Friday afternoon, Mrs. Mary Latham, a resident speaker, officiating to good acceptance, but, owing to the rapid decomposition of the bedy, the writer at the late residence of the decased, which was largely attended, not withstanding the inclement weather. Let us cherish his memory and emulate his many virtues.

E. Anne Hinman.

· From Saxonville, Mass., March 13th, Fred. M., only son of Emory and Lorinda Hill, aged 22 years 3 months and

of Emory and Lorinda Hill, aged 22 years 3 months and 11 days.

Disease selected a shining mark, and transplanted a beloved son and brother to the sphere of the immortals. Fred inherited a delicate, sensitive organism, therefore he was not physically strong. The care and attention of a loving mother helped him through several critical attacks of sickness before the one which proved fa'al to the material form. A severe cold checked the life-forces, causing his blood to bee me depicted, and unexpectedly he was called to make his future abode in the spirit-world, where earthly pains and sickness are never known. His mother holds communion with laved ones gone before, and though she will mies the fine manly form of her heart's idol, his spirit will be ever present to commune and bless parents and sister. Everything that mortal hands could do was done by a devoted father, mother and lister, to extend his material life; all the care and loving attention, weath and a beartiful home, could no prevent the spirit-birth into a better life. Doubless ho will be an active, cheerful-pirit in his new home, and when parents an isister are called to "you up higher," he will be ready te great them in the beyond which awaits all humanity. The family were in full sympathy with the spiritual philosophy, which unites earth and spirit spheres.

Hev. Mr. Humphreys spoke consoling words at the funeral to the affileted family, assuring them that though they now endd not have a heavenly visitant, II.

From Baltimore, Md., March 17th, Benjamin McClellen,

From Baltimore, Md., March 17th, Benjamin McClellen, aged 57 years.

After a few weeks of severe suffering he went calmly to his home in the spirit-world. For a number of years he was an active member of the Children's Progressive Lycum.

RACHEL WALCOTT.

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

New Books.

## Spiritualism and Insanity.

BY EUGENE CROWELL, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc.

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Just the Book to hand to Skeptics.

Dr. Crowell has in this neat tract condensed information concerning the comparative relations of Spiritualism and the Churches to losanity, which months speat to research among larger and more protentious volumes would tail to alford. Those conservatives in the community who have been accustomed from mental habit to ascribe all of virtue to the various religious systems of the day, and to dismiss the subject of Spiritualism with the threadware phrase "Mother of Insanity." will, if they but peruse this well-gested thesis, be smazed to discover that there is no foundation whatever for that wide-spread tibel on the cause; while Spiritualism themselves will find in it an unanswerable argument in defence of their belief.

In these times of revival excitoment this tract should be circulated among the people by the thousand, opening, as it will, the eyes of those who dare to think for tenselves to the faisity of this oft-reiterated charge by the ministry, and showing them the true danger of insanity which the collated statistics prove to be really briking within the fever-heated and crowded Tabernacles and Inquiry Rooms of Evangelical Christianity.

Paper, 3 cents: by mail 4 cents.

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MEDIUMS AND MEDIUMSHIP, SPIRITUAL SOLVENTS.

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THE HISTORY OF OCCULTISM.

Those of our readers who has year perused the eloquent Inspirational Discourses bearing the above titles, which were given to the world through the lips of that wonderful mediumistic instrument, Mrs. Cora L. V. Richmond, will, we are sure, at once, setze on this opportunity to possess them in a compact and ready-reference form. The encombiums passed upon these lectures at the time of their delivery and subsequent publication in our columns, were well des-erved.

Here Charles Summer gives his ideas on the political future of America. Here the investigator who desires to compass an inside view of the working of the subtle laws governing mediumship, the chemistry of atoms, etc., etc., will find a pamphlet fult of hints and suggestions which, matched with his thought, will go far to bring forth the covetted revolution.

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obscure.
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# Rational Spiritualism,

GENERAL VIEWS AND OPINIONS OF THE AMERICAN SPIRITUALISTS

MORALS, THEOLOGY AND RELIGION WITH OBSERVATIONS ON

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#### ORIGINAL RESEARCHES IN PSYCHOLOGY,

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

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

This Address embraces a record of some of the most remarkable phenomena which Modern Spiritualism has ever developed. It gives an account of a lady medium, a person of ordinary education, who, under spirit control, answersabstract questions in Science with astonishing fluency and scenaricy.

i accuracy.

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Notices of meetings, better appointments, etc., should be folwarded to this office as early as Monday of each fluor of the lanner, otherwise such notices will necessarily have to the over for insertion in the bottons will necessarily have to the over for insertion in the following number, sain) have to be over for fascriton in the following number, #37 In que ting from the BANNE, or LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our commissure open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utlerance.

# Banner of Bight.

BOSTON, SATURDAY, APRIL 7, 1877.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province atrect (Lower Floor).

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#### COLBY & RICH,

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

Anniversary Exercises in Boston: The Introductory Ball; The "Old Folks" Concert by Children's Progressive Lyceum No. 1: Morning Session of the School: Good Music. Large Audiences, and Much Enjoyment and Profit Generally.

The Twenty-Ninth Anniversary of the advent of Modern Spiritualism has dawned, and passed away, after the usual fashion of all things which find their place in the concerns of time. The Spiritualists of Boston have every reason to congratulate themselves on the pleasant and yet practical method in which the procession of the occasion was honored, and too much credit cannot be given to J. B. Hatch, Conductor of the Children's Lyceum, and his faithful band of abettors, for the harmonious manner in which all the details were arranged and carried out.

The celebration was divided into three periods, and Paine Hall, in the Paine Memorial Building, was secured for the three days, Friday, Saturday, and Sunday, which were covered by the services. On the evening of Friday, March 30th, the hall was filled to its utmost capacity by a happy party of dancers, who from eight o'clock P. M. till nearly three o'clock on the morning of the 31st, followed, under the supervision of C. A. Foss, floor director, and his assistants, the strains of Savage's Band, and obeyed the "calls" of C. D. Smith, prompter, with evident satisfaction. Caterer Tufts provided a good supper in the spaclous dining-room connected with the Memorial Building. The evening will be assigned a "red letter" place in the memory of all who attended.

The hall had been decorated for this evening, and the subsequent meetings, by J. B. Hatch, jr., assisted by W. H. Mann and other volunteers from the Lyceum corps. On entering the pended over the platform and on the wall at its rear, a fine oil painting of Dr. H. F. Gardner of Boston, while on the right and left of the stage respectively were suspended large crayon pictures of Mrs. J. H. Conant and William White, relieved and supported by flags of different hues. A portrait of Dr. A. H. Richardson was arranged beneath the gallery; the corners of the room were set off by long and pendent streamers, and the upper space toward the ceiling was converted into a tent-like dome by a multitude of narrow strips of bunting which were carried convergently from all points to a bright star fastened in the centre far above the heads of the company. From the heart of the star depended a white dove with a green spray in its bill-being a typical representation of the glad news brought from above by the spirit messengers, whose existence and intercommunion with the mortal state is becoming so widely recognized in our day.

Saturday took the form of a social welcome extended by the Lyceum to all Spiritualists and friends-either from without the city or otherwise-who chose to visit Paine Hall. In the evening this school added to its laurels by a finely performed concert, in which the songs of "ye olden tyme" were happily blended with those of the present, the whole being diversified by recitations, etc. The exercises began with a march executed by a fine orchestra, under direction of Prof. Alonzo Bond, in unison with which the scholars moved in from the ante-rooms and occupled seats on the platform, which when filled with young forms clothed upon with garments suggestive of the long ago, presented a decidedly unique appearance. Mr. Hatch, Conductor, welcomed the large audience present, and extended the thanks of the Lyceum to their generous patrons. He informed his hearers that he had already received congratulatory telegrams from the Cleveland and New York City Lyceums, which bodies were even then celebrating the occasion, and ended by introducing Master Allyn. son of C. Fannie Allyn, of Stoneham, Mass., who recited the following anniversary poem, which had been composed for the celebration by this well-known worker in the spiritual vineyard:

#### ANNIVERSARY POEM. BY C. FANNIE ALLYN.

Like a milestone on the highway, Telling of the progress made, So to-day, amidst life's movements. Here our busy steps are stayed; Fondly here review Love's token To the hearts once filled with woe, How the gates alar came open Nine and twenty years ago.

From the city's rush and riot, From its whirl and bustle gay, Turn we to a country's quiet, And a cottage, old and gray, Where the merry laugh of children Echoed 'neath the sunlight's glow, In the quaint old town of Hydesville. Nine and twenty years ago.

Hark! What means this wild, weird sounding, Coming to the startled ears. Through the time-worn boards resounding, Waking wonders, hopes and fears?

Ran! Ran! Rapping! clear and willing With a strange, electric thrilling, Nine and twenty years ago.

"Humbug!" cried investigators; "Demons!" cried the slaves of fear;
"Toe-joints," said unwise spectators; Science turned, lest it should hear, "Mind o'er matter" still proclaiming, Came the rappings; blow on blow, Prejudice and bigots shaming,

Then old history oped its pages, Brought to view the centuries past; Told that prophets, seers and sages, Also held communion vast With the "demons," "gods," and "angels," Pure and holy, high and low, Proving spirits were evangels Many thousand years ago.

From the Vedas to the present Rings one grand, unceasing chime; Plato, Socrates, and others. Talked with gods in olden time. Jewish priests. Egyptian prophets. Jesus gave the same grand wisdom Eighteen hundred years ago.

Wesley, Swedenborg, John Murray, Heard these messengers of light; Salem ignorance and priesteraft Vainty strove their power to blight. Thus by force of evolution. By the law that 's sure, though slow, Came to us faith, built on knowledge, Nine and twenty years ago.

So to-day, in celebration, Men and angels join in thought, To exchange congratulation On the changes time hath wrought. Death no more our loves can sever, Comes he as a friend, not foe, For his mask dropped off, forever, Nine and twenty years ago.

We believe that close around us Still an Amedey and Wright, Whiting, Sprague, and hosts of others, In these services unite. Fannie Conant, world-loved woman And our noble William White, Guide and love with feelings human Our dear "Banner" flag "of Light."

May its folds wave on in glory. Loved by angels "o'er the way," Aided in each truthful story By its sister journals' sway. Help, sustain, with feelings tender, Thoughts that help the world to grow, Proving thus that we remember Nine and twenty years ago.

Thanks, oh angels! ve are dearer For the gifts that ye bestow; Thanks for wisdom brought still nearer Nine and twenty years ago. Let us march in Life's procession Led by Truth, in spirit one; Work with angels for progression, Nine and twenty years to come,

Then, beyond Death's gates of silver, Joined with friends whose souls we know, We can greet the ones who taught us, There, as pupils in Life's college, We shall cull 'neath Love's rich Sun, Golden gems of thought and knowledge, Many thousand years to come.

Miss Gracie Fairbanks, a very diminutive little lady, gave a comic song, and answered the urgent request of the people by singing another. "Hold the Fort" was then sang in chorus by the school. Miss May Potter rendered a declamation, and was followed by Miss Hattle C. Harrington with a song, Robert Cooper accompanying her on the piano.

"Pull for the Shore" by the school, was succeeded by selections from the "Lady of Lyons" -Miss Lizzie Thompson as Pauline, and Mr. Simons in the corresponding character-the whole meeting with the warmest applause of the audience. Jennie Shuman sang; Mr. G. A. Dearborn pleased the people by his dexterity in playing with his line a difficult solo on the harmonica while at the same time he accompanied his own music with a guitar, which instrument was sustained in his lap; the song "One Hundred Years Ago" was next rendered as a chorus, after which B. Hatch, Mrs. Townsend, Mrs. N. J. Willis, H. George II. Pratt recited Drake's apostrophe to C. Lull and Prof. R. G. Eccles. Mrs. Hope the American Flag. Grandsire Baldwin gave the | Whipple was present, but excused herself from audience a specimen of his inimitable solo play ing (comic) on the clarionet; Miss Florence Danforth touched the hearts of those present with her sweet song, "Will the Old Days Come Again?" a band of ten young misses recited a dialogue prepared for the occasion by Mrs. Carnes, of the Lyceum: "What Shall the Harvest Be?" was performed in quartet; Johnnie Balch presented a declamation; little Nellie Thomas gave a pretty song, after which "The Star Spangled Banner" followed as a chorus, Miss Hattie C. Harrington being the soloist.

Lizzle Thompson here varied the programme by reciting "The New Church Organ," and on being encored gave another comic sketch, which strongly appealed to the risibles of her hearers. Florence Danforth sang "The Revolutionary Tea Party" with marked spirit, and the school joined in "Yankee Doodle," Master Henry Dodge soloist. Col. A. W. Scott delivered a brief diegesis (?) on "Indian Meal," and the evening's enjoyable entertainment closed with the singing of "America," the audience joining.

SUNDAY MORNING SERVICES.

The exercises of the Children's Progressive Lyceum for Sunday morning were held at Paine Hall, according to announcement, and called together a large concourse of spectators. The regular order of services : singing, Silver-Chain recitations, Grand Banner March, etc., were gone through with, the march being directed, as usual, by Mrs. S. Hartson, Guardian, and Mrs. C. C. Hayward, Assistant Guardian.

Mr. Hatch then congratulated all concerned upon the largely attended meeting, and made a strong appeal for funds with which to carry forward the school for another year. The sum of \$500 if secured to the organization would support it duced from \$2,50 to \$1,50. for a twelvemonth, and relieve the officers from the humiliating necessity of thrusting a contribution-box in the face of every visitor who came to notice the workings of the school. He called attention to the envelopes which had been widely scattered among the people, and hoped those present would encourage the children by a liber-

al donation. The literary exercises were then participated in. Miss Nellie Thomas sang; Master Allyn (by request) repeated the poem by his mother, Bond (the youthful daughter of Prof. Bond) rendered "Far Away Where Angels Dwell"; Ella loss. Chase gave a recitation; and Miss Gracie Fairbanks favored the audience with a repetition of her song, "Hard Tribulations."

Ella Carr then recited the following lines written for the occasion by William D. Rockwood, of South Boston, and entitled, "Spiritualism and its Teachings":

To me 't is a beautiful Beacon Light. Ever leading me on in the pathway of right. It teaches the duties I owe to my God: Never speaks of His anger or wrathful rod. It teaches that He, in His infinite love, Hath sent the bright Angels from mansions above To wipe the hot tears from the sorrowing eye, And assure us not one of His children can die.

