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Original Essay.

AN INTERIOR VIEW OF THE OUTER WORLD

· BY ANDREW JACKSON DAVIS.

To the Editor of the Banner of Light: .

The merest mention, with becoming seriousness, of the spiritual world, suddenly envelopes the ordinary or natural mind with cloud-mists and suffocating vapors; and to such minds, who not unfrequently are great bible believers and church-members in good standing, the use of the simple term "death" acts like the drop-scene which separates the awful stage of eternity from the weeping audience left in this world. Multiply uncertainty, obscurity, doubt, and anxiety one hundred and fifty times, and you obtain the composition and magnitude of that undefinable cloud of blackness which hangs over the tomb. The clearest-headed, most analytical, fairestminded, cleanest oral teacher of the religion of humanity in the city of New York, Octavius B. Frothingham, seems to appreciate and eulogize this so called impenetrable tomb cloud as an unspeakable blessing to mankind. It acts like a demon of danger, standing with beckoning gestures upon the brink of an unknown sea. All men hesitate before death, and most men, because of the great mystery beyond, settle stead fastly into this world, resolved to live in it as long as possible, to squeeze all the happiness possible out of it, to perform their parts as well as possible, and at last, reluctantly, to die when they must.

On the other hand, from 1747 to 1770, the most spiritually-minded, most intellectually and moralman in Europe, Emanuel Swedenborg, by revelations and reasonings almost innumerable, taught that the ordinary (or natural) mind in this world could experience or accomplish nothing glorious and worthy unless the spiritual world, by influx, was permitted to make itself fully manifest in the affections, will, and understanding. He made the most complete and comprehensible affirmations, by means of indispensable repetitions, of the composition of the spiritual world, its internal government, and explained what he understood to be its exact relations to the natural world and to individual men and women. The spiritual world, he insistently repeated, consists of three heavens, one within the other-the natural the spiritual, and the celestial. The first, lowest is the region of fraternal (or neighborly) love; the second, or middle heaven, is ruled by fraternal love, which is characterized by the love of truth: and the third, or the highest heaven, is called celestial, because it is altogether a realm of most divine love, being essentially in the love of the Lord. But these triune heavens give you to comprehend only one half of the spiritual world, as Swedenborg explained it; for the other half consists of three hells, one within the other, which in every particular are exact antagonists of the heavens; instead of love to the neighbor, the inhabitants of the first hell are in the miseries of self-love; instead of being governed by love of truth, in the second hell, they exist in conflict with each other, through falsities, evil devices, and horrible practices; and in the inmost hell instead of divine, fraternal love and essential love of the Lord, the people give themselves up to the most infernal hatreds of one another, in sanities of diabolism, and indulge in the most distracting blasphemies and enmittees toward the Lord, and oppose constantly whatever is celestial and heavenly

But immediately after death every person first enters the vast "world of spirits," which is intermediate or between the three hells on the one hand and the three heavens on the other. The final destiny of each is fixed subsequently, under the freedom of the will, which the Lord everlastingly maintains, and gives to each soul at every hazard, and regardless of the cost to infinite sys tem. Our author also discerned what he termed an exact correspondence between man and the supernal structure—three degrees, or the natural mind, the spiritual mind, and the conjunction or subjection of the first to the second, called by him regeneration, which unfolded the third degree corresponding to the celestial or inmost heaven. In this state, or degree, the individual is conjoined to the Lord-a perfect representation of the "Essential Divinity and the Divine Humanity.'

Degrees, says Swedenborg, are of two kindsdiscrete and continuous; neither of which can by no possibility of intimacy or refinement, ever become the other. Thus the natural or ex-

discrete degree." It is only by influx, or "permission," that the love or life, and truth or light, of the spiritual sphere flow into the receptacles of this world.

The explicitness of the foregoing is to the end | ings, part company and walk in different paths. that what is to follow may be more readily comprehended by the reader.

You are aware, doubtless, that in these later days, more than one hundred years after the illuminated Swedenborg retired from the external world, a greatly modified conception of the of the common understanding. And now it ther revealment; just as, by the great law of as final statements will, I am well aware, turn from this assertion with august disdain, and explain all attempted discredit of his claims as the direct work of evil spirits. But will they not sympathize with the receivers of the last book in planation of what John meant in his visions on penalty of eternal death-which, nevertheless, Swedenborg did in a masterly manner, under improve upon, being himself moved by the spirit of progress in 1766, when he published his superior revealments of John's revelations under the appropriate title of "The Apocalypse Revealed," And now, as an unavoidable consequence, Swedenborg's own apocalyptic utterances call for analytical commentaries. The step from what is called Apocalypse to what is really Apocryphal is so short that even the lame and halt can take it. And be it remembered that what is here said of others, our revered and most noble predecessors, we expect and hope will be as freely and truthfully said of us.

In this communication, which must not be extended, your attention is called especially only to the correspondential method of interpreting properties and qualities, with reference to their degrees and states of being. And first I remark that the method which a mind adopts instinctively and, as it were, irresistibly, as by an involuntary natural election, is to be explained in only one way, i. e., by the structure, rather than by the superficial inclinations, of the mental organization. Thus a mechanic by mental structure does not interpret the objects and qualities of nature musically; neither does a naturally religious and poetic mind see and explain things the necessities or its own organization and condition, to interpret what it sees and feels by a method natural to itself, but which would be arbitrary and a cruelty when forced upon another mind to which it would, by the same law, be as naturally unnatural. Take, for example, the case of Origen, the faithful Christian teacher of the third century, who in his "Hexapla" and "Octapla" rendered the meaning of the Scriptures by the most persistent and cohesive employment of the allegorical method. He invariably regarded the literal meaning as secondary. In like manner, with the same headstrong profound earnestness and logical cohesiveness. Swedenborg discerned a spiritual sense within the literal texts, and a celestial or heavenly sense hidden at the core of the spiritual meaning. Clouds, for example, denote the literal sense of the Scriptures, and the spiritual sense floats in with power and glory. Thus the Lord (or spiritual and celestial significations) is seen coming "in the clouds of heaven with power and great glory,"

In this place I will not introduce any of my memoranda of important explanatory conversations I have enjoyed with the illustrious author of the "Apocalypse Revealed." But I may be permitted to relate how I have taken lessons from him, for purposes of solving his method of observation and interpretation of things spiritual which are truly within the external, and to record what were the effects resultant. It is not natural to my mind to indulge in fables, in tropes, symbols, figures, hidden meanings, signs, secrets, &c.; hence whatever I did, or can do, by the "language of correspondence" must be from the effect of lessons and a determination to apply them. For a long time I practiced upon always associating in my thoughts "innocence" with the sight of the word or object "lamb," thus trying to see a quality, and reading its full signification, whenever I saw the name of an object or the thing itself. When I looked up and saw a cloud, or read the word in the Bible, I must instantly associate it with "the literal sense": in which enormous cloud the skeptic is often wrecked, and from which one extremely rational mind evolved "one hundred and forty-four contradictions." So I must think of "strength" when I see a "lion"-of "courage" as the meaning of an "eagle"-of a "cow" as the good of 'use"-of "wine" (in the Scriptures) as the "interior truths of the word"-of "bread" or flesh as "divine goodness"-and of water "baptism" as the "regeneration" of the mind, &c., &c. It was long before this method became possible for me to employ in interior investigations. But at length I could apply it, and I did on several penetrations of a city in the outer world.

Swedenborg said the spiritual world is within the natural world, as the spiritual man is within the natural man. After a long experience I agree ternal world is divided from the internal or spir- with him perfectly; with this understanding: Orange, N. J., Dec. 29th, 1876.

itual world by the impassable barrier called "a | That by the "spiritual world" is meant a vitalizing, governing, developing world of forces, essentially divine and omnipresent with divine love, will and wisdom. But as to the "discrete degree," I find that we must, with the best feel-

One day, not long since, (but it was only one of many similar experiments) the city of New York, as it looks in the spiritual world, was subjected to the telescopic process I have already explained. You will remember that Swedenborg taught that a correspondence runs throughout relations of the two worlds has taken possession | the universe; that all things in the natural world (for example, in the city of New York,) have seems that even his revelations demand a fur their likenesses or prototypes in the spiritual world. In a word, just here let me remark that progress, all modern revelations will require I never could find this statement exactly true, the more illuminated commentaries of the seers except in the general sense—that all things spring of 1976. Receivers of Swedenborg's revealments from spiritual centres of forces and principles which are, of necessity, dwelling within the outer forms and worlds which are visible to the bodily

But this is what was visible to the inward organs of vision: I beheld a city of living, throbthe Bible? In 1764 Swedenborg wrote an ex- bing, rainbow-tinted beauty. The streets and the buildings on either side, the trees in the the Isle of Patmos-a great many hundreds of parks, the water flowing through the pipes, the years after the visions had been experienced and | very air-all was perfectly represented, down to recorded, not to be disturbed or changed under the minutest detail, as plainly as any of these things ever looked to my external eyes. I could see the shape and location of furniture in the the title of "The Apocalypse Explained," and | rooms everywhere, and the appearance of the ocwhich he subsequently undertook successfully to cupants, and their situation and circumstances, whether sick or well, whether rich or poor; and often I could even discriminate as to the color of their garments, but especially the affections and thoughts which were occupying their feelings and brains and time. It was like stripping New York of its material vesture, peeling off its conting or shell, so to speak, and viewing its actual, vital, spiritual existence. Even after so much of this kind of experience, I could hardly guard my mind from believing and my soul from exclaiming: "Why, truly, this is New York in the spiritual world!" That is to say, it was so difficult to keep faithfully to the fact, which for the time was totally obscured and forgotten, that what I was witnessing was actually and locally within the familiar city on old Manhattan Isle.

But I must apply my acquired method. Therefore the people in the streets and stores, in the saloons, hotels, habitations and hospitals, began to assume appearances according to their ruling loves, desires, qualities, conditions and occupations. It would consume pages to relate what I saw in particular instances. One gentleman's shoulder was loaded with the head of a certain horse, upon which his thoughts and affections were set; another presented the face and head of a lamb, although he was awaiting the day of exelike a mathematician or scientist; but, by the cution for a crime "proved" against him; any endowed, least enthusiastic, wholly devoted force of an inherent law, each mind is bound by other's right arm and hand looked like a vicious serpent; a blackbird rode on the head of a gentleman high in office; a man seemingly great in control wore a dog-collar around his neck, with the initials of his office engraved upon it: a handsome-faced man in a beautiful residence had the hind legs and hips of a goat; a quiet, very modest person, in a great store, had the bust of a lion; a ministerial looking man walked like a beetle, which was an Egyptian symbol of the world; a splendid ram's head surmounted the face of a public character, which corresponded to intellect and pride, destitute of love and good will; a medical gentleman carried a dove upon his shoulder, which meant pure affection, while another doctor had the facial expression of a nighthawk; and yet another wore upon his bosom the image of a wolf; a lady, beautifully organized, was covered with sores and repulsive colors; a very ordinary appearing woman had the most attractive crown of white lilies upon her brow a procession of persons intent on deeds of charity for the sake of their faith, looked like a flock of ravens; a cluster of thorny vines enveloped of a dealer in cheese and butter; a man in the attitude of prayer, in a church, had the top of his head covered with a cap of gold coins; a dealer in gold and silver was all over perfectly black except his hands and forehead; another man, in the same place, had a few violets and the most beautiful tiny flowers growing out of his shoulders, showing that it was only the force of circumstances that made him a money-changer—his affections and aspirations being far differ-And thus I examined the city of New York as it is in the spiritual world, leaving, as you may well imagine, hundreds of thousands of import ant observations unrecorded. It was a city of lights, clouds and colors. But it is not true that the internal or spiritual city is separated from the external or natural-city by a "discrete degree"; for in very truth the outer is not only an evolution and continuation of the forces principles and individualities within, but it is through and through one and the same, a legitimate growth from seed to shell, from the prime-causes invisible to the full-blown effects which constitute, in totality, what is commonly called "New York." And yet, if you will adopt the correspondential method, accustom your thoughts to think through pictures, allegories, symbols and secret signs, it becomes as easy a "second nature" to look into the internal city and see it to be (what, alas! it is too truly) ashell, where the spirits (the citizens) are in the evils of selfishness, in opposition to the "good of truth refusing to accept truth itself, and persisting in llying in antagonism "to the love of the Lord," which makes the most wretched hell that Swedenborg's insight brought to the understandings of mankind; and it is my conviction that Sweden-borg was not often enabled to employ the faculty clairvoyance, but instead, that it was his belief (as it was his experience) that when the piritual degree of the mind is opened and con-pined with the spiritual world, which is *within* the external or natural world, whatever by impression or, by correspondential interpretation