It teaches that Death is no terrible fright, Or, cheerless and dark, a long dismal night; ut only a change that comes o'er us here, The door to a higher, more beautiful sphere. It teaches that Heaven, in beauteous array, Is so very near, just over the way. It tells us, in language so plain that we know, We can make if we will a heaven below. It teaches forgiveness'is free unto all, And disproves the idea of Adam's great fall. It gives no account of a Heaven or Hell. No mention is made of the Devil, as well. But if we inquire we can easily trace That it makes of them all a condition, not place. It gives us no special religion or creed. But one universal—and all are agreed. Its teachings are suited to old age and youth; Its claims and its only foundation is TRUTH.

A song by Miss Jennie Shuman, a declamation by George H. Pratt, a piano solo by Miss Annie Folsom, a recitation by Miss Ernestine Eldredge, and another by George Dodge prepared the way for the wing movements, which were executed in a highly creditable manner, under direction of G. A. Downs, Assistant Conductor, the Lyceum Orchestra, under the direction of Prof. Alonzo Bond, assisted by Mrs. Prince, Miss Larsen, and Mr. Sturtevant as accompanists, furnishing highly enjoyable music on the occasion -as well as half-hour concerts introductory to the other meetings of the anniversary course on Saturday and Sunday.

A vocal selection by Miss Hattie C. Harrington, accompanied by Robert Cooper, was followed by recitations from Misses Carrie Osgood and Lizzie Giles, and Miss Jessie Kimball supple mented them with a song.

Miss Helen M. Dill then gave evident pleasure to the people by a sweetly rendered song, acting at the same time as her own accompanist.

The concluding section of the exercises may be epitomizéd as follows: Recitations by Jennie Ellis and Miss Lizzie Thompson (who sustained to the full her rapidly broadening reputation as an elecutionist), a song by Miss Florence Danforth (who has won of late many appreciative friends by her clear and unstudied vocal enunciation of spiritual melodies), a duet by Mr. Fairbanks and his daughter Gracie, and a piano solo by Miss Jessie Jackson.

Mr. Hatch, in concluding the meeting, returned thanks to Mr. John Reed, florist, for his kindly interest in the Lyceum, which had resulted in a practical shape for the pecuniary benefit of that body. He further mentioned that the friends of Miss Lizzie Thompson were arranging to give her a complimentary benefit, to take place sometime near the 19th of April, probably at Paine Hall-particulars concerning which would be announced in a short time. The meeting then closed with a song, in which the audience joined.

The services in the afternoon consisted of music, directed by Prof. Bond, brief remarks by Dr. H. F. Gardner, who presided, songs by Miss Hattie C. Harrington, accompanied on one occasion by Henry C. Lull, and on the second by Robert Cooper; other effective songs by Florence Danforth and Mrs. Prince; and a stirring lecture by Prof. R. G. Eccles, in which he defended Spiritualism from the unfavorable criticism of its opponents, and traced the advance already gained in the path of Progress. He claimed that the brain-power of the world was not the controlling, but merely the guiding power, which was surpassed in importance by the feelings; development and progress took place in the world before brain-power existed, before man was created; brain power was, he believed, an important element in the world, but not by any means the

The evening hours were consumed up to ten o'clock, when the meeting adjourned by a conference presided over by George A. Bacon, and eloquently participated in by the chairman, together with Miss Lizzie Doten, Dr. John H. Currier, Dr. H. F. Gardner, Hattle Wilson, J. speaking. The closing address of the evening was given by Mrs. Emma Hardinge Britten.

An extended report of the afternoon and evenning services will appear in our next issue. We cannot take leave of the subject without again congratulating all concerned on the harmony which reigned throughout the sessions, and the good results calculated to flow from the enterprise through the interchange of kindred sentiments among the friends of the cause.

### The Exercises at Eagle Hall.

The anniversary exercises at this hall were unusually interesting throughout the day and evening. The morning session was devoted to a 'mediums' experience meeting," many facts of interest being evolved.

Mrs. Twing read an excellent lecture in the afternoon to a large audience, upon the position attained to by Spiritualism at its 29th year, which was received with the highest approbation. Other speakers followed, among whom were Mrs. Dr. Martin, Mrs. Cutting and Prof. Milleson. The singing by the congregation, led by the choir, had a very inspiring effect.

Prof. Milleson delivered a discourse in the evening, upon "The Uitimate Object and Aim of the Spirit-World with reference to this."

### Hudson Tuttle's Book,

"A MANUAL OF SCIENCE AND PHILOSOPHY." which is for sale at the Banner of Light Bookstore, is an excellent work-pithy, condensed, and careful in its scientific inductions—just what we might expect from its talented author. No more attractive volume for the scientific inquirer into Spiritualism has yet appeared. Price re-

According to the New York Herald, one of England's advanced thinkers, writing on the question of the competition in mechanical industry now going on between Great Britain and our own country, has expressed the opinion that the "United States excels in having at command a vast fund of wakeful intelligence." His remarkable article closes with the assertion that England cannot count upon the undisturbed maintenance of the superiority of her coal prowhich he recited on the previous evening; Alice duction. The development of the workmen's moral faculties must counteract the suggested

> The use and office of the pains and sad experiences so often encountered in material life find cheering explanation at the hands of Mrs. Cora L. V. Richmond's guides, as will be seen by reference to her discourse on our first page.

In Great Britain there are some forty societies of Spiritualists, the aggregate membership being nearly three thousand.

Read Dr. Ditson's review of our foreign exchanges, which will be found on the eighth page.

#### Cook and Catholicism.

Rev. Joseph Cook, of this city, acts ever so much like a boy with a new jack knife: he wants to be whittling and hacking everything. Having got a philosophical maggot in his head, he refuses to think anything of it unless it is lively. From Theodore Parker as a whetstone against which to sharpen his new blade, he has swung over to the State Prison. He finds there a grievance that excites him to hot impatience, and he demands that it be remedied at once. By the law of the State, all prisoners are at liberty to choose a Protestant or a Romanist religious counsellor and consoler. It needs no words to show that a Catholic cannot be reached religiously at all except by a Catholic, and the law admits it, of course. But Cook erects his crest and demands that Massachusetts law shall be made in Massachusetts, and not on the Tiber.

For saying this in a recent Tremont Temple lecture he received "applause." He and those who applauded him, then, would rather see all reformatory work stop entirely in the case of Catholic prisoners than to let them be reached by good influences when exercised by those not of the Protestant, but still of the Christain faith. There is bigotry for you, in double-distilled form. The law, of whose existence Mr. Cook evidently was unaware, regards the purpose of imprisonment in a practical light; that it is reformatory as well as punitive, if not even more so. But he would deny access to all reform agencies unless they were Protestant. Such is Joseph Cook, and thither does his "philosophy" conduct us. Theodore Parker did more practical and permanent good in his day than Joseph Cook could do, with his lectures, if he were to talk to ten generations of beings successively.

#### The Vermont M. Ds.

They evidently mean in Vermont to make their new medical law work every way, so that it shall prevent the people of the State from employing any but the men who procured its passage through the Legislature. The act, as passed, provided that no person should practice medicine or surgery, unless he had resided and been in practice in the State for five years, without first obtaining a certificate from a board of censors appointed by some medical society organized by State authority. These censors were to be selected at the annual meeting of the society. The act took effect on its passage.

Now mark the trickery of the "regulars." Several of the annual meetings of these societies did not occur for some time afterwards, and many will not occur for some time to come. A large number of medical practitioners, therefore, are exposing themselves to legal prosecution and punishment. Practitioners, too, of deserved renown and popularity, who happen to reside in other States, are forbidden to help patients who want their services alone, unless the former choose to render themselves liable to pay a fine of fifty dollars for each offence. Dr. Urann, of this city, has practiced in Vermont for a number of years, and he has, under this law, been dragged before a Justice and charged with its violation. He appealed to a higher court without a hearing, alleging that he had applied for a certificate, but that the society to which he applied had not held its annual meeting. And these tricksters set themselves up as the only persons having the legal right to practice medicine in Vermont!

### The Ballot Test in Boston.

On our seventh page will be found the announcement of Mrs. Clara A. Field that she is ready to answer all calls to lecture, and that in addition to her former development as a test medium, she has now received the gift of reading folded pellets after the manner of Charles H. Foster, and known throughout the country as the ballot-test, which is made use of in public | The light bids fair to grow brighter." halls by but few workers, among them being Ada Hoyt Foye, of San Francisco, Mrs. Lou M. Kerns, and Mrs. P. W. Stephens (sister of E. V.

A correspondent, P. C. Mills, in a recent number of the Banner spoke favorably of this new power on the part of Mrs. Field, and recommended it to the attention of the public; and on Monday, April 2d, a representative from this office called at the home of Mrs. Field, 28 West street, Boston, and had a brief sitting for that peculiar phase, finding the words of this writer true to the letter. The questions to be treated were prepared while Mrs. Field was absent from the room; they were transcribed on pieces of ordinary white paper, and were folded in such a way as to be incapable of recognition (when so folded) even on the part of the writer. When she returned, the questions were pressed by her to her forehead, but remained all the while in sight of the writer, and the queries contained in them were answered with a degree of accuracy which was truly surprising, and gave great promise for good work in the future, when the lady shall bring her newly unfolded faculty into the lecture field as an adjunct of her platform inspirations.

### New Hampshire Bigotry.

This State, at its recent election, was summoned to pass on certain proposed amendments to its Constitution, one of which was intended to extirpate the word "Protestant," and thus remove all religious qualifications for holding office. It voted against the removal of the obnoxious term, overwhelmingly showing that it did not intend to relax any of its old Puritan rigidity or sunder the ties that really bind Church and State. People who are not Protestants, or what would be called heretics instead, of course are allowed to be citizens of the State, and do, in fact, hold office, in spite of this bigoted old Constitutional provision; but that was only the more reason why so odious a restriction, which had fallen into utter and contemptuous disuse, should be promptly removed.

It is not practical religion or morality at all that enters into this matter, but a mere form of belief. That is to say, a person must believe or subscribe to certain notions, abstract, incomprehensible and inconsistent, respecting God, or by the Constitution of the State he is debarred from the right to hold office and serve his fellow-citizens. This recent refusal to repeal that constitutional restriction is of course equivalent to declaring for its revival. So that New Hampshire at this day deliberately pronounces afresh for a bigotry that joins the Church to the State, and puts its foot in contempt on all the liberal professions of modern times.

Thomas R. Hazard, Esq., bears witness on our second page to his conviction of the genuineness of Mrs. Boothby's mediumship; and Geo. Wentz, of Baltimore, arraigns the false pretensions of Baldwin at the bar of common-sense. | next week.

White Banditti on the Plains.

It is believed that most of the killing, scalping and plundering occurring at present on the plains, is the work of white banditti, who try to disguise themselves in moccasins and war Not long ago two mail carriers were killed and scalped on the road between Fort Laramie and Red Cloud. The Indians did it, everybody said; yet it was found that only the registered letters had been pilfered from the mail sack. Recently a number of horses were stam-peded from a corral on the stage road between Cheyenne and Fort Laramie. Everybody sald that Indians were around. As Gen. Crook was going to Cheyenne last week, to meet General Sheridan, a telegraph operator at the stage sta-tion called his attention to suspicious facts connected with this particular case of horse-stealing. Upon examination Gen. Crook found that the upposed Indian thieves had, by means of a duplicate key, unlocked the gate of the corral, and also had removed the lock from a chain which held a huge Newfoundland dog. Gen. Crook thinks that white men stole the horses.—Chicago

All which we have told the world many, many times. And now comes a letter from Gen. Kantz, letting into the minds of the nation the true status of affairs in Arizona. The General shows that the many reports of "Indian depredations" are entirely unfounded or greatly exaggerated, and that the troops have done their duty, notwithstanding the statement of Governor Safford to the contrary. Financial thieves are the chief culprits, and have ever been the principal cause of our Indian wars.

Rev. J. L. Dudley, D. D., late of Milwaukee, Wis., was installed as pastor of the Twenty-eighth Congregational Society Sunday morning, April 1st, in Parker Memorial Hall, Boston. At the opening, Mr. John C. Haynes, Chairman of the Standing Committee, addressed the congregation, giving a brief sketch of the Society, which was organized in 1852, "to give Theodore Parker a chance to be heard in Boston." Mr. Parker ministered to the people until his death, since when they have had no settled minister, except in 1865, when the Rev. D. A. Wasson was pastor for one year, and from 1868 to 1871, when the Rev. J. Vila Blake was pastor. Mr. Haynes then extended to Dr. Dudley the right hand of fellowship, bidding him a cordial welcome and greeting to the society, whose object is the vindication of the claim of reason in religion.

A correspondent writes from Los Angeles. Cal., in the course of a letter renewing subscription: "You have my soul's best wishes and most fervent prayers for still greater prosperity and still more widely extended usefulness. Who shall measure the immense good accomplished in. your twenty years of devoted labor! Minds illumined; souls saved, for they are when they are raised from darkness to light, from evil to goodness; and life exalted throughout the earth and the spheres, by your efforts. How brightly and divinely all this must far overbalance the scale wherein are cast the misapprehension and ingratitude of unappreciative, because unenlightened hearts. God bless you, and fill all your life with the glad, serene and sacred joy of heaven."

Miss Sally V. Jones writes, under a recent date: "Spiritualism in Memphis (Tenn.) is looking brighter now than ever before. A local organization has just been formed with some of the best minds of the city; its members have rented a hall, and it is nicely furnished. One of the best lectures that we have ever been permitted to listen to was delivered by Dr. J. R. Doty, on Sunday morning, March 25th. After the lecture a beautiful poem' was given while he was entranced.

The Anniversary Meeting was held Saturday and Sunday, Mrs. Hawks, trance, and Dr. Doty, inspirational speaker, addressing the sessions.