forced itself, as to its qualities and uses, upon his

understanding and into his will, became thereby

and fixedly a vision of heaven or of hell, even in-to detail, as I have illustrated by what was dis-tinctly visible in the interior of New York.

Free Thought.

The Persecution of "Spirit-Mediums" and Other Witnesses of the "Truth," in the Past, Present and Future.

Fo the Editor of the Banner of Light:

That the immediate future, like the present time, is to prove an era of severe persecution to 'spirit mediums" from both within and without. the spiritual ranks, especially those used by the unseen world for healing of diseases and "materialization" of spirit-forms, I think there can be little doubt, and I have thought that a recurrence to what God's witnesses for the truth, in the past-whose presence the world has never for a moment, been deprived of - have been, always from the commencement of the Christian era, subjected to, might prove's stimulus to those of the present day to persevere in their devotion to their spirit-guides, and, through them, to the great unknown God or Power that controls all things.

To begin with the heavenly inspired Jesus of Nazareth, we find it recorded that, during the exercise of his mediumistic mission, he was, as a general thing, "despised and rejected" by the learned and clerical classes of Judea, and finally subjected to a slow and painful death on the cross. So, too, with his immediate disciples, who were sentenced to prison, torture and death at the hands of priest and potentate for like cause that consigned their elder brother and counsellor to crucifixion.

Again, when, in spite of persecution, the new faith spread throughout the Roman empire, how many thousands, nay, tens of thousands of innocent mediums and other witnesses for the truth were cast to wild beasts and exterminated by torture, fire and the sword, simply for remaining faithful to their divine missions, spiritual gifts, and convictions. So, too, in the dark ages that followed after the papists had obtained, through craft and imperial decree, the pontifical seat of the pagan Pontiffs of the empire, who can number the millions of faithful mediums and, witnesses of truth that were hunted like wild beasts and destroyed by every species of torture and death that their priest-directed enemies could de-

But to bring religious persecution down to still later times—it might seem that our sorely afflicted mediums might best receive encouragement under their persecution, in contemplating the sufferings that were endured by the early Quaker mediums at the hands of the Lankesters and Flowers of the time, who were in their malice and blindness then, as now, seeking to crush out of existence the inspired instruments of the angels, that they might stay the great spiritual traveling on a religious mission, and had in their influx which was renewed in the person of George | possession, some forbidden books. The order Fox and his disciples about the middle of the came that they should be racked to know their

seventeenth century. Wm. Sewell, in his most reliable "History of the People called Quakers" (a quarto of some 800 pages), inserts a petition from the Society-of Friends, or Quakers, to King James the Second, wherein forty counties of the kingdom are named, in the different prisons of which, no less than fourteen hundred and sixty Quakers were then immured. The petition was delivered the "3d of the first month (March, old style), 1685" The prisoners consisted of men, women and children, many of whom had been dragged from their meetings for worship, and thrust promiscuously into dens and dungeons that had not been cleaned for years, and in which the filth and mire were sometimes shoe-deep. And yet, such was the love and devotion to each other evinced by the Quakers, that in cases where the weakly and sick were in a dying condition, individuals went to the authorities and petitioned to be allowed to become their substitutes in prison, that their friends might escape death. In fact, very many men, women and children died under these hardships and exposures. George Fox was repeatedly cast into such filthy jails, where in the aggregate he lay for years, ultimately to the destruction of his health. As a sample of these dungeons, take the following modified description (for it is too horrible to relate in full) of Launceton jail, given by Fox himself, whose veracity is unimpeachable :

"This place was so noisome that it was oberved few who went into it ever came out again in health: for there was no house of office in it, (and the filth) that had from time to time been put there had not been carried out for many years; so that it was all like mire, and in some places to the top of the shoes, and the failer would not suffer us to cleanse it, nor let us have beds nor straw to lie on.''

What follows is too dreadful to relate, and I must refer the reader who is curious to learn the

facts to page 152, vol. 1st, of Sewell's History. The treatment of the early Quaker mediums was worse, if possible, in Boston and its vicinity than in England. As before related in a previous article, four of them were hanged on Boston Common, whilst many others were repeatedly imprisoned, put in the stocks, scourged, mutilated, and otherwise abused. Sewell relates that 'W. Brend, a man in years, was put in irons (in Boston), with neck and heels so close together that there was no more room left between each than for the lock that fastened them," and was thus kept for "sixteen hours." The next morning the jailor "took a pitched rope about an inch thick, and gave him twenty blows over his back and arms with as much force as he could, so that the rope untwisted." He procured another rope that was "thicker and stronger," and although Brend had tasted no food for "five days," the inhuman jailor beat him again with the "pitched rope on his bruised body, and foaming at his mouth like a madman with violence laid four-

score and seventeen more blows upon him," as other prisoners who were present told. Brend's back being shielded only by a thin serge cassock, was "bruised and black, and the blood hanging as in bags under his arms, and so into one was his flesh beaten, that the mark of a particular blow could not be seen, for all was become as a jelly." After this Brend lay insensible for some time, "till at length a divine power prevailing, he broke through death, and the breath of the Lord was breathed into his nostrils."