How will the Catholic readers of the Boston Traveller relish the following, which appears editorially in a recent issue of that paper:

"His Holiness [the Pope] has about as much power to affect men's condition in the next world as he has to cure the gout or the gravel in this world; but just so long as the silly superstitions of the medieval times about interdiction and excommunication find believers, he will be able to ave some influence in the affairs of the earth. Such belief is pretty much played out, but it is not quite extinct, holding some such place as the belief in witchcraft holds; but when it happens to be held by men in great stations it is a serious matter, for it might lead to grave consequences under such a condition of things, though laughed at

One of Boston's highly respected citizens attended the Spiritualist anniversary meetings at the Paine Hall last Sunday, and pronounced them the most respectable and orderly assemblages he had ever seen congregated together, and that the proceedings were unusually interesting, yet only one or two daily journals in Boston deigned to notice them. This is the town where Quakers were hung, simply because they were Quakers. Bigotry is as rampant in high places at the Hub to day as it was two hundred years ago-only expressed in a different way.

William Wiggin, magnetic healer, 1360 Broadway, New York City, will please accept our thanks for his interest in the welfare of the Banner of Light, as evidenced by his continued efforts to extend its subscription list. He writes us that he aims to obtain a new patron for our paper each week, and in this laudable work he has been surprisingly successful. Would that others might be led to emulate his example.

The Pittsburgh, Pa., papers are rejoicing over Baldwin, while the Cleveland, O., journals are sure that Bishop (who is there) is the man to expose (?) Spiritualism. Don't quarrel, gentlemen; these parties can do no harm to the spiritual cause, and all your heated efforts to endorse and recommend them to the public result only in free advertisements in their behalf, and the gaining by them of the greenbacks of the unwary.

A report of the Cleveland (O.) Lyceum's services in honor of the Twenty-ninth Anniversary of the advent of Modern Spiritualism—from the pen of Thomas Lees-has come to hand, and will appear next week.

A handsome illuminated address (on vellum) to Dr. Slade has been drawn up by the Spiritualists' Defence Committee, of London, and will be presented when the signatures are affixed.

Ex-Mayor Oakey Hall, of New York, the prosecutor of mediums, has gone over to London to see his friend Lankester. "Birds of a feather flock together."

The letter from A. J. Riko, dated The Hague, promised in our last issue, will appear

#### Circle-Room Fund.

The letter printed below is so much to the point, that any introduction from our pen seems a needless superfluity. We desire to return our earnest thanks, and those of the invisible workers who on the spiritual side of life are sustaining the Banner Public Circles, to the generous donors who (while modestly declining to have their names rehearsed,) have thus so liberally contributed to lighten the pecuniary burden of | to see the hall crowded. the continuance of these useful and largely attended free spiritual meetings:

MESSRS COLBY & RICH, 9 Montgomery Place, Boston, Mass.: Gentlemen—The Message Department having been a source of great pleasure and instruction to us for many years, and having it in our minds to aid the same, as before stated to you, we improve the first opportunity to remit our mite, but hope this will not be the last. Herewith please find certified check to your order for \$200, which you will please simply acknowledge in your valuable paper ag having been received. in your valuable paper as having been received from your friends toward supporting the Circle-Room for the spirits to communicate, for which we thank you all.

Fraternally yours,

#### Herman Snow.

This faithful apostle of free thought on the Pacific Coast, whose service in the diffusion of liberal literature at the San Francisco Spiritualist Bookstore has been the planting of the seed for a grand harvest of appreciation for truth in the not far distant future, informs us that in order to give greater success and permanency to his business, he intends to visit personally the prominent points of the Pacific Coast, taking orders for books, and also subscriptions for the Banner of Light. Mr. Snow is our authorized subscription agent for that part of the country, and we bespeak for him a welcome wherever he may go, which will be in unison with his proven value as a worker and his character as a man.

#### To Correspondents.

We find it necessary to call the special attention of those forwarding notices of meetings, lecture appointments, items of news, etc., for our use, to the fact of the change in our day of | ing of the laws of vital circulation-the anatomy publication. These "correspondential" favors must be forwarded to this office as early as Monday of each week, in order to insure their appearance in the same week's edition of the Banner, otherwise they will necessarily have to lie over for insertion in the following number.

The Rev. Andrew Bigelow, D. D., passed to the spirit-life from his late residence, 3 Hancock street, Boston, on Easter morning, at ten minutes past three, aged 81 years 10 months 25 days. Dr. Bigelow was born in Groton, Mass., May 7th, 1795, being the oldest son of the Hon. Timothy Bigelow, a great lawyer and statesman, and Lucy Prescott Bigelow, a niece of Col. William Prescott, of Bunker Hill fame and story. His first school was Groton (now Lawrence) Academy, and upon the removal of his father to Medford, in 1806, his studies were continued under Dr. Luther Stearns, who presented him for entrance at Harvard College in 1810. In a class containing William H. Prescott, James Walker, Pliny Merrick and Benjamin A. Gould, he gained high rank and graduated with honors; at the same time enjoying a personal popularity of a marked description, as was evinced by his being a member of every college society. His has been an active, useful and honorable life. His modesty was as marked as his merits and heart were large; and he passed quietly away, like a child going to sleep, to awaken—not "on the final resurrection morning," as old theology puts it-within a few brief hours after leaving the form that had served him long and well for so many years. Ere this he is enjoying the society of relatives and friends who entered the spirit-life before him. He leaves a widow and son, who are both satisfied that their indeed a consolation to them?

We are in receipt of letters from various rections of the country filled with complaints that the writers have sent money to Mr. Jay J. Hartman, late of Philadelphia, for pictures, on the strength of the following advertisement, and have never heard from him:

JayJ. Hartman, Spirit-Photographer, has a suite of Silendid Parlors at No. 831 Vine street, one door below Ninth, Philadelphia. This Card is good or 50 Cents."

Thelast letter of the sort under consideration comes rom Oakland, (Alameda Co.,) California, and we written by Mrs. Fanny Wimble, who affirms hat she sent Mr. Hartman last November a pet-office order for five dollars to get a picture, but received no answer. She has written to his at Philadelphia, also to New York City, but all no answer. Now we have no desire to prepage, or condemn any one hastily, therefore weask Mr. Hartman to explain.

For the infirmation of our lady correspondent and others, we would say that we are in receipt of a pajer printed in New York (March 3d) called 'The Commercial Gazette," in which appears a marked advertisement headed "Hartman's Imber Photographs," etc. His present locality's represented to be at 785 Broadway and 260 Bovery, according to printed handbill before us, while in the Gazette a marked editorial says this Thopgraph man's address is "Jay J. Hartman & Cl., 419 and 421 Broome street."

in California the medical monopoly has collaps. The Mercury, published at San Francisco, sateathat Mrs. Dr. Brillaska was arrested for not graticing the healing art according to the "medcalmonopoly plan." She went through the seves ordeal unscathed. Judge Dilly declared the he" Medical Board of Examiners" was not sindicial body, and that its peculiar workings were opposed to the Constitution of the State. Thu for the third time within thirty days [says the acount] has the medical monopoly law been declared unjust in its workings, and unconstitutional according to the laws of the State of California.

Owing to the occurrence of Fast day, our issue for April 14th will go to press on Monday. April 9th-which fact should be borne in mind by those withing to insert notices in that num-

Hudson Tuttle, Esq., presents on the second page of this number an essay on the "Necessity of Positive Evidence," which will bear attentive perusal.

The luner 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.

#### Movements of Lecturers and Mediums.

Mrs. Carrie E. S. Twing, the writing medium, being about to leave Boston and go to her home in the West, the many warm and earnest friends she has made since her sojourn here propose to give her a complimentary benefit on Monday evening, April 9th, in Eagle Hall, 616 Washington street, where she has labored acceptably and successfully for several Sundays past. We hope

Dr. W. L. Jack, of Haverhill, Mass., can be found at Cooley's Hotel, Springfield, Main street, below Railroad, on Monday and Tuesday and Wednesday, from 8 to 10 A. M., and 12 to 2 P. M., for three days only, to examine patients and diagnose disease.

Mrs. P. W. Stephens will be on her journey West, via the Buffalo and Lake Shore Road, during April, and in Michigan during May. She would like calls for her services as a speaker and test medium, from the friends along her route.

Abby N. Burnham has been speaking in Lowell the past two months with marked success, the daily papers of that city giving flattering notices of her lectures and tests. She spoke at Chelmsford March 28th, and again in Lowell April 1st.

Mrs. Clara A. Field spoke for the Society of Spiritualists in Lynn, Mass., March 25th. She gave general satisfaction, and her audience expressed a desire to hear her again. Mrs. Field would like to make further engagements to lec ture wherever her services are required. She can be addressed at 28 West street, Boston.

Giles B. Stebbins will speak in Battle Creek, Michigan, the four last Sundays of April, viz., the 8th, 15th, 22d, and 29th. The friends in that place have evidently decided to partake of a mental feast of a high order.

Prof. Milleson, spirit-artist, has just closed a successful course of lectures at the parlors of Mrs. Chase, 37 East Brookline street, Boston, to intelligent audiences. These lectures were illustrated by spirit-paintings representing the Spiritual Body. Much interest is being manifested by students in spiritual science, and many are anxious to join a class for the better understandof magnetism-so that disease may be eradicated more successfully.

Mrs. S. A. Rogers Heyder will answer calls to lecture and give tests. She is a fine clairvoyant and psychonetrist. She has located in Grass Valley, where she will give sittings for the public when at home, and will psychometrize ores for those whose business is mining. Those wishing a fine speaker, test, and business medium, will do well to employ this lady. Address Grass Valley, Nevada Co., Cal., P. O. box 178.

Mrs. Maud E. Lord has gone to Philadelphia so we are informed. Mrs. Fred Black, of Baltimore, an excellent test medium, will, it is announced, give private séances at the same place where Mrs. Lord has been holding scances, 222 West 37th street, New York.

Dr. Chas. A. Barnes, formerly of Chicago, will continue healing by vital magnetism at 222 West 37th street, New York, until July 1st.

The San Luis Obispo Tribune, (Cal.) of a recent date speaks highly of the lectures delivered there by Dr. Dean Clarke.

#### Spiritualism in New York City.

The New York Evening Telegram of March 21st devotes a column of its space to a description of the meetings at Harvard Rooms, on Sixth Avenue, above Forty-Second street. The finil [so says the report] is capable of holding about four hundred people, and is usually well-filled. The audiences at this place are "generally intelligent, and always well-behaved," records the chronicler, and he makes mention of it, he says, because there are many ignorant and prejudiced people who believe, or affect to believe, that most Spiritualists are either knaves or fools." beloved one is with them still. Is not this fact | The Sunday sessions there are characterized as conference meetings, five-minute speeches being the order. The account speaks incidentally of Mr. P. E. Farnsworth, Mr. Thurber, and others, and refers to Mr. Foster in the following man-

ner:

"One of the frequent attenders of these meetings is Mr. Charles II. Foster, the medium.

It was between this gentleman and a pseudo-exposer [Bishop] of professional mediums that a personal encounter took place a few Sundays ago—an encounter from which the pseudo-exposer ignominiously retired on the plea that he never transacted business on the Sabbath day.

The vitality of these meetings at the Harvard Rooms [says the Telegram in closing] proves that Spiritualism is not on the wane."

### The Ladies' Aid Society

Hold regular meetings on each Friday evening at Pythian Hall, Boston, at which the interest is increased by the presence of different media. Mrs. Susie Nickerson White, test, and Mrs. Cushman, musical medium, have recently officiated there. The Society is doing much good among the poor of the city. Its board of officers at present reads as follows: President, Mrs. John Wood; Vice President, Mrs. Addie Perkins; Secretary, Miss Maria L. Barrett; Treasurer, Mrs. Sarah A. G. Barrett.

### A New Work in Progress.

We learn from Bro. William Fishbough, whose name is familiar to every true Spiritualist in the land, that he intends to publish some time this Spring a work entitled, "CHRONAS, OR THE END OF THE AGES; with Glances into the Future of America and the World."

The Eclectic for April contains an article by William B. Carpenter, M. D., F. R. S., on "Mesmerism, Odylism, Table-Turning, and Spiritualism," which we shall take occasion to analyze in a future issue of the Banner, unless Bro. Stebbins—who has already given the English Professor a taste of his quality-prefers to undertake the task.

The recent death of Dr. Stephen Sweet, "the natural bone-setter," at West Hampton, L. I., is pronounced by the papers there to be "a public calamity." Will the regular M. D.s who desire to tie the hands of all such workers who, like him, will not mutter their Allopathic shibboleth, take note of the fact?

The friends of Mr. Frank W. Jones, chair man of the spiritual meetings at Eagle Hall, 616 Washington street, Boston, propose to give him a complimentary benefit in the above named hall Friday evening, April 6th. The exercises will be of a literary and musical character.

A message from Spirit Horace Mann is printed on the sixth page, who returns, he says, to demonstrate to the world the reality of the spiritual life beyond, and that we are individuals still!

#### God's Poor Fund. Received since last acknowledgment:

From J. M. Webster, Prescott, Arizona Ter. 95 cents; Miss N. R. Batchelder, Mt. Vernon, N. H., \$1,85; Jefferson Cutler, Medford, Mass., \$2,00; Mrs. M. H. C., \$1 00; Mrs. C. Downer, Mindoro, Wis., 50 cents; Mrs. John Davis, Watertown, Mass., \$1,00; Mrs. H. Wamsley, Boston, Mass., \$10,00; E. F. Sinnett, Marblehead, Mass.,

#### The American News Company

In New York, has removed its office from 119 Nassau street, to 39 and 41 Chambers street, that

A reliable correspondent in Brooklyn, N. Y., writes us to say that Mrs. Hilton, of that city, is an excellent spiritual clairvoyant and clairaudient, and a faithful, conscientious worker in the field of Spiritualism. She holds three public circles each week (the admittance fee being only a dime), which are fully attended. Her labors are so fully appreciated, says our correspondent, and the wonderful tests given through her agency are so accurate, that a decided impetus to the cause has been the result in Brooklyn.

Attendants on the anniversary exercises at Paine Hall, Boston, last week, were pleased to meet the familiar face of J. M. Foster, (the oldtime usher at the Music Hall lectures) at the ticket office.

Read the article on "Spiritualism," (third page) copied from the Santa Barbara (Cal.) Index, which, though a secular paper, has a most fearless voice in speaking for that which its editor believes to be true.

The Michigan Legislature has indefinitely postponed consideration of the items in the Doctor's Bill " which the Regulars presented with so much solemnity.

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

by A. S. Hayward, magnetic physician, will ap pear in the Banner for April 14th.

The course of Radical Lectures at Codman Hall, Boston, closed last Sunday, April 1st. The series will be resumed next autumn.

Mrs. H. S. Lake's lectures in California are spoken favorably of by the papers. She con-

templates coming East soon. Read John Wetherbee's "Over-ruling Providence," on our second page.

#### Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lyceum No. I holds its sessions every Sunday morning at this hall, 730 Washington street, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman. 174 Tremont street.—
Readings from Art Magic and discussions on Spiritual Science, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardings Britten.

hall, under direction of Mrs. Emma Hardinge Britten.
EAGLE HALL, 616 Washington street, corner of Essex.—
T-84 Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ r. M. Good mediums and speakers always present.

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

EXTHAN TEMPLE SER TERROR of Free Corn. PYTHIAN TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 712 o'clock, Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

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

New Era Hall, 176 Tremont street.—Readings of Art Magic will be resumed at this hall by Emma Hardinge Britten on Sunday next, April 8th, with the usual ten-minute discussions by the audience. Subject, "The Powers and Potencies of Magnetism and Psychology."

Why should Rev. Henry Morgan undertake to supply the public with seventeen reasons for staying away from church? It's always easy to find enough, and one of the most valid is when blatant mediocrity and sensationalism bordering on blasphemy find their way into the

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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43 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 Saturday, a week in advance of the date whereon they are to appear.

### SPECIAL NOTICES.

THE WONDERFUL HEALER AND LAIRVOYANTI-For Diagnosis send lock of nair 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 HOUSE, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Ap.7.

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NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London Kroff

T. C. MORGAN, 2 South Jefferson ave., St. Louts, keeps constantly for sale the BANNER OF LIGHT, a supply of Liberal and Heformatory Works.

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NOTICE.-MRS. WILSON, Physical and Ma-

will be pleased to receive sitters on business affairs, &c., &c., during the day. In the evening she will give her regular Materialization Scances. Investigators are invited to call, April 7.

THE "SPIRITUAL REVELATOR"—A little

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terialization Medium, will return from her Western April 10th, 1877, and may be found after that date a rooms, No. 471 Sixth Avenue, New York City. Sho

Alexagna, Investigator Office, Paine Memorial, Boston, Mass.

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DOCTORS' .PLOT EXPOSED;

CIVIL, RELIGIOUS AND MEDICAL

PERSECUTION. IS MASSACHUSETTS READY?

BEING THE REPORT OF THE HEARING GRANTED BY THE SENATE JUDG 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 various States in the Union.

In several they have been successful, and their acts under the laws which they have in there deave been such as to make the friends of justice in those States feel ashamed of their citizenship; but in Massachusetts, we are pleased to announce, this insidious movement, thanks to the earnest opposition of the fearless men and women whose utterances this pamphier records, and the fair-minded and enlightened character of the Senate Judiciary Committee to whom the matter was referred, has met with a signal defeat! Is a new publication that must prove of incalentable benefit to Farmers, Mechanics and Justiness Men. It is so rapid and original as to startle the most scholarly, and yet so simple and practical that the most scholarly and yet so simple and practical that the most litterate in figures can instantaneously become his own accommant. It enables thousands to accomplish in a minute what they could not learn to calculate in many months.

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# SPERMATORRHŒA

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## Message Department.

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

each week in this Department. We also publish on this page reports of Spirit Messages given each week in Baltimere, Md., through the medium-bbly 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 those who pass from the earth-sphere in an undersloped 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 express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings
Are held at No. 9 Montgomery Place. (second story,) corner of Province street, every TUESDAY, THURSDAY AND
FRIDAY AFTERNOON. The Hall will be open at 20 chock,
and services commence at 30 chock precisely, at which time
the doors will be chosed, neither allowing entrance nor
gress until the conclusion of the scance, except becase of
absolute necessity. The public are cordinally invited.

33 As most of the messages given at the Banner Circles and published on this page are from entire strangerspirits to our in dum and ourselves, it is desirable that
those who from time to time imay recognize the purty communication. A few doeso, but we verbailly hear of nu
merous verbrathors, yet thus, most interested fall to give
interested will in future do us the favor to respond to our
request.

34 Onestions answered at these Scances are often pro-

request.

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

LEWIS B. WILSON, Chairman.

ready for your questions.

QUES.—[By Mrs. M. K. Emerson.] Can we ever know all there is to know of God and our-

Ans.-It is said that the greatest study for mankind is man. I can speak from my own experience, and from the experience of some others who have lived for years in the spirit-world. I find no individual spirit here but who tells me is a great beyond-a something more-a something higher and better, and they frust purer and brighter. I have yet to find out that we can ever learn all there is to know of God or man, but I believe that it is the study of eternity.

Q.—[By the same.] What is love that knows reaching and the same.]

no change? A .- In the material world it would be difficult to find much love that does not change in these days. The love that holds out to the end is a love that comes from the heart and spirit; it is pure and undefiled. We see it oftener portrayed in the mother toward her erring child. You will find in almost every case that she is the last one to give up her darling boy or darling daughter, but that she ever holds on to the end, giving them encouraging words of advice and counsel, hoping that they may grow better some day. That is true love which meets with all changes, no matter how severe they are, and still holds on to the very end of life-to the very end of spirit-lifeand we know there is no end of that. I believe that if love is pure, and of itself spiritual, it does not change. I quite agree with the old negress who (once controlling in this circle-room) said that love never hurt anybody; but it is a lack of pure love that hurts many a child of earth. You cannot do an injury with that which will not injure. If you love anything truly or anybody truly, there is no selfishness about it

Q.—[From a correspondent.] Can it be beneficial to the soul hereafter to have troubles and trials in this life which grieve us and sometimes almost make us deranged? If so, please inform

A .- We cannot say that it is always beneficial to have trials and troubles, for oftentimes it seems to make one fretful and cross, and brings out the worst parts of their nature. But if each and every one bore their troubles cheerfully, feeling that all things were for the best, and were willing to drink to the last drop from the cup that comes to them, ever desiring to do right, and always doing the very best they can, then they reap a blessing. The trials and troubles of this life often lead us through thorny paths, through deep, dark waters, and yet many times they come to us and bring us knowledge which could be obtained in no other way. Thus far are they beneficial, and in no other way, only as they bring us a truth, teach us to rule ourselves and bring out the better part of our natures.

Q.—[From the audience.] What is the opinion of the intelligence as regards the effect of the coming of Moody and Sankey to our city?

A.—Like all other efforts of the kind, it will

A.—Iske all other ellorts of the kind, it will have its run. The excitement may be great, and many may be gathered there to hear their words and to feel their psychological power, but the influence will be short-lived; and yet in every city where these meetings have taken place, certain elements are stirred up, and a power is gathered by the snirit world to act upon in er is gathered by the spirit-world to act upon in coming time. We do not believe that Boston will be overturned, or that all its people will be gath-ered into the church, but we believe that, as regards our work, there will at least be no harm done, although we know well that undue excitement is unhealthy in its action, in many respects, yet we trust and hope that this may be the John the Baptist to a greater power which will visit Boston by and-bye, which will take hold of the people, when they will see more of spiritual light than ever before.

### John Hill.

Mr. Chairman, I am an old man. I suppose you will call me a very old man, for I am eighty-seven years old. I lived eighty years in your life. I consider that I have been growing young since I came here and met my beloved ones. In fact, sir, I have lost the memory of names and circumstances which I wished to give you before entering this being. I find it an impossibility to give what I want to, but I will say this—that there are many individuals in Foster. R. bility to give what I want to, but I will say this—that there are many individuals in Foster, R. I., who will know that I speak the truth in regard to my name and age. This Spiritualism is a queer thing. I don't know as I shall make myself clearly understood. I know they say old people are apt to tell long stories. If Leell too long a story I trust you will check me, but I do wish the world would generally look into this thing. If there are any who ever knew John Hill, I-tope they will call for him and let him come and talk to them, and tell them what his experience has been since he left them.

I am much obliged to you, Mr. Chairman, for the privilege of occupying this chair and talking. I know of no better way of making myself known, although this transformation is very funny to me. I know that Spiritualism is true, no matter

me. I know that Spiritualism is true, no matter how mad the Orthodox may get over it. If I couldn't have received it once, I know it now. Thank you, sir. Good afternoon.

#### between kunder Brand Anna L. H. Emery.

I was sorry to leave the earth so soon, sorry to leave my dear ones, but I now recognize the fact that it was for the best. I have been gone but a short time, only a few months, for I passed away last August. I know they miss me, and would that they would take some pains to call upon a medium and allow me the privilege of taking to them, for I realize that I can give them many ideas. I'd like to tell them of my experience while getting out of the form. Tell them not to think of anything unpleasant connected with my going out, but to think of all things meeting to them truly, and I send my love in the consumption—I might say I have found a happy home in spirit-life. I have found a happy home in spirit-life. I have found my dear ones. Edwin is here, and James is here. I have found my dear ones. I went out with consumption—I might say I coughed myself; yet I things that would be of benefit, both financially and spiritually.

I have found a happy home in spirit-life. I have found my dear ones. Edwin is here, and James is here. I have found my dear ones. I went out with consumption—I might say I coughed myself out. The last thing that I remember was coughing—I suppose I died with hemorrhage—and the first thing I knew my miles from home? [This is Massachusetts.]

of the month it is, now. [Nov. 17th, 1876] On, I have n't been gone a week yet. My name is Lucy A. 'Hopkins. I didn't expect to go so quick. I don't know how I drifted here, but I am so anxious—I felt as if I'd like to do something. They are feeling bad. "I'was at the Waverly House, near here—in Charlestown. Send my message to Samuel Hopkins. I am too tired to tell. Saw! however! for tester contributes it. to talk. Say I have n't forgotten anything; it's all for the best.

#### Joseph Penfield.

I wish you to record in your paper, sir, that Joseph Penfield, who at one time lived in Mobile, but who passed away in Australia, now returns to his friend Henry, and would like to communicate with him. I have been asked at a circle to come to this place, and I respond. It was me, and I rapped as loud as possible, and I shall keep rapping at the doors until I find them open. Gold is not all; there are other things in life that are fairer and brighter than gold, and I advise my friend to look to that higher life, rather than to grasp so strongly for money. If he will give me the opportunity I will come oftener than I do, and will help him to grow stronger and better spiritually.

#### Johnnie.

Johnnie.

I am glad you let everybody come that wants to, because I want to come. Why, I have been trying ever so long to come, and I did n't know how to make things work. You have to get hold, to hold on, to talk and think, and it's dreadful hard work to think. I've been trying to come a good while, but I always got pushed out when I tried, and I don't think that's fair; but there's so many big folks from your life that want to get in here, and you see I aint very big yet, though I am a good-sized boy. I am ten years old. My name is Johnnie.

Controlling Spirit.—Mr. Chairman, we are ready for your questions.

Over I've Mrs. Mrs. From the form of the wanted to see how it seemed to come here. I thought maybe I could talk to my folks. I went out from New York City. Don't you know out from New York City. Don't you know where that is? [Yes.] 'T is ever so much bigger than Boston. I said I was ten years old. I'm more than that now. I have been gone four years, but then it seems as if I was but ten when I get here:

I came with a little boy-his name is Erastus St. John. That aint the whole of his name, but he says I must n't tell all of it. My name is Johnnie. Erastus would like to have me say to his mamma, Rosa, that he has grown up to be a young man, and he watches over George, who was his twin-brother, and does all for him he can. I am doing the best I can to help him, and he helps me along, too. A neighbor of ours takes your paper, and when anything comes that 's pretty good, they carry it to mother and father. They do n't like it very much, but they 'll know this, because I have given Erastus's name. I this, because I have given Erastus's name. I won't give any more, because I don't want'em to be mad with you. Call my name Johnnie, and say I came with Erastus St. John, and that I little New York. lived in New York.

#### Bathsheba Brown.

I am a very old woman. I am about ninety years old—I am more than a hundred years old. I was ninety when I got through. My name is Bathsheba Brown. I want to send word to Sarah Barker Kent, of South Boston, that I want to see her. She'll tell you I haint seen her for ever so many years. She used to always come and see me, and I haint seen her for so long I want to see her. I want her to come and see me. She thinks I am dead, but I aint dead—no such thing. Tell her that sister Lucy is with me, and sister Hannah. She 'll know who it is. Tell her her mother is here, and Mary Ann, and a good many she'll like 'to see. I don't see why she don't come to see us. Have I got it all straight? [I think so.] I'm going, if I can get out. I don't like to stay. I didn't know there was so much company here, or I would n't have come.

### James B. Richardson.

I passed out of the form with paralysis, and I find it difficult to make myself known, or to make the manifestation necessary for me to be recognized, yet I felt like making the attempt, for I am well known in your city I feel as if I would like to have people recognize me now, and know that I live. I am an old man, over eighty years of age. My name is James B. Richardson, of Boston. I tried to be faithful, to do my duty in whatever position I was placed. I would be glad to take some of my old friends by the hand, and tell them of the home I 've found up here, and of my journey to this home.

### Pelham W. Maxim.

I find myself in rather a strange position to-day. In fact, I am a little turned round. I died in East Weymouth, Mass. I know there are many friends who would be glad to know what I've found on this side. I've found a home not made with hands. I've found that the better the life we lead on earth, the pleasanter and brighternome we have when we get here. I found the journey across the river very pleasant, but not as I expected. The boat that ferried me across was of a different build from what I supposed, and the reception which I received here, and all the surroundings, were not exactly as I anticipated. I do n't purpose, Mr. Chairman, to take up sufficient space in your paper to record all my ex-periences; I will only say that I would be very glad to give them whenever the opportunity presents itself.

My name is Pelham W. Maxim. I think I have experienced religion again. I think I have been baptized anew. I know that this spirit communion is a fact, for I am proving it to be so to-day.

### I. W. Singer.

I sometimes feel as if I wished people would let me rest. I am trying to do the best I can, but every little while I hear my name, and it plagues me. I do n't know what to do, exactly. I have met all the trials of life, I have faced 'em; I have looked in the looking glass every day class I we hear here. I em trying to wipe out. since I 've been here. I am trying to wipe out everything I can, and I don't know but I have had just as much of it as anybody. I am trying to do the best I can, now. I did the best I could do with the organization I had while here. I wish they would n't blame me. My name is Singer—I. W. Singer, alias I. S. Merritt. I think I'll feel better after coming here. If I do n't I shall come round again, and I shall put some new powder into the gun.