It would seem from the following sentence and order that there must have been a "vagrant act" (such perhaps as Dr. Slade was convicted under recently by Flowers in London) existing in New England:

"To the constables of Dorer, Hampton, Salisbury, Newbury, Rowley, Ipswich, Wennam, Linn, Boston, Rosbury, Dedham, and with these ragabond Quakers are carried out of this jurisdiction, [which reached in those directions eighty miles] ou, and every one of you, are requested in the king's majestie's name to take these yagabond uakers, Anne Coleman, Mary Tompkins and Alice Ambrose, and make them fast to the eart's tail, and driving the cart through your several towns, to whip them upon their naked backs, not exceeding ten stripes apiece on each of them in each town; and so to convey them from consta-ble to constable, till they are out of this jurisdicon, as you will answer at your peril; and this

shall be your warrant. RICHARD WALDEN.

At Dover, dated December 22d, 1662."

The method of whipping was as follows:

"Now in a very cold day, the Deputy Walden at Dover caused these women to be stripped naked from the middle upward, and tied to a cart, and then whipped them while the priest looked on and laughed at it." Again, the General Court of Boston ordered

wo children (a boy and girl) of Lawrence and Cassandra Southwick, for "absenting themselves from the public ordinances," to be sold "at Virginia or Barbadoes," to pay the fines levied on them for the said offence, their parents having dready been plundered of everything.* Sewell relates numerous instances wherein

he Quakers in New England were imprisoned, scourged, had their ears cut off and their tongues bored with a hot iron, to say nothing of the hanging of Mary Dyer, William Leddra, Marmaduke Stevenson and William Robinson, on Boston The Governor's counsel liesitating to pass sen-

tence on one of these doomed Quaker mediums, (I think William Leddra;) Gov. John Endicott flew into a violent rage, and condemned the prisoner to be hanged on his own responsibility.

He also narrates the sufferings of John Philly and William Moore, who were apprehended in or near Presburg, in Hungary, where they were intent. "And then the bangman, according to order," (says William Moore,) "put on an iron screw hard upon my thumbs and bid me 'tell out.' Then he slacked them and screwed them harder again; but that not availing, he was commanded (by the Inquisitor) to proceed further, and so he tied a small cord about my wrist behind my back, and drew me up some degrees on the ladder, and tied my hand to one of them; and another cord about my ankles, with a battel of wood between my feet, lifted up my body quite from the ladder, and at the first pull my left arm gave a pretty loud crack out of joint, being shorter tied above that wrist; then he was bid to put it in joint again. . . . In the meantime I was so racked, that my chin was so close to my breast, and closed my mouth, that I was almost choaked and could not well speak any longer, and I should not wish any should experience how painful it was, and yet they would be question-

John Philly was subjected to like torture. After this, "they caused iron shackles to be put on our hands; and though they were so little that I was forced to cry out, by reason of the extremity of pain, yet with force they thrust on the lock and beheld it with joy." In this condition they were placed in a hole where "we had scarce room to put our feet without touching the Turks, whose feet were in the stocks, and hands in irons, and necks and feet in iron bands tied to the wall with strong chains. Afterwards the priests, being drunk at their feasts, sent for us to examine us further, and one of them said, 'They could not believe but that John was a preacher, for an husbandman could not answer so readily.' And one of the chief of them told us that they had several instruments of cruelty which they could also let us taste of; that they could burn men under their arms, and put hot iron or copper plates upon their breast; and he also told us that we should be sent down into Hungaria to be burned."

Returning to England, let us see the state of persecution that prevailed in London in 1662. 'where (says Sewell) desperate fury now raged; though it was not in the chief city alone the Quakers, so called, were most grievously persecuted; for a little before this time there was published in print a short relation of the persecution throughout all England, signed by twelve persons, showing that more than four thousand two hundred of those called Quakers, both men and women, were' in prison in England, and de-

"I have seen it recorded thation an occasion when a ship-orad of Quaker Spiritualists were expected to arrive on the New England coast, Coron Mather, the most plous of all the Boston Puritan divices of the infent damonation order, recommended that his parishioners should fit out a reulser to capture the Quakers, and send the in to the West indies and soil every man, woman and child of them to the planters for rum and sugar; who would thus, as he suggest-ed, be made sig ally to redound to the glory of Got and the great profit and comfort of his faithful servants obe earth. I think a vessel was fitted out for the purpose recommendgreat profit and comfort of his fathful servants coverth. I think a vessel was fitted out for the purpose recommend-ed by that holy man, but it failed in accompil hing its beneficent intent. It would seem that Lankester, Don-kin and Flowers have intercepted two Spirivashs son the way to Russia with a somewhat similar object.

noting the number of them that were imprisoned in each county, either for frequenting meetings or for denying to swear, &c. Many of these had been grievously heaten, or their clothes torn or taken away from them; and some were put into such stinking dungeons that some great men said they would not have put their hunting dogs there. Some prisons were crowded full, both of men and women, so that there was not sufficient room for all to sit down at once; and in Cheshire, sixtyeight persons were in this manner locked up in a small room-an evident sign that they were a harmless people, that would not make any resistance or use force. By such ill treatment many grow sick, and not a few died, for no age or sex was regarded, but even ancient people of sixty, seventy and more years of age, were not spared; and the most of these being tradespeople, shopkeepers and husbandmen, were thus reduced to poverty/ for their goods were also seized for not going to church (so called) or for not paying tythes. Many times they were fain to lie in prisons on cold, nasty ground; without being sufferid to have any straw, and often they have been kept many days without victuals. No wonder, therefore, that many died by such hard imprisonments as these.

'At London, and in the suburbs, were about this time no less than five landred of those called Quakers imprisoned, and some in such narrow holes that every person scarcely had convenience to lie down, and the felous were suffered to rob them of their clothes and money. Many that were not imprisoned nevertheless suffered hardships in their religious meetings; especially that in London by the name of 'Bull' and Month.' Here the trained bands came frequently, armed generally with muskets, pikes and halberds, and conducted by a military officer, by order of the city Magistracy, and rushing in in a very furious manner, fell to beating them, whereby many were grievously wounded; some fell down in a swoon, and some were beaten so violently that they fived not long after it. Among these there was one John Trowel, who was so bruised and crushed that a few days after he

Notwithstanding the horrible abuses that the harmless Quakets were subjected to, their principles and faith spread so rapidly in England, in spite of the vagaries of some of their mediums, that a very large proportion of the populationespecially in the northern counties-became imbued therewith, and so remained until after they became organized into a creedal religious body (ostensibly to preserve order and silence erratic mediums) under the name of, "The Society of Friends," soon after which period they commenced to decrease in numbers continually, even to the present day, when there are not probably as many Quakers' in the whole world as there were in the latter part of the seventeenth century in Yorkshire alone (of which it would be well for Spiritualists to take note).

It is true that through the influence and cooperation of the three professions, viz., Doctors of Medicine, of Divinity and of Law, the first named have succeeded in several of the States in getting laws enacted making it a penal offence for spiritual mediums, to administer to the sick, the blind, the half and the lame, after the manner prescribed and practiced by Jesus and his

But still, how far does any punishment they can inflict on the mediums of to day fall short of what those of like order were subjected to less than two centuries ago? With all their malice and spite, in the present advanced state of society the most the enemies of angel ministry can do is to subject their instruments to a few months' imprisonment, with or without hard labor, in comparatively comfortable prison apartments, or mulet them in a fine of some fifty or a hundred dollars! Compare these inflictions with those that thousands of men, women and children who stood faithful to their principles, formerly had to undergo in England, America and elsewhere, as described in Sewell's History, and many works of the early "Friends," or Quakers, and they sink into insignificance.

Even in our own country, so late as the year 1748, the Allopaths of Virginia, aided, no doubt, by the D. D.s and L.L. D.s, as usual, got a law enacted by the Assembly of that colony that "any negro or other stars preparing or administering any medicine whatever, shall be adjudged guilty of felony, and suffer death without benefit of clergy."

It is true that the persecuting laws that have recently been enacted against mediums and other unlicensed healers, practically condemn thousands to untimely deaths; but then, these are, for the most part, patients who suffer that penalty voluntarily at the hands of the allopath docfors, instead of those of the State executioner or hangman, as was but a century ago the case in Virginia in regard to the "negro and other slave" healers. Under these ameliorated conditions let our mediums, then, take courage, and remain faithful to the guidance and instructions of their guardian angels; and in spite of all the attempts of foes, whether from within or without the spiritual ranks, to cajole, bribe or frighten them into be-traying their sacred trusts, they will yet triumph

over all opposers.

Vauctuse, R. I. THOMAS R. HAZARD.

INFINITY vs. FORMS, CENTRES, &c.

To the Editor of the Banner of Light:

In "Stellar Key to the Summer-Land," in "The Macrocosm," and in "Art Magle," we are taught, substantially, that there is a Grand Central Sun, or Sphere, in which resides the power that originates and controls all that exists external to itself. Shall other suns and systems, constituting the Grand Universe, revolve around it as the absolute centre?

A. J. Davis (pages 24, 119, &c.) holds that the physical universe is spheroidal in shape, having a sort of vortical motion, or circulation, from the from the circumference inwardly to spiritual primates. Fishbough (page 40, and elsewhere) teaches that "it has centre, circumference, form and limits." "Art Magic" asserts that this Grand Central Sun is God. Now what are we to understand from these teachings of our Spiritudes of the control of the page that a pholytic. alistic cosmologists? Is there a centre to absolute

If not, and Deity is coextensive therewith, how can Deity be centralized, or in any way localized? If it is meant-that Deity acts only in this centrepoised spheroidal, limited, physical universe, but in unlimited external space simply crists, we ask, is Deific existence possible without life, or life without action, or action without an object?

If words are even approximately definable, and centre and circumference, form and locality have any fixed signification, will some one among your many mentally profound contributors throw their calcium light in that direction, and show us what relationship exists between them and Omnipresence and Infinity. Also, why, if the human soul was individualized and sent forth, an man soul was individualized and sent forth; an outflow from this centralized Delty, at some point in past duration, it may not end its inflow at some point in future duration, by being absorbed in its identity, and lost in the great reservoir and fountain whence it came?

E. D. fountain whence it came?
Williamsport, Pa., Jan. 8th, 1877.

GAUN HAME.

BY ALEXANDER M'LACHLAN.

Oh, dry the Saut tear frae thine e'e, Mary, Oh, dry the saut tear frae thine e'e! And look not sae sadly on me, Mary, Oh, look not sae sadly on me.

There's Ane that 'll aye be thy stay, Mary, Thy wounds He will tenderly bind; They'll all like the wind pass away, Mary, They'll all pass away like the wind. It's no' me that's decin' ava, Mary,

s no' me that 's decin' ava but the worn clay drappin' aff, Mary, It's but the auld house gaun to fa'.
It's but the eaged bird getting free, Mary, That soon will soar singing awa; It's no' me that's deein' aya, Mary,

It's no'me that's decin' ava. This tenement's gaen to decay, Mary, I feel as it warna the same: I 'm sick o' this cauld house o' glay, Mary,

I weary to win away hame. Oh, sweet shall our meeting be there, Mary, Nae sigh o'er the sorrowfu' past; The hame whare the heart's never sair, Mary And wrangs are a' richted at last.