Constant Demeritt. It seems to me it's devilish hard work to get here, so to speak. I don't suppose you like to have me speak in this way; it is n't rulable in your meeting, is it? Well, that was all I could think of. I thought I was n't going to get so I could talk after I got hold. Well, this is a strange thing, anyhow, aint it? [It may be to you.] I wish I had known more about it. I believe I should have got along better if I had supposed that my mother was right close by me every time I went into a place where there was certain time I went into a place where there was certain work going on. I don't believe I would have ever played, I don't believe I would have ever played, I don't believe I would have ever drank. I used to mind my mother well when I was a boy. She thought I was going to be a pretty good boy; but after awhile I believed in sowing my wild oats, and I sowed myself; yet I guess it was a good thing for me. It was a rether

to all. I went out from Truro; my name, Anna
L. II. Emery. Direct my letter to Dr. Erastus
E. Emery. I do so long to speak to him face to face! I wish he would give me the opportunity.

Lucy A. Hopkins.

I am very weak, Mr. Chairman. I've only been gone a few days. I've forgotten what day of the month it is, now. [Nov. 17th, 1876] Oh, I have n't been gone a week yet. My name is Lucy A. Hopkins. I did n't expect to go so L. I went out from Truro; my name, Anna as I looked at the old body, I could n't believe, as I looked at the old body, I could n't possibly believe I was free from it, and under my mother's gaze. I tell you, fr ends, I was ashamed of myself, and when she told me that the dreams I had were true, and that she used to be by my bedside, I could n't help weeping. I was well aware I must have grieved her many times, but she did n't have one word of censure for me. She took hold and helped me, and I 've found help will all along; yet sometimes I could n't get rid of the raction.

That 's a Northern State. I can't expect to receive many favors from there, can I? [Yes, just as many as you would at home.] If I am told true in my home State, you are antagonistic to me. [That is not so.] You may not be, as individuals, but are you not as a State? [Not so antagonistic as you have been led to think.]

Would you give me the rights in Massachusetts she did n't have one word of censure for me. She took hold and helped me, and I 've found help. Then, sir, you are better than I supposed; I am all along; yet sometimes I could n't get rid of the raction. had were true, and that she used to be by my bedside, I couldn't help weeping. I was well aware I must have grieved her many times, but she did n't have one word of censure for me. She took hold and helped me, and I 've found help all along; yet sometimes I couldn't get rid of the rag-tags that hung to me, and occasionally I got switched off the track, and sent down into some of those holes, and they told me that if I'd come here and report, as they call it, I should be less liable to be drawn into the gulf. So I am here. I died in New Orleans. My name is Constant Demeritt. My mother's name was Elizabeth. I was her only boy. I do n't know as I 've got anybody that will care to talk to me left, expentive expectations. cepting some of the boys. If any of 'em hear of me, I'd be glad to say to 'em, turn round now don't wait; it's better to work while the day lasts, as the minister used to say. If they want to get the bright sunshine, they had better turn around now.

W. H. Scriven, I would like to send a message to a friend of mine. I am aware, sir, that I ought not to come. did n't intend to bring the old trouble with me, but it's holding on to me, and I cannot get rid of it altogether. My name is W. H. Scriven. I would like to send a note to a friend of mine in Philadelphia, who I think will see this, as she often looks the paper over; it's a sister. I would say to her that before long I will make myself manifest to her, and I can influence her and do her fault warmand good. I massed her and her family very much good. I passed out in Charleston, S. C. I have been gone a long time, but I have had so little experience in com-ing back that I find all the old troubles hanging to me; yet I do n't have any of them when I'm not trying to talk. I thank you, sir, for your

#### Horace Mann.

I am particularly interested, Mr. Chairman, in the education of our young men and young wo-men. I come before you to-day, friends, not shrinkingly nor feeling that I am lowering my-self in coming to this Banner Circle, but with the feeling that I am demonstrating before hu-manity and before the world that the spiritual life beyond is a reality, and that we are individ-uals still. I am glad of this opportunity to pre-sent myself. I am still interested in the great soulwork—the education of the children of America -which characterized me in my earth-life, and I would ask that you, as reformatory men and wo-men, would take an interest in this subject, and follow it up by teaching your children that there is a life beyond; that this life is only the beginning, and that the great eternity is the life for which we should fit ourselves. I am working with a will—for since my arrival in the spiritworld I see before me a greater field of labor than ever I dreamed of. I know that as I have heretofore benefited the children of earth, so must I benefit the children of the spirit-world. Mortals are sending forth into the spiritual world hun-dreds and thousands of children only a few hours old, which must be taken care of and educated for a better and higher life. I am strong and ever ready to work, not only for the children of earth but for the children in spirit-life. My name, Horace Mann.

#### Helen.

I will call myself Helen. A few years ago I came and gave my name and some circumstances connected with my life. There was a family in our city that was hungering and athirst, and they knew not where to go for relief, when one of the little children said, "I will go to Rev. —, and ask him to give me some bread. Surely he has often spoken of the bread of life, and will he not give you, papa and mamma and my little brothers and sisters, something to eat?" But, with the reticence of those who have seen better days, the parents refused to let the child go. After much coaxing, they placed upon her the rude cloak and hood, and let her go to the minister and ask for bread. She rang the bell and was ushered into the vestibule. Having named her errand, she was told that there was a place for with a che in the city that the supervisions of the second seco such as she in the city; that she must return and receive sustenance from there, as becould give her none. Then the angels placed their hands upon her head and inspired her with a thought of good. and shereturned to the humble abode from whence she came, and reported to her parents that the reverend individual would give her no relief. They were bowed down with grief, and in prayer they asked God to relieve their wants. Then the little one, with strength given her from above, said, "I know where I can go; there is one whom said, "I know where I can go; there is one whom we have known in better days, who I know will give me bread." She started forth like a little missionary to ask for bread for her perishing parents, and, entering the home of a mechanic, who was, indeed, poor himself, she made known her wants. The wife said, "Surely, James, we must give her part of the bread and part of the butter—part of all that we have, for she has asked it in the name of Christ."

Now I ask of you friends, which of the two

Now I ask of you, friends, which of the two He who, time and again, from the pulpit pro-claimed the name of Christ, and asked that Christ may be very near unto him and assist him in his prayers and in his work? or the common mechanic who, by his every-day work, asked God to bless him? We answer, he who did the work of Christ, rather than he who simply preached

### H. Farnham Smith.

I wish you would record in your paper that Farnham Smith of Quincy, or as they used to call me, H. Farnham Smith, has reported at your office. Perhaps they will listen to me better if I can meet them. I am ready to meet my friends who will call upon me at any time.

### George Minot.

My name is George Minot. I come from a place they call Tuscaloosa. I don't pretend to be a saint, neither do I pretend to be the greatest sinner that ever was, but I come for what I am worth. I would like to say to my mother—Mary—that I appreciate all the prayers she has sent forth for me; that I understand all the trials that my sister has had. I know all the infirmities of my brother. I am trying to do the best I can, and I will assist, guide and direct them to the best of my ability—that is all that I can do.

### Elizabeth Sumner.

My name is Elizabeth Sumner. I came from Georgia. It's a long way off, I know. I wish I could take some medium home to talk to them. could take some medium nome to talk to them. Do you think I could take this one? [No, it is too far.] How far? [A thousand miles or more.] You must be mistaken, sir; it only took me about fifteen minutes to come here. [Mortals can't travel so fast as you spirits can.] Can't I take this medium? Is she of the earth? [Yes.] Are you sure? [Quite sure of it. Do you realize that you are a gratify?] Just now sir. I feel that that you are a spirit?] Just now, sir, I feel that I am an individual, and as an individual I want my rights, and that right is to return to my home and speak to my friends. I cannot understand why you have these machines unless they are accessible. [This one is accessible to you here.] Yes, sir; but not accessible for me to go home. Why do you not have those that are accessible for traveling? [There are probably some mediums within the reach of your friends, nearer home.] I never found them. [Your people could find them if they tried.] Do you think my mother could find one? [Yes.] I have something I would like to say to her. I want to tell her many things that would be of benefit, both financially

#### Elizabeth E. Monson.

Will you please say, sir, in your paper, that Elizabeth E. Monson returns, from Salem, Mass., and would like to commulcate with her people?

#### Julia Turner.

My name is Julia Turner. I have been gone many years. I went out to sail in a boat near the Chelsea Hospital, on the river there close by; the boat was overturned, and I was drowned, with a companion. I return to say to those I have left—for most of my friends have come to me-Aunt Fanny, and many others that I loved my mother, my father and my grandparents, all are here; yet I felt as if I would like to return and say to any that are on earth, that Spiritualism is true. I would like to say to William's wife, that whereas she is waiting for the coming of the angels, the angels are now at her door, and she shuts the door in their faces—in the face of her husband and her children and her dear ones—and locks it so that they cannot come in, and if she would think less of Sankey and Moody, and more of the angel-world, we could do her

I thank you, Mr. Chairman, for the privilege you have given me this afternoon. I don't know but that I have trespassed upon your hospitality, but I felt as if I would like to come. It will be all right if you report what I have said.

#### Joel Stedman.

I come from New York City, sir; my name, Joel Stedman. I wish to say to my friends that if they will call upon me at any medium's house, I will be ready to attend to their wants. I passed away about July the 4th, 1874. I am ready to attend to them at any time if they will call upon

Rob Raymond. How do you do, Mr. Chairman? What am I, anyway? Am I od. force? I thought I was Rob Raymond. I went away from New York City. What time do you call it now? [November, 1876] I went away in 1869. My name was Rob, though, according to the Theosophical Society, I am od. force. The devil take 'em ! I am just as much Rob Raymond as ever I was, and I want to say to my sister Mary that I am on hand, and whenever she wishes to hear from me all she has got to do is to throw aside her theology, her Ortho-day religion and go to come predict, and I will dox religion, and go to some medium, and I will be there, and give her proof that I am all I say I am. I have traveled almost all over the United States, from Maine to Texas. I have been to Salt Lake City. I have investigated the Mormons. I have been out to the jumping-off place and investigated the Indians. I have been down South, and looked over Florida. I have been year down in Maine and looked over Florida. way down in Maine, and looked over that State; and if I don't know something of the world, then it remains for somebody to teach me, and if anybody can teach me I will be glad to learn, and if I can teach anybody, all they've got to do is to call upon me. I went out about April the 15th, 1869, of typhoid fever.

#### Aunt Lucy Wadsworth.

Will I write it? Don't suppose I can make much of a hand at writing. [The reporter will write down what you say.] I didn't 'spect to find so many folks here. I never talked in meetin'. I never thought I was good enough to. [Where did you live?] Well, I didn't live, toward the last of it—I died. I went on a visit to see a nephew of mine down in a place they call Annapolis, and I wish I never had gone. I don't believe I'd have got sick if I had n't gone down there. I think it's a terrible unhealthy hole, anyhow. I don't know how I come here to day, but I did n't think of coming. I've been terribly dazed, as they call it, since I've been up here. I call it dizzy or else follich. I don't know which call it dizzy, or else foolish; I do n't know which. It seems to me I do n't know but dreadful little. They thought if I manifested, that I'd feel better; so I suppose they meant for me to come and

talk in meetin'.

My uncle, George Wadsworth, he wanted me to come. I used to live way down in Maine, in Bangor, long before it was as big as it is now. Quite a number of folks from there, that's been up here and looked round, advised me to come. I told 'em they'd think all the fools had come if I come, but if it's going to make me feel better I don't care. I go round and I can't see, and they say I'il see better when I've been down here. Do you have these meetin's often sir? [Three Do you have these meetin's often, sir? [Three times a week.] And do you have this woman stuck up here to talk through, like a machine? [Yes.] I'm glad I aint her. I don't feel exactly like myself. It's too much of a straight jacket. I want something bigger, so I can be myself; but, never mind, if I feel better when I go away. will you get it all right? [Yes.] I'm much obleeged to you, If you ever come my way and I can help you, you just call for "Aunt Lucy," and I'll have my box there, and we'll take a pinch of snuff, and we'll have a good time.

### Martin Winsor.

It is so glorious to wake up and find myself alive—to find I can, under good conditions, speak. I've hurried here; an old friend helped me. I've hardly got out—only just a few days. I am a very old man—going on to ninety-three, and you will excuse me, sir, if I can't talk very well. I want'em to know that I've waked up. I am so happy to wake up and know I am going to live happy to wake up and know I am going to live and have my children and friends about me; and if I can see 'em now, and say "Thank you for your care," I shall be glad. My name is Martin Winsor. I died here, but I belong to Duxbury. I'm sorry to plague you, but it's the best I can do. [This spirit communicated last November.]

### Anonymous.

Do you ever let people come here, sir, that don't give their names? I don't want to give mine, because I don't think my daughter would feel glad at all to have it printed. One of 'em would, but I don't think the other would. I felt as though I'd like to send this letter, because one of my daughters looks your paper over, and wonders if I will come; so does one of my grand-daughters. My son William I don't suppose would be glad to have me come, nor my daughter would he glad but I wanted to come I'll wouldn't be glad, but I wanted to come. I'll say to Fanny, "Grandmother's come back." She's been looking for me some time. Fanny will know it is me. Tell her there is a big cross before her that I'd be glad to take away, but I can't. She ill know who it is, if I say this. I thank you, sir. She may want to take it to Wethersfield when she goes down there to do good.

### S. S. Jones.

[To the Chairman:] Brother Wilson, I don't know as I can represent myself this afternoon as I would be glad to do, but my very first thought on entering the spirit-world so suddenly was, that I would register my name on your list at the very first opportunity.

I do feel that Spiritualism is more to me to-day than it ever was before. I have lived for it, I have died for it, I may say, and I never was more allve than I am to-day.