And there we 'll be ave young again, Mary, The fields will forever be green; And nac lang regrets o' our ain, Mary, And death never enter the scen

I 've them wi' me ye canna see, Mary, I feel the firm grip o' a haun, Tho' a' here is darkness to thee, Mary, They 're leading me into the dawn. The dear ones that left us langsyne, Mary,

Ah, left us our wearyfu' lane, But never were out o' our min', Mary, Are a' comin' round nie again.
Ah! there's our ain Willie and Jean, Mary,
And wi' them a bright shining train.
Wha say through the ir pitying e'en, Mary,

Ye winna be left'a' your lane. Then dry the sant tear frac thine e'e, Mary, Then dry the sant tear frac thine e'e; And look not sae sadly on me, Mary,

Oh, look not sac sadly on me The grief that is turning thee gray, Mary, Nac doubt for some good is designed; "T will all like the wind pass away, Mary, "T will all pass away like the wind.

The Reviewer.

"GHOST LAND,"

To the Editor of the Banner of Light: Independent of that air of romance, that spirit of chivalry pervading "Ghost Land," (recently appounced as upon your shelves,) and which would render it one of the most faseinating books of the day, the weird teachings of this marvelous work, the more impressive features of its elegant phrases, the fearfully startling phenomena it offers for our acceptance, its unraveling of the mystic thread of life, its tempting and inviting peerings behind the waving drapery of the shadowy to-come, its blazon of armorial ensigns in the heraldry of ghost land, have all their worth resting upon an affirmative answer to one question: Is the author to be believed?

In the first place, European gentlemen and ladies (and I regret that these italicized terms are not better understood in this country,) are not in the habit of falsifying. In Europe, a gentleman's word is a sacred thing; indeed even an Arab or a Turk (almost despised by a Christian), if he pledges you his word, you may depend upon him. condly, no motive that I can discover could prompt the author of this anonymous production \ 202.) give a solemn assurance that his statements are truths, if they were not in reality such. Thirdly, the editress, long known in these United States as one of the most gifted, the noblest, purest minded of her sex, adds her testimony to is uch that is recorded in this unique," revolation of ghostly riddles"—the testimony of an eminent secress; the testimony of one who had the honor of knowing well the distinguished "Unknown" whose work is before me; who had the great pleasure of being sometimes a partaker in the seenes painted so luminously in the work she so ably edits; who has had also, independent of what the Chevalier dd B. has been pleased to portray as having passed before his own eyes, visions that substantiate some of the most formidable of

The Chevatier de B., the fictitious name given to the author of "Ghost Land," was by birth and education a gentleman of much distinction. A diplomat of the Austrian empire, a natural medium, a soldier in India by choice and the force of circumstances, he had many means of acquiring information of an occult character, as well as familiarizing himself with the various phases of humanity, which very few others have possessed. At one time, under the influence of a profound cultist, a professor in the college where he was being educated, he saw, or seemed to see, that he was all force; "that," to use his own words, "I was a soul loosed from the body save by the invisible cord which connected me with it; also, that I was in the realm of soul, the soul of mat-ter; and that as my soul, and the soul-realm in which I had now entered, was the real force which kept matter tagether, I could just as easily break the atoms apart and pass through them as one can put a solid body into the midst of water cast.

But may not this have been a dream? I refer Christians to the Bible: "I was in the spirit on the Lord's day," etc., etc. And what the cheva-lier further saw in one instance agrees so well with what Swedenborg records, I will extract a few of my author's words: "Now it became clear to me that one set of actions produced horrible deformities and loathsome appearances, whilst the other set of actions seemed to illuminate the soul aura with indescribable brightness, and cast a halo of such beauty and radiance over the whole being that one old man in particular, uncomely as a mortal, shone as a soul, in the light of his noble life and pure emanations, like a perfect angel."
In view of what was thus shown to him of character, he adds: "I feel confident human beings" (knowing what he knew) "would shrink back aghast and terror-stricken from crime, or even from bad thoughts, so hideous do they show upon the soul, and so full of torment and pain the photoscopic base in abarrand with ayil?"

tosphere becomes that is charged with evil."

And did my author love the fair, the angelic Constance? Their souls certainly beat in sweet harmony for a brief period. Tarnished perchance by contact with crude, with vile materiality her pure her beautiful soul, must have in ality, her pure, her beautiful soul must have, in its early flight, found a home with some kind angel. Her words to Louis, shortly before her parture, have all the perfume of innocence, all

the glowing force of one who communes with the the glowing force of one who communes with the secrets of nature.

Now of the "astral light"—do we know anything of it? I am morally certain that Spiritualists generally are wholly unaware of the possibilities of shirit growth, of spirit capacity, of spiritual knowledge within their reach, as they are unwindful of the link which connects their own mindful of the link which connects their own material with their spiritual nature. The cheva-lier de B. says: "The spectral forms of the long ago are indelibly fixed in the 'astral light,' which is the spiritual atmosphere of the universe; and what seer can pass amidst those scenes where these thronging phantoms most abound, without perceiving, through the rifts and rents of matperceiving, through the ritts and rents of mat-test the myriads of ferms which hang on the gal-lery walls in an imperishable world of spiritual entities?" Later he says: "Even the many flashes of wondrous light, irradiated as they were, too, with intelligence, which had appeared to me in the semblance of the beautiful Constance, I had been taught to regard as subjective images only, projections from my own fervid imagina-tion, taking shape in the 'astral light,' where the impressions of all things that ever had been, remained imperishably fixed." And after having further visions, including his own past

to exclaim: "Oh Heaven, keep our earthly record fair !

The "astral clothing" is the element which the Hindoo and Arabian eestatics termed Agasa, and is evidently analogous to the "spiritual body" of the apostle Paul, and the "astral spirit" body" of the apostle Paul, and the "astrai spirit" of the Rosierucians. And the Vedas teach, as do the Platonists, that the soul is enveloped in a vehicle of pure ether, sikshonus-arira, a finer body. And is not this, too, the small dame of Atma of the Brahmins? "By this light," says Howitt, "they come to see Brahma himself. Howitt, "they come to see Brahma himself. Atma reveals the form of Brahma in a light a hundred times greater than that of the sun. this sublime condition all things become visible to them—the past, the present, the future." In Asiatic Researches (v. ix, p. 290) is this: "The Jainas conceive the soul (Jiva) to have been eternally united to a very subtile material body, or rather to two such bodies, one of which is invariable, and consists (if I rightly apprehend their metaphysical notions) of the powers of the mind; the other is var able, and is composed of its passions and affections." The Chevalier de experience in respect to the wonderful forces within the reach of every good, patient, thought ful individual, within the realm of the soul in fact, is wonth a hundred times the pecuniary cost of his book-to those, perhaps I should add who have the time and power to think, or, more properly, reflect. Now a few words about the elementaries.

know three or four persons who have seen the elementary spirits; and the Baroness Von Vay, of Budha-Pesth, Hungary, has written some of her most charming pieces respecting them as she has communed with them-communed with them as with veritable mortals; gentle fairies of the wood and the stream, who looked up to her as a great goddess; little sprites without conscious souls, "animated indeed by will and some share of intelligence, still possessing no concrete, self-con-scious principle of being, sufficiently developed to enable the spiritual essence which escaped at death to become individualized, and retain a recollection of its past, or a personal conscionsness of its own identity," (Art Magic, p. 87.) Again: "The elementaries are neither wholly spiritual nor entirely material in substance." The Jewish Cabala teaches that there are spirits who live in the elements. They are termed schedim, and occupy a position between men and the lowest con dition of fallen ones, or evil angels. And it is of ya t importance that all who think they are shoulding communion with their departed friends should know something about these elementaries. "We have already intimated," says the Chevalier, "that mischievous elementaries, who have not yet risen into the sphere of good, are eyer ready to respond to the summons of natures similar to their own, yet higher in the scale of creation than themselves. We repeat that these ings are potent in the particular realm to which they belong, and can help wicked mortals in wicked purposes." Prof. von Marx believed "that the obsessing power was to be traced to the elementaries." The Chevalier de B. further says that the theory of ancient magians and me-die val mystics will be found in accord with what he has stated concerning the existence of these strange beings. In the "Rosicrucians" we read "Wednesday is the day for turquoises, sapphires and all the precious stones that seem to reflec he blue of the vault of heaven, and that imply the lucent azure of the supposed spiritual atmosphere, wherein or under which the Rosicrucian sylphs dwell—those elementary children who, according to the cabalistic theogony, are always striving for intercourse with the race of Adam, seeking a share of his particular privilege of immortality, which has been denied to them." And the Rosicrucians call the intelligible world Macrocosmos. They distribute it into three regions, which they denominate the Empyroum the Ethercum and the Elementary regions, each filled and determinate with less and less of the First Celestial Fire. These regions contain innumerable invisible nations, or angels, of a nature appropriate to each,—(Jenning's Ros., p.

But I have not yet touched upon the most ab sorbing, and to many it will be the most import ant feature of "Ghost Land"—the mysteries of the Brotherhood. These mysteries involve all there is of magic, though in their nature differing not from those inexplicable phenomena in the sacred Scriptures to which its readers are, om time to time, expected to give credence. "By 'magica' Pfiny understands the rites in

ituted by Zoroaster, and first published by Osthanes, 'domestic chaplain' to Xerxes in his Grecian expedition."—(The Gnostics, p. 190.) From Ammian the author of the work just named quotes from Plato, who states that the magian religion, known by the my-tic name of Machogistia, is the most uncorrupted form of worship in things divine; to which Zoroaster made additions drawn from the mysteries of the Chaldeans, as did, still later, Hystaspes. It would seem that the Sacred Fire was ever held of high moment among these mystics. The Talmud makes Jehuel the Prince of Fire, who has under him seven subordinates. There are also an infinity of an-

gels of a lower degree, and Metatron, whose numerical equivalent is equal to Shaddai, the Almighty, is chief of all.—(Id.)

Among the many evidences of a former state of civilization among the aborigines of this country, which seems to great their origins to be from ry, which seems to prove their origin to be from races which inhabited the eastern hemisphere, not the least remarkable is the existence of fra-ternities bound by mystic ties, and claiming, like the Free-Masons, to possess an esoteric know-ledge which they carefully concealed from all but the initiated. De Witt Clinton, once the General Grand High Priest of the United States, relates, on the authority of a respectable native minister, who had received the signs, the exist-ence of such a society among the Iroquois. he times of their meeting they kept secret -(Mackey.)

Some mysterious rites among the Mexicans seem to have had an Eastern origin also. Grand ceremonies were observed on the initiation of persons into a particular Order, and these were held in a cavern under a temple. It is said that the caverns of Elephanta, India, were used for

a like purpose.

If it be true, as Humboldt suggests, that the Mexicans have followed the Persians in the divi sion of time as represented on the celebrated stone found in Mexico, there is every reason to suppose that their ceremonies with fire, their firevers and their mystic rites, came also from the same people.

But to return to my author in hand. He says:

"I need hardly say my purpose was achieved when I mastered the secret of true occult power. I proved, tested, tried and practiced it, and I know that every element in being can be made subject to the human soul"; but he unfortunately is not permitted to state exactly how all this happens; indeed, (and he is more than half right,) he considers that "in our present corrupt and licentious condition of society," magical powers would be a curse rather than a blessing. Here, however, is involved a partial contradiction—if we set aside Black Magic; for no one can reach that high state by which the elements are made subordinate, except by a pure and holy life. "The power is gained" (and here he refers to the Hindoo fakir,) "by long protracted fasts and other ascetic practices, continued for years, when the actual changes wrought in the system when the actual changes wrought in the system render the rapport between the votary and the spirit/world very close and intimate." If by living then such purely spiritual lives, subduing the flesh as the very first step to a domindnee of other materiality, we attain such godlike faculties, there is little reason to suppose that they would be used for the belittleing of humanity instead of exalting it. But pages would not suffice to give my reader any adequate idea of the all-absorbing ny reader any adequate idea of the all-absorbing his own experiences, particularly in India; and my pen would utterly fail to portray the scintilations of that light of love, that darkness, that agony, that hung around the later days of the beautiful Lady Blanche—days enveloped in the mysteries of magic. mysteries of magic.