Brothers, sisters, God bless you! Only this have I to say: that I am as entirely guiltless of the charge laid to my door as are those who stand before me to day. No matter what dark spots may be in my life, no matter what is laid to my

would call your attention to one fact, that every

would call your attention to one fact, that every Spiritualist may look well to his own household—to its own peculiar condition. The world is rife with those who think they are serving God if they can blot out one who is popular, one who is foremost in the spiritual work. He who sent me forth to the spiritual work. He who sent me forth to the spiritual work. He who sent me forth to the spiritual work. He who sent me forth to the spiritual work. He who sent me forth to the spiritual work. He who sent me forth to the spiritual is and to leave one's friends so suddenly, but maybe I shall be able to work with all the more energy. Know this: that never while there is a power within me, never while I have a right hand, will I cease to work for the spiritual cause; and I hope and trust that, instead of the Religo-Philosophical Journal going down, I shall be able to put it up where all mankind shall see it.

kind shall see it.

I may have been harsh in the past. If so, God and the angels forgive me; but I tried to do what seemed right to me; I tried to do good to all.

And I here say, before God and the angel-world, that I was transfer to the above led at my. that I am innocent of the charge laid at my door. And I also say before you all, and before the heavens, wide open as the windows are, I will work for the cause of Spiritualism till the last day shall come. I have no malice; I would not hang them by the neck. I would say, "Go forth and look at yourselves in the mirror of your lives; go forth and let your own consciences be your accusers, for as I would have done kindly unto you, you have visited me with wrath, and have sent me out into the spirit-world."

#### Mrs. Danskin's Mediumistic Experiences. [Part Bixty-Three.]

BY WASH. A. DANSKIN.

On Monday afternoon, March 19th, one of those interesting incidents occurred in our expe-riences, which made an impression upon the skeptics who were present, and carried consola-tion and comfort to the family and friends of him

whose body was being consigned to the grave. Mr. Roberson Wright, whose transition was very sudden, had previously expressed the wish that I should speak at his funeral. Though not an active, working Spiritualist, he sometimes atan active, working spiritualist, he sometimes attended our lectures, and recognized the beauty of our philosophy. He was a well-organized man, physically and phrenologically, and no one could look upon the symmetrical features and finely formed brow, as his body layso calmly in its beautiful satin-lined casket, without feeling that the spirit would be kindly welcomed into that new home where it will dwell in the hercafter.

After the services at the house, the Masons and Knights of Pythias escorted the body to the grave, and there bade farewell, in the usual forms of those societies, to their beloved brother. In the Masonic service these words occur: "Thou hast gone to the bourne whence no traveler returns." The spirit of Mr. Wright, unwilling that so erro-The spirit of Mr. Wright, unwilling that so erroneous an impression should be made upon the minds of those who had assembled in respect to his memory, promptly controlled Mrs. Danskin, and addressed the people, commencing—"But we do return," &c., &c. In his address he bore ample testimony to the great central fact of our New Dispensation—that the ever-living spirit does not lose its individuality in the transition called death. Thus Spiritualism is being disseminated. The idea of a man speaking at his own funeral is food for thought to those who are capable of independent thinking.

#### William Dawson.

Good-morning to you. Where lies the difference between a spirit in the morning light and one who comes to you under cover of the night?
My name was William Dawson. I was thirtyone years old, and died at my residence, St. Michaels, Talbot County, Maryland.
Our labors do follow us, after the mortal puts on immortality. Though the brain may be discased, and death kills the body, still on the other pheres of time we have above and constructive.

shores of time we have chance and opportunity to correct the wrongs. Having done this, we are bid to spread our wings and fly to the four cor-ners of the globe and bear the glad tidings, there is no death! Likewise, the privilege is ours to manifest, either in words or sounds, the substan-tial truth of immortality.

I am speaking very freely, as much so, indeed, as if I had been a student in the Divine Philosophy for years. It has only been a few months that I have been an investigator—investigating the law. I found it adapted to my capabilities, though the brain grew sad, the heart felt its throbs in parting from those whom I loved. This privilege of speaking through another came as a boon to make me know and feel there is no eternal (eparation.

I may have done wrong in my earthly life; if

so, overlook it, feeling now that I have power to you—not in coin of silver or gold, but in that gift which we call spiritual, that thieves cannot steal, nor can it be in any manner drifted away from you.

I stand upon a shore so bright and so beautiful that it thrills me with poetic fancies. I exclaim in the fervor of my feelings, Thy will and not mine be done.

### Emily Fields.

At Riversdale, Emily Fields, in the thirty-eighth year of my age. I was buried from the home of my brother-in-law. His name was Ockrus Hansin. It was on a Saturday. 'T is ever thus, even in our childhod's hour we meet with sad disappointments. A terward,

we neet with sad disappointments. Afterward, as years number with us on earth, we to on and on, gathering in our experiences, and after we have reached the point at which we tink happiness will be ours, a change come over our dreams, and makes us realize that of earth is but vanity and vexation of spirit. The world is large enough, but there are manyin this world who cannot approach the scaless or the large enough, but there are manyin this world who cannot appreciate the goodess, nor the worth of God's children. They yish to make us believe that we are deprayed, string out with the idea of original sin; but it fiver had a lodgment in my cranium, for I felt and now I know there is a spark of divinity in very living child that sprang from the infinite father.

I was fed on the chaff and huses of the day, and as I was not pecuniarily independent I could not speak as I felt; but now, than! God and the angel world! I am free and can spak, for I ask no one to feed me now, no one to othe me. The elements are mine, and I can driw sustenance from them, not only for myself by for others.

Drink it in, you who may, or dnounce it, as you please. I am a traveler froi that unseen world into which every breathig, palpitating creature has to enter, let him be what he may—black or white, saint or sinner But oh! says one, what of your home? "Ts one in which beauties of beauty lie coiled up Little by little the mind becomes rine and advated and as this beauties of beauty lie coiled up Litle by little
the mind becomes ripe and eduated and as this
life becomes unfolded you accept to and walk
erect in it. One may say, Yor speak very confidently. Why should I not? Here I not seen
the light? have I not drank of the waters? have
I not gained wisdom? and under the laws of
wisdom have I not been registered in that kingdom of plenitude? To you, brother, and to all
who gave kindness to Emily, I conder thanks—
for she was dead, but now she is alive. Farewell.

### Joseph Kiat.

See to it that all things are done systematically, orderly, and according to the law—the law that is written in that holy volume called the Word of the Living God. Neither take from nor add thereunto, lest the finite mind be transgressing the laws of the Infinite. It was at Cambridge, Dorchester County, that I, Joseph Kiat, died, in the fifty-fourth year of my age. Though I have passed from among the living, the busy march of time has not been stayed. I am not missed, except among my own circle. Oh. am not missed, except among my own circle. Oh, how pompous and self-important are we in the prime of life and prosperity! We think over in our minds, day by day, if we are taken what a commotion will it make, but there's not a change; may be in my lire, no matter what is laid to my charge, of this I am innocent. Remember this: I enter my protest here, and trust that it will go out to the world. I was only trying to be kined trying to be benevolent, and to do the best I could for those that I supposed were needy; and I hold, and that only in part, for they, too, become occupied in mind and forget the silent grave. Well, it is a beautiful law which offers the man

the privilege of making himself manifest, not in flesh but in spirit. To see, to hear and to know this is grand and subline; this is truth, and has this is grand and subline; this is truth, and has its rights. Though unacquainted with the law or the principle when I gave up earth and earthly things, when presented I accepted, and in the acceptance I have made the trial. I find the law to hold good. My experiences have been brief, not of very long standing, but that which I have gathered in has given peace to the mind and joy to the spirit.

I know that some of those who may read this

I know that some of those who may read this will say that I am wild, demented; but they are mistaken. I never was more rational than now. I can stand, now, and estimate my intrinsic value, and place the component parts of my body where they belong. I hesitate not to say, There are no dead. The universe is alive with the bright and beautiful spirits of those who once walked the earth.

## MESSAGES TO BE PUBLISHED:

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

JENNIE S. RUDD.

TO BE PRINTED IN OUR NEXT:

Annie Higgins: Mary Powell; Joseph W. Bartlett;
George Graves; Hattle; Tommie.
Joseph B. Adams; John Kendricks; George Dowland;
Eliza Gould; Isabella Elliott Smith; Minnie St. Clair;
Michael Murphy.

Hannah B. Haskell; Sarah B. Gilchrist; John; Joseph
Janes; Johns Whitfield; Fanny Stacoy; Patrick McDonough; Charles Donovan.

[Owing to its extreme length, the remainder of our list
of announcements of these areas to be published? I so mit-

of announcements of "messages to be published" is omit ted. The communications will appear in regular order. 1

Helen G. Curtis; Maria Davis; Horace W. Chandler; James Lawrence; Henry Langman; Mary Ann Drew; Carrie Gilson; John Dow.

George D. Mann; John P. Bates; Maria M. Emery: H., to D.; James Blatstell; Nannie Emma Gilson; Emily Post; Mary Murray; Julia B. Machilyre; Luke A. Andrews; Alfred A. Walker; Joslah M. Welch; Joseph Carrenter; Henry G. Wright; Maria D. Moses; Julia Pemberton; Jacob Mandda.

Julia A. Linfield; Sybli E. Wiswell; Charles W. Waters; Jacob Mandda.
Julia A. Linfield: Sybil E. Wiswell: Charles W. Waters;
J. J. A.; Clara H. Frost; Louisa N. Worth; Helen Louisa
Graham; P., to K. H.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. MIX Buckner; Mary McDowell; J. mes Stewart; John Lee; Anonymous.

## Adbertisements.

BALTIMORE ADVERTISEMENT.

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She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

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

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READS the interior condition of his patients with perfect correctness, pointing out every diseased condition more readily that the patient could do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and Power from physicians in spirit-life. He has for the past ten years been Practicing Physician in the city of Philadelphia, and is acknowledged and enrolled as such by the Board of Health.

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

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THOSE desiring a Medical Diagnosis of Disease, will please onclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Al Medicine, with directions for treatment, extra. 13w\*—Jan. 20.

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CLAIRVOYANT and Electric Physician, is now able to receive her patients and hold Circles Mondays and Thursdays, from 3 to 5 P. M., at 43 Warrenton street. Office hours from 10 A. M. to 5 P. M. Admission to Circles, 25 cents.

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN, also Trance Medium. Speciality: Curing Cancers, Tumors and Female Complaints. Examines at any distance, Terms \$2,00. Also Midwife. Magnetic Paper \$1,00. 57 Tremont street, Boston, Suite 8. April 7.

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

MISS LOTTIE FOWLER. THE world-renowned Spiritual Medium, has returne from Europe. 40 Beach street, Boston, Mass. Hour to 7. 4w\*-March 24.

#### MRS. JENNIE POTTER. M EDIUM-Test, Medical and Business-138 Castle at near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. April 7.

MRS. JENNETT J. CLARK,

# CLAHRVOYAN P. Medium and Electrician. Advice free. Hours from 10 to 4. 18 E. Springfield st., Boston March 3.

MRS. JENNIE CROSSE, Test and Business Clairvoyant. Six questions by mail 50 cents and stamp, Whole life-reading, \$1.00. 75 Dover street. Boston. Satisfaction given. or no charge. April 7.

S. HAYWARD, Vital Magnetic Physician, A. 5 Davis st., Hoston. Eradicates disease where medicine fails. Magnetized Paper sent by mail. Price 50 cents. April 7.

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TRANCE and MEDICAL MEDIUM, 130 West Brook-line street, St. Eino, Sufte 1, Boston. Hours 9 to 4. Public séances Bunday evenings. Feb. 17.

TRANCE MEDIUM, No. 4 Concord Square, Boston Office hours from 9 to 1 and 2 to 3. March 24.

FANNIE REMICH,

Spiritual and Physical Healing, 352 Tremont st., Boston
April 7.—3w\*

CLARA A. FIELD, Magnetic Physician, Indium, 28 West street, Poston, Mass. 4w\*-April 7.

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TIMES infallible remedy is composed of the Honry of the plant Horehound, in chemical union with Tarbalm, extracted from the Life Principle of the forest tree Abirs Balsamea, or Baim of Gliead.

The Honey of Horehound Southes and scatters all irritations and infamme tions, and the Tar-Isim Cleanses And Heals the throat and air-passages leading to the lungs. Five additional ingredients keep the organs cool, most, and in healthful action. Let no prejudice keep you from trying this great medicine of a famous Doctor, who has saved thousands of lives by it in his large private practice.

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### ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messag s from spirits of all grades of progression, will be laued the last and listh of each month from its office of publication, 5 Dwight street, Boston. Mass., commencing January 1st., 1877. Price per year, including postage, 41,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen coptes free. The "Hale," an autobiography of the undersigned, for sale as above. Price \$1.50, postage in cents.

D. C. DENSMURE,

Dec. 16.

Publisher Voice of Angels.

### Mercantile Savings Institution,

No. 581 Washington street, Boston.

DEPOSITS made in this Institution will draw intereguarterly, commencing on the first day of April 1911 Quarterly, commencing on the first day of April, July, October and January in each year. Dividends payable in July and January. The institution has a paid-up guaranter fund of \$205,000 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new Savings Bank law.

6m - Feb. 3.

### DR. J. R. NEWTON

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50 MIXED CARDS, with name, 10c. and stamp. 25 styles Acquaintance Cards, 10c. Namples or 3c.
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March 24.—13w

March 24.—13w

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## Miscellancous.

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The truth lies round about us, all Too closely to be sought-So open to our vision that 'T is hidden to our thought. Waiting for storms and whirlwinds, And to have a sign appear, We deem not God is speaking in The still small voice we hear.

Veracity is the correspondence between a proposition and a man's belief. Truth is the correspondence of the proposition with facts. -F. W. Robertson.

How foolish all this jar and strife That darken and bewilder life! How silly all this care and pout, That we so well may do whout ! Our friends at times may seem untrue, And things perform they after rue, But still the way to meet it all Is still to smile whate'er befall; To smile as does the sun at morn, To smile away the mists forlorn; To smile the light and peace to men. Till rosy day shall beam again; So night will die and dawn will rise, And beauty fill the earth and skies

The mind is the measure of the man-grander is its em pire than military fame, vaster its conceptions than the edicts of emperors; the men of all ages bow to the majesty of mental and spiritual greatness.

PREEDOM OF CONSCIENCE.

Oh, brave Apostle, thou hast truly said

It is a trivial thing indeed to be Judged of man's judgment! Conscience must be free for blindly nor dogmatically led, Either by living oracles or dead: For truth; admits of no monopoly, And where it points each for himself must see Nor fears an independent path to tread. Honor to him who speaks his honest thought, Who guards his reason as a sacred trust. Demands the truth for every dogma taught, And turns dissenter only when he must ! For he shall rise by whom the light is sought, To the high plane where stand the wise and just -[ William Lloyd Garrison.

You have a disagreeable duty to do at twelve o'clock Do not blacken nine and ten and eleven, and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present you shall meet it walking in the light, and that light will overcome its darkness.

## Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

Revue Spirite, Paris: The present number "Union"—a development of the idea that Spiritualism ought, and in fact is destined to unite under its fraternal banner all sects, all religions, all nationalities. "Spiritualism is liberty," says the writer, "and is the opposite of those oppressive doctrines which even to our day the world disputes about. . . . The true freedom of thought (or libre pensée) is Spiritualism. It condemns no doctrine, since it takes of each whatever it considers good and of a nature calculated to advance the welfare of humanity. In pointing out the dangers which may arise from such a belief or such a negation, it uses a right which it accords to others." Assuming this postulate, "the concert of calumnies buzzing about it will soon cease; the railleries and anathemas now let loose against it will soon have a change of face." With intelligence, truth, benevolence, "thanks to heaven, which sends us progress drop by drop, hatred will by degrees be eradicated from the heart of man. Formerly we should have been burnt, to day we are simply vilified."

".1propos to Re-incarnation," is a masterly, graceful production in reply to "Eos" in a foris couched may be in part understood by one or | ner of Light of what Mr. Peebles communicated two quotations: "Not that I should forget the sometime since on the "Relation of Jesus to counsel of Diderot under like circumstances: ' Have you,' he says, 'to reply to a lady? there are not two ways: cut the guill of a humming-bird. dip it in the rainbow, let it then run, and dry | ish, however, in a note at the bottom, shows that | your paper with the down from a butterfly's he perfectly understood its sentiment. I will in its highest aspects, reaches me with much wing." The writer assumes that "Eos" is an English lady-probably Miss Blackwell-and in a gentle way, even if he has dipped his pen in the rainbow, halts not at some great truths, while he cuts deep furrows in his adversary's theories and assumptions. The well known phrase, "Perfide Albion," he changes into placide Albion, but thinks that the children of this nation, if history be true, have not always regarded with horror beheadings, hangings, the auto-da fe, etc.; that if they have learned by lessons of experience to be models of docility, there has been a time when the head of a sovereign was not of much account; that-"and has it not been said by one of your authors?" he continues-"the only man who is fully capable of writing a history of the revolutions of England, is the executioner."

I have done but little credit, I am aware, to M. Tonoeph's attractive communication; but I have. much before me to examine. I should not neglect to notice a description of a séance with Mrs. Seaver, as given by Mr. Epes Sargent, some time since, in the Boston Sunday Herald, and now copied in full into the Revue; also, " Encore les Fluides," by Madame Dufaure, which seemed to be handled with good judgment; however, in a subsequent article, in which M. Tounier's former contribution to the Revue is considered, occurs this: "But M. T. will grant us that the communications which treat of the fluids rest confused and contradictory."

The record of deaths the past year which the Revue publishes, embraces a number of names of persons of distinction whose loss will be felt | flood of light over a benighted world. throughout France and her colonies. M. Marion, President of the Court of Appeals in Algiers, is one of them. Of M. Stievenard, who has also passed away, the Revue says: "In 1868 he addressed a letter to the Minister of Public Instruction, thanking him for his generous words which he had pronounced in favor of Spiritualism in a reunion of sociétés savantes; and when M. Stievenard was consulted upon the subject by the minister, the latter warmly complimented him on his disinterested devotion to the cause, and on the moral good he was doing with his confreres And when Mons. Stievenard saw death approaching he smiled at the great liberator. His last moments were of remarkable serenity bordering upon ecstasy, and within twenty-four hours after his departure he manifested himself at three different "groups," and to establish his identity, dictated at each word for word the same phrase, declaring that he was happy.

several years given himself especially to the telescopic observation of the nearer planets, more particularly the moon, Venus, Mars, Jupiter; and this, with his study and comparison of documents sent to him by astronomers of other countries, has made his labors, respecting the physique of the different globes, of very great mo-

Le Messager, of Liege: The February number of this excellent little paper has several articles of much interest and value. "The To-morrow of Death," a continuation of the subject, and 'Spiritualism and the Press," are the original communications; which, did space permit, I would furnish entire to the readers of the Banner. In the former a biographical sketch is given of several remarkable lives stamped with genius, crowned with the halo of a superior will-force, or made brilliant by the attrition of stirring events. Among these are Charles de Boustetten, who at the age of sixty began to grow young, and so continued for a dozen years. At eighty he would say, laughing, "When I was old." The cause of this rejuvenescence was the influence the learned philosopher of Geneva, M. Bonnet, had over him. This man, acquainted with the doctrine of re-incarnation, a psychologist, naturalist, of the highest order of intellect, taught Boustetten the laws of liberty, "not a simple sensation, but a science obtained by the study of divine and rational truths. He gave him the love | from the time of the Apostles, or, as others say, of interior observation, that ingenious process of analyzing the phenomena of imagination and of sensibility." Added to this is a short notice of the remarkable life of Mme. Desbordes-Valmore, as it is now, in Bethlehem, was celebrated the as given by the grand chemist. Vincent Raspail: of the Catholic journalist Louis Veuillot; of Montalembert, and of Bosseut, "le grand Bosseut, who had a frightful fear of death."

"Spiritualism and the Press" heads a letter from the Semaine religieuse of the diocese of Tournai. It would hardly be possible to give even a brief analysis of the lengthy document; but I will quote a portion of one paragraph of the original Catholic effusion: "Manifestly they are only spirits of darkness who respond to these culpable interrogations. Communications with the spirits are then nothing more nor less than commerce with demons. Consequently, it is a return to the monstrous disorders, the damnable superstitions, which placed during ages and still place pagan nations under the shameful servitude of the infernal powers." Comment is unnecessary.

The Galiléen, of Ostende: The February num per of this new periodical has an important article on "Self-Education, the Perfectionment of Man." which must impress all who read it with its reasonableness. "Know thyself," it says-Gnothi Seauton, was inscribed over the door of a Grecian temple, and its value may hence be inopens with a short but excellent article on ferred. "Know thyself, that is to say, work incessantly for the elucidation of your own faculties rendered effective in doing good to others, laboring for universal brotherhood, for the divine afflatus to sweep away all the narrow barriers of castes, of sects, of saceredotal dogmas. This is not only to advance toward your own bonhour et la félicité, but awakens that sublime disinterested love of which Jesus has given from his great heart a noble example." But these are only brief scraps from pages of sound thought.

"Some Reflections on Re-incarnation" follow the above. This too is lengthy, and a few extracts could hardly give any idea of its value; still, its drift may thus be known: "Re-incarnation, if we would but stop a moment to meditate on its consequences, and learn or approfondir the significance of its results, would give us a superior idea of God and of his justice." . . .

God is love, charity, progress, light, harmony and perfection, and the priesthood have made of him, hatred, egotism, selfishness, intolerance, obscurity and imperfection."

El Criterio Espiritista, of Madrid: One of the principal articles of the January number of this mer number of the Revue. The style in which it | Spanish magazine is a translation from the Ban-Spiritualism"; but the attempt to print a line of English poetry was so faulty, I could not at first make it out. The editor's rendering into Spancopy it for the reader's edification: "His cant'f te wrong sohose life is ni the right." Perhaps we make as many blunders with the Spanish.

In a "Retrospect" in the same periodical there is a gratifying exhibit of what has been accomplished the past year in our behalf, with a list of the leading journals devoted to the maintenance of our faith. It is of course with regret that it has to be said that La. Fraternidad of Murcia, and La Luz de Uttratumba of Havana, have suspended publication. Some interesting articles in the February number of this able magazine, will be noticed in my next Review.

La Ilustracion Espirita, of Mexico, March number, maintains the noble position it at first assumed. Don Santiago Sierra is a host of himself, and his article in the present issue, El Principio Creador, is the effusion of a gifted spirit. It begins with an analysis of the Mosaic account of creation, gathers up what the most learned astronomers and physicists have had to say of the star-girt spheres, and concludes with a comprehensive view of the power of God; a power which, were the universe to be destroyed tomorrow, could give new or modified laws to a new universe.

Perhaps no less learned and interesting is Don Juan Cordero's contribution, "The Historical Study of Dogmas"-a continuation of the subject, which here embraces the civilization, the religion, the dogmas of Oriental nations, and those more modern, including Greece and Rome, till the inspired words of Jesus rolled like a

A multitude of other articles in our Mexican exchange claim attention, among which are a translation from the French Revue Spirite of a communication in that journal respecting Dr. Crowell's use of silk as a remedial agent; review of the spiritual press at home and abroad, including a fraternal salutation to the Banner of Light: 'Life, and the first organized beings;" a further study of the fluids, &c.

The Revista Espiritista, of Montevideo, Jan. 15th, is also at hand. Its principal contribution is from the pen of J. de E., who does not fail to make attractive whatever he undertakes to illustrate. "One Only is the Absolute God," heads his present article, and, though it is a subject no human being can grasp, it becomes the basis of many profitable reflections; "spiritual," says our author, "this science, as old upon the face of the earth as man himself; and, as to that, a necessity in human progress, developing truth and The prolific and able writer, astronomer, Spir- demonstrating the causes of errors, opening a and Revus Spirite, new numbers, just received, itualist, M. Flammarion, has produced a new wide field of study for those who, suffering from will be further noticed in my next "Review."

work, "Les Terres du Ciel." Mons. F. has for abuses from others, wish to fly from their sad bondage to a realm of assured advancement." Thus several pages must be briefly handled.

"Dissertations by the spirits," embracing some sublime sentiments from Cervantes, " Deceiving mediums," and a poem by Marquez, of Callao, and another by Amalio Soler, of Madrid, complete the present number of the Revista.

El Eco, of Buenos Ayres: Prolific of all that makes a journal attractive, the Eco must find a cordial welcome in every quarter of the globe. In science, in history, in politics, in religion, barring its lack of a sufficient knowledge of Spiritualism, it takes a leading and attractive position. But what shall be selected? A drop here and there from the Atlantic would have little semblance of the broad, rolling ocean. An article on "civilization" is replete with a just estimate of woman's position in society. It shows what she has been in the past, in Oriental harems, in servitude, gilded, perhaps, but nevertheless servitude, and then portrays her present influence and value. "And the age," says the writer, "doubtless has much to learn, much still to conquer of the preoccupations of the past; but we may well have patience and confidence.

Under the historical section, the "Advent" of Christ is noticed, and the nations specified that regard it with religious ceremonies. A paragraph concerning it reads: "According to ancient tradition, the advent has been celebrated from the first time of Christianity." Perhaps the writer is not aware that on the very night when in a cave (perhaps a stable, but still a cave "nativity," the same ceremonies were taking place in all the Mithraic caves in the known world.

No periodical is probably publishing more entertaining articles than those which appear in the Eco, written by Don José Agustin de Escudero. I have before me one on the "customs of the Mexicans;" but space forbids more than a line or so from its multitude of facts: "Among the various customs of the American cities," he says, "few preserve, as do the Mexicans, those which are traditional, their uses, their recurrence to memory so vivid and constant, without which, time would have had them effaced;" and here follows a minute description of one of their fiestas, in which you can almost hear the laugh of the gay youth in the public squares and see the graceful dancers in the well-illuminated halls of the joyous citizens.

Annali Dello Spiritismo, of Turin, Italy: The February number opens with historical data concerning Spiritualism, and heads its columns with 'The Fox Sisters." Here is then given in detail the scene which took place at Hydesville when, in Mr. Fox's house, the first rappings were heard. Its extension is then enlarged upon; some manifestations are described; the fact that Congress was applied to on the subject is mentioned, as also the wide-spread enthusiasm and incredulity which was a necessary accompaniment, as the knocks resounded from the Mississippi to the

The above is followed by "Materialism under the form of Positivism"-a continuation of the subject, with notes by Don Felice Scifoni, of Rome: a number of communications through media, by independent writing, and a lengthy notice of Mons. Jacolliot's "Spiritismo Nel Mundo." "A True Story," and short notices of current events, conclude the work.

The author of "Materialism under the form of Positivism," above noticed, takes the same ground in respect to the perisprit as do the French. "We should not," he says, "confound the perisprit (perisprito) with the spirit. The spirit is the intellectual and the moral being. The speech is not the thought, but the vehicle which transmits the thought. So the perisprit is only the instrument or means (un mezzo) of which the spirit makes service to communicate its will." And the former is claimed by many, I believe, to be the outer covering of the spirit, the garment with which it clothes itself (and by which it can make its presence visible to the human eye) when it quits the mortal frame for a supernal abode.

Psychische Studien, Leipsic and New York: This valuable German exponent of Spiritualism regularity. The February number opens its historical and experimental department with a continuation of the "memorial" of the British National Association of Spiritualists respecting the Slade case. In this occur the names of very many eminent men, believers in Spiritualism, men of the very highest distinction in science, art, literature, government, politics, war. Following this are interesting communications: Why I am a Spiritualist," by Von G. W. F. Wiese; "Debate on Prof. Barrett's paper read before the British Association for the Advancement of Science"; the London Times controversy, including the letters of Col. L. Fox, C. C. Blake, C. C. Massey, etc., with shorter articles from Messrs. Prof. Wittig, Hoffman, and Louisa Lowe. Secretary of the London "Lunacy Reform Association."

Les Belles Lettres, Echo de Paris: This is a new venture" upon the sea of periodical literature. and were it not an exceptional and a much needed publication, I should predict for it a failure. At its portal, to illumine its way, is a pictured representation of that grand statue which is to be erected in New York harbor, through the liberality of the French people-La Liberte eclairant Le Monde. The aim of this publication will be to present, in a pleasing manner, the very cream of those brilliant French magazines, which, while comparatively expensive, contain much that is not of special interest to the general read-er in these United States. Besides this, an entertaining story and a review of books will make it valuable to any one who desires to peruse anything in the French language. It is edited by Narcisse Cyr, and is published in Boston, Mass., at the low price of two dollars a year.

The New Jerusalem Magazine has also reap-

peared, after having been quiescent for quite a number of years. I subscribed for it once, when a young man, and should do so again were I not so largely supplied with reading matter that I could not do justice to it or to myself.