Errors may be found in the work-I will not

life indeed, there ineffaceably inscribed, he is led to exclaim: "Oh Heaven, keep our earthly reciplace. May the accomplished editress live long o give us many more of such charming produc-

As to its mechanical execution, it is all that good taste and a love of the beautiful could suggest.

G. L. Ditson.

Spiritual Phenomena.

IS SPIRIT MATERIALIZATION A FACT

BY H. WESTON.

To the Editor of the Banner of Light: It is with much pleasure that I have noticed the promptness which your many correspondents have shown in coming forward with the well observed facts of Spiritualism as manifested in the presence of Dr. Slade. The course you have pursued in granting the opportunity for so many to attest to the truth of the manifestations witnessed in his presence, is truly commendable. I have had an extensive experience with this remarkable medium, and could contribute much toward filling your space with descriptions of what I have seen; but as you have already devoted your columns so freely to the subject, I will only ask the privilege of briefly describing one particular séance, in which occurred a manifestation which I never have seen duplicated by your many correspondents.

I would state that as regards slate-writing, I have had messages written in almost every possible position, such as when the slate was upon the top of the table, no person touching it, or under the table, holding it myself by the corner, and in several instances while the slate was resting upon the top of my head. In all these instances the communications were from individuals whom I had known in earth-life, each presenting the strongest evidence of characteristic peculiarities.

But in the one I am about to describe I not only had the writing but saw the hand which wrote it. We were sitting at the table, at six o'clock on an afternoon in August, in sufficient light to read any fine printed sheet. We were talking upon the subject of Spiritualism generally, when suddenly Dr. Slade was entranced by Owasso, an Indian who often controlled him. After discoursing some ten minutes on the various manifestations, he said he was about to afford me a test which was not often given. He requested me to take a sheet of paper from the table and place it upon a book, and then put the book on my knees, moving away about a foot from the table so as to give a good view of the space under and around the same. He said a real materialized hand should appear and take the pencil from off the top of the table, and in full view proceed to write on the paper. I did as requested, and to my surprise the hand appeared and acted exactly as promised, and remained in full sight about ten minutes, filling the entire page of foolscap with fine writing. It was well written, in the form of blank verse, and a finely expressed tribute to the subject of Spiritualism in its various forms of manifestation. Had it not been destroyed in the great Boston fire, I would reproduce it here. The well-known name of the author was appended, thus giving me all the proof I wanted of its truthfulness.

After the writing was finished, the hand left my knees and appeared on the top of the table, with the pencil in full view, then dropped it and disappeared. It was a well-formed hand in every particular. I could distinctly see the veins and lines, as well as the nails. The motions were perfectly natural, but not as rapid as many. During the entire ten minutes my eyes scarcely left it, except to glance at the Doctor, who was unconscious, and so remained until the whole affair

There was a space of at least ten inches between the hand and the edge of the table, thus enabling me to satisfy myself that there was no wrist or arm to be seen attached to the hand. Now it would seem needless to affirm that the that water is a very good thing to use in putting above occurrence took place under absolute test out a fire. When the old school physicians obabove occurrence took place under absolute test conditions, since

1st. The room was light enough to read fine print.

2d. There was not a particle of that kind of spirit present (alcoholic) hints as to which Justice Flowers dragged into the Slade examination with such unbecoming levity.

3d. I was perfectly cool and self-possessed. I had two good eyes, which have never needed artificial help. I am fully skeptical enough, but determined to give fair play, and am willing to comply with any reasonable conditions imposed by the spirits.

Thus, without the slightest embellishment, have I related the facts as they occurred. And now I would ask our skeptical friends, What are you going to do with such testimony as this? Suppose one were on trial for murder, and the witness could testify to actually seeing the knife held by the prisoner as he gave the fatal blow! I feel justified in saying that not one person in fifty who has been strangled to death in the last century has been convicted on evidence of so conclusive a character. Why is it that so much more evidence is required to prove the continued existence of a human spirit than to obtain a lawful pretext to strangle that spirit out of its physical body? "Consistency, thou art a jewel."

Thank God that Spiritualism to day, with all the frauds which have been perpetrated in its name, with all the misrepresentation and misinterpretation which has been laid at its door, stands on a firm basis of facts. Beneath all the debris on the surface is flowing a mighty stream of truth, subservient only to the great Master Mind of the Universe. Then we can afford to work and wait, for the time is not far distant when the cause shall cease to be the target of venomous sarcasm and skepticism, and its true and faithful adherents shall be honored and respected by all. Boston, Mass.

TEST CONDITIONS .- English Spiritualists are discussing the question of test conditions, and attempts are being made to devise some conditions that will be absolute—that is to say, such as would render deception on the part of the medium impossible. The British National Association, through its committee, report one test which is designed to allow of almost every class of physical manifestation taking place while it is applied. It consists simply of an effectual means of confining the wrists of the medium instead of tying the wrists with tape or cord, a soft gauntlet is put over each wrist, and each gauntlet is laced close to the skin, just as one would lace a pair of boots. The hands of the medium are placed behind his back, and the two try to find them—but we must remember that much of the Chevaller's blography may have been narrated or written down amid a chaos of conflicting events a quarter of a century or more perHOW THE WORLD MOVES.

BY PROF. S. B. BRITTAN.

Long ago it was the custom to speak very reverently of the "Learned Professions," the first and most important of which held the immortal interests of mankind in its hands. The doctrines of the innate total depravity of human nature; the sum of all diabolism in one terrible personality; and the endless and aimless suffering of reprobate infants were regarded as among the most essential elements