The Dagslysst, Scandinavian, published now at Becker, Minn., has been received. Its article on Spiritualism, in the February number, contains a list of distinguished persons who admit the claims of our faith; paragraphs on the philosophy of Spiritualism and on organization. Further, "Spiritualism is said to be dangerous. This is true; not because it emanates from the Devil, as stupid priests tell us, but because there is in it a tendency to a new hierarchy, which may one day impose upon mankind new yokes under pretexts of 'commandments from the spirit-world.' But this can be avoided if honest people he control. . . To the honor of the take the control.

Spiritualistic press, be it said, it does not spare the impostors." El Eco, Le Messager, Le Galiléen, El Criterio

#### BRIEF PARAGRAPHS.

A station agent whose carelessness caused a railroad collision and loss of life in France, last December, has been sentenced to imprisonment for three years by the French Government. The new Republic manages matters of this

A tombstone somewhere in the State, they say, contains this epitaph: "Here lies the body of Jonathan Richardson, who never sacrificed his reason at the altar of superstition's god, and who never believed that Jonah swal-

It is no longer the bully boy with the glass eye, but the ovine gentleman with the crockery optic.

The new Catholic Church on Endicott street cest \$200, 000, and a poor Irish woman living on that street recently stated to a friend that she had n't a mouthful of food in the

The order has been issued withdrawing the U.S. troops from South Carolina, which means that the Washington authorities are satisfied that Wade Hampton is the legitimate Governor of that State.

Music boxes have telephonic attachments now.

The stoics affirm, "God, therefore, is the world, the tars, the earth, and (highest of all) the Supreme Mind (of he universe), rather, in the heavens."—Plutarch.

A man of Stratham, N. H., has a hand so large that he can carry twelve hen's eggs in it at once. What a hand; fellow, if the story is hentirely eggsact, but if it needs stretching you can pullet a little.

A REVIVAL HYMN-IN FOUR PARTS.

Part 4. Part 4.

De time is right now, an' dis here 's de place—
Let de salvashun sun shine squar' in yo' face.
Fight de battles uv de Lord, fight soon an' fight late,
An' you' 'il allers fine a latch on de goldin' gate.
No use fer ter wait twell to-morrer—
De sun must n't set on yo' sorrer,
Sin 's ez sharp ez a hamboo brier—
Ax de Lord fer ter fetch you up higher.

After all, mankind has changed very little with the lapse of time. In a little tavern, recently dug out at Pompell, the usual slate and pencil were found hanging on the back

A New York lecturer says that a large thumb indicates strong will, a small thumb prejudice. Short fingers show hasty judgment, bold execution and high results. Long fingers show detail and minuteness.

The Cincinnati Times explains the nom de plume of 'Gath: '' G for George, A for Alfred, T for Townsend, and H for the place he should go to.

Professor of Chemistry-Suppose you were called to patient who had swallowed a heavy dose of oxalic acid, what would you administer? K. (who is preparing for the mintory)-I would administer the sacrament.

Novelty is what makes the world interesting. An Italian who would n't look around the corner of his house to see a sunset that would intoxicate us, will come here and grow wild ever the spectacle of a man stuffing link sausages.—Norristown Herald.

SUMMER SOLILOQUY. Late to bed and late to rise Keeps a man clear of "the pesky flies."

Hartford cow doctors are allopaths. A sick cow in that city was treated on Sunday to three pailsful of medicine, whereat the owner of the cow marveled greatly. "Why, bless you," exclaimed the physician, "that's nothing; last Tuesday I gave a sick cow three pallsful of strong thoroughwort tea, boiled down black; three quarts of castor oil: a naliful of butternut bark tea, steeped away strong, and a quart of gin—and the pesky critter died then i

Some of the accomplishments of the heroes of the West put the labors of Hercules into the shade. We have just read that a man in Iowa was lately arrested "for burning the barns and contents of his son-in-law." What became of the son-in-law after his contents had been burned we have not learned.

The curfew tolls the knell of parting day, the lowing clam salls slowly o'er the sea, the hard crab scaward takes his backward way, and leaves the town to oysters and to

Said a fond mother at the table of a fashionable Chicago hotel the other day, "Do you know, my little son, that the word menu is French for bill of fare?" "Oh, yes, mamina," was the assuring reply, "menu it!" The mother fainted right there. She was afraid her boy would grow up to be a paragraph editor.—Chicago Journal.

A novelist lately entered a printing office and accused compositor of not punctuating properly, when the typearnestly replied, "I'm not a pointer, I'm a setter."

Mark Twain pays taxes in Hartford on \$66,650, and this is but a tithe of his wealth. Twelve years ago he was edit-ing the Daily Dramatic Review in San Francisco—a mere theatre programme-at a salary of \$20 per week.

Dr. Dio Lewis is to settle in Oakland, Cal. The Califor-dians never look down on a man merely because he over-oads his stomach.—Courier-Journal.

"COMPARISONS ARE ODIOUS !"-The Major (rocking Nellie on his knee for Aunt Mary's sake). Nelly-" Yes, it's very nice. But I rode on a real donkey, yesterday-1 mean one with four legs, you know."

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Haif willing, haif reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By-promises of others in their stead,
Which, though more splendid, may not please him
more;

Which, though more of the more;

So Nature deals with us, and takes away Our playthings one by one, and by the hand Leads us to rest so gently, that we go Scarce knowing if we wish to go or stay, Being too full of sleep to understand How far the unknown transcends the what we know.

—[Henry W. Longfellow, in the Atlantic.

AN OCCULT QUESTION .- The serious attention of emient "scientific" circles in this city has been lately engaged on the question, "Can a clam walk?" How glad we all are there is no doubt on the more vital inquiry,
"Can a clam bake?"

A Mrs. Newbold, of Hertford, N. C., recently dreamed that she was attending the funeral of an intimate friend, and was taken sick while at the house and died. On Tues day, of last week she heard of the death of Mrs. Daugher ty, in Hertford, one of her most intimate friends, and proeded at once to attend the funeral. She arrived at the house of Mr. D., and at one o'clock, Wednesday, was perfectly well. She was taken sick and died before half past one o'clock.

When is a girl not a girl? When she turns into a confectioner's shop.

A contemptuous stream-The River Po.

K'ung, the sixty-ninth representative in the direct line of Confucius, is dead. The French nobles who trace back to the fairy Meinsine, Highland chiefs whose lineage is lost in the echo of the hills of Solma, are mere parvenues compared to K'ung. While a hundred dynasties have risen and fallen in the West, the house now left desolate by the death of K'ung has retained its hereditary title and kept its place as the only hereditary aristocracy in China.

A little girl at Rochester, N. Y., was taught to close her evening prayer, during the temporary absence of her fa-ther, with, "And please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added, "And you'd better keep an eye on mamma, too!"

A New Jersey graveyard gives an exchange this Here lies the body of Mary Ann Louder; She burst while drinking a seldlitz powder; Called from this world to her heavenly rest, She should have waited till it effervesced.

THE DINGEE & CONARD Co., Rose-Growers, West Grove, Chester Co., Pa. - Few lovers of roses have not heard of or had dealings with this distinguished company. Rose are their great specialty. Forty houses, an immense cap ital, and a large force of skilled operatives are devoted t this one plant. They have so perfected this system that they "guarantee to deliver roses in perfect condition, at any post-office on the Continent, from Newfoundland to long List of Roses, their catalogue gives concise practical directions as to every phase of rose-culture that can hardly fail to instruct all who have not made the matter a close

PETERSONS' "DOLLAR SERIES."—T. B. Peterson & Brothers, Philadelphia, are about to issue a series under the title of "PETERSONS' DOLLAR SERIES OF GOOD NOVELS," and to be sold at a much lower price than such books have ever before been published at in America. For the initial volume has with rare good taste been chosen, the Countess of Blessington's charming novel of "COUNTRY QUARTERS." This gifted lady was one of the most brilliant women of rank London ever produced. This choice novel from her pen has been prepared in elegant and durable style, as all the volumes of Petersons' Dollar Series of Good Novels' will be, and is sold at retail at the surprisingly low price of One Dollar a copy. Every volume in the series will be complete in itself. Booksellers are requested to send on their orders at once, so as to have them on hand to show the Equatomers. A very elegant binding of blue velium, embossed with black and gold, has been specially designed for "Petersons' Dollar Series of Good Novels," and their low price and attractiveness will command for them a very large sale. The book will be sent to any one, free of postage, to any place, on remitting One Dollar'in a letter, to the publishers, T. B. Peterson & Brothers, Philadelphia, Pa. "DOLLAR SERIES."-T. B. Peterson PETERSONS'

#### Current Events.

The lower branch of the Massachusetts Legislature has rejected the bill, giving women the right to vote in municipal affairs, and to hold municipal offices, by a vote of 83 eas to 122 nays. Only eight of the representatives from Boston voted for the bill. The resolution in favor of an mendment to the State Constitution looking toward Woman Suffrage was also defeated in the House April 2d.

Stafford, Conn., was, March 27th, the scene of a dam lisaster similar to that of Mill Creek, but less potent in its work. Three lives were lost, and much property destroyed. Sir Stafford Northcote, Chancellor of the English Exnequer, reports a deficit of the revenue amounting to £1,-612,000.

The schoener Addie Todd, from Surinam, arrived in Boston, Monday, April 2d, bringing the sole survivor of the brig Roanoke, wrecked at sea last month, the remainder of the crew and passengers, eleven in all, having perished after fearful sufferings. Intelligence from Berlin states that Prince Bismarck

April 2d tendered his resignation of the imperial chancellorship of Prussia. Emperor William declined to accept it, and has granted the chancellor a year's leave of ab-sence; but it is confidently asserted that this is a prelude of Bismarck's withdrawal from the political arena, the non-Prussian element being on the increase, in Germany, and as a consequence, his popularity being on the wane. This step on his part is reported as a portentous one for the

A mad bull encountered a train at Difficult Creek Bridge on the Richmond & Danville Railroad, Va., on the night of March 31st, and, rising over his carcase, the engine and six freight cars were precipitated into the abyss; the engine then exploded, the bridge (a large one) was burned, and the corporation lost \$3000 by the operation. All the employ's escaped save the engineer, Kidwell, who was crushed to death.

A Chico (Cal.) despatch says that owing to the obloquy cast upon the Labor Union by recent disclosures, the more respectable portion of that organization April 2d deounced the action of the Council of Nine as unsanctioned by the organization; and to restore peace and confidence to e community it was unaufmously resolved to disband and dissolve the organization.

A despatch from Alexandria announces that Captain Burton left Suez on Saturday, March 3ist, for Morlah, on the Arabian coast, on a special mission from the Khedive. He sailed in an Egyptian man-of-war, and was accompa-nied by two European and two Egyptian staff officers and bodyguard of troops.

#### New Publications.

The American edition of Viscount Amberley's ANALYis of Religious Belief, from the enterprising press of D. M. Bennett, of the Liberal and Scientific Publishing House, New York, has been promptly received by us, and will receive that more careful and critical attention hereafter which it so richly merits. The author of this volume, destined to become famous in the history of liberal thought and untrammeled investigation, was the son of Lord John Russell, one of the oldest Peers of England. He had scarcely got his work, the fruit of many years of studious research and patient thought, into the hande of the printers, when he was removed by death. The first edition had been issued but a little while when his father and the Duke of Bedford made urgent efforts to buy it up and suppress it. Viscount Amberley was bred strictly within the Church of England, and every influence combined to keep him within the fold; but his naturally independent spirit, joined to the loving influence of the wife to whom he was devoted, broke away from these early restraints, and he resolved to investigate the whole subject of religion for himself. The result was the avowal of his unbelief in the code taught him from his youth, in the form in which it is now presented to the reader. In his brief preface he expresses the wish that those readers who find in his book their most cherished belief questioned, and their surest consolations set at naught, would try and remember that he "had not shrunk from pain and anguish to himself, as one by one he parted with portions of that faith which in boyhood and early youth had been the mainspring of his life. The book is dedicated to his young wife, who was its chief inspiration, and who preceded him by but a little time to the silent land. We shall give the book a critical notice in an early issue.

FIRST AND TRUE LOVE, by George Sand, author of "Consuelo," "Indiana," &c., &c., is published in paper covers, with eleven illustrations, by T. B. Peterson & Brothers, at the reasonable price of seventy-five cents. We need not say of any and all of George Sand's romances that they are fascinating and powerful in the extreme, and that no French author, not even Dumas or Balzac, surpasses her in popularity. Her style is quite the equal of her story, and both are inimitable. No writer of fiction can be compared to George Sand in respect to the qualities n which she excelled, not the least of which was the remarkable youthfulness of intellect and spirit which, like a pubbling fountain, she kept alive to the last.

MY LADY HELP, AND WHAT SHE TAUGHT ME, is the title of a meaty and neat brochure in the housekeer ing line, by Mrs. Warren, who has already worked with striking success in that field. This story is the revelation f a housekeeper's experience with one of Mrs. Crashaw's "lady-helps," after having been tossed about and tornented with the experience brought by the ordinary servants of the day. It is really a practical vindication of Mrs. Crashaw's highly intelligent and truly benevolent plan; which was to open an honorable way of subsistence to that arge class of women who, while ready to engage in do tic service, had a personal pride of character and dignity to ustain with which such service seemed fatally to conflict. In Mrs. Warren's timely story is told what the "ladyhelp " taught her employer, instead of how the latter managed her; and there are a great many whom its perusal will do lasting good. It is one of Loring's Home-Hand-Books, at fifty cents.

#### Verification of a Message from the Banner of Light Free-Circle. To the Editor of the Banner of Light:

The message contained in No. 26 of the Banner, headed "Carrie Sumner," I can verify from personal information. The father of the child being an old acquaintance of mine, I took occasion to ask him whether he had been apprised of the message in question. He said it had been brought to his notice, and said that all the partic-ulars mentioned in the message were correct. I have to add, however, that Dr. S. at the same time stated that the message did not contain any other fact but what had been given in the public notice of his little daughter's death. It would, therefore, remain for "Carrie," in order to reach the ears and conviction of her parents through this channel, to try to bring forward more convincing tests. DR. G. BLOEDE. vincing tests.

Brooklyn, April 1st, 1877.

If what we call matter and spirit are married together, must not the spirit-land and this join—as God and the uni-verse—the body and its soul?—New Jerusalem Messenger.

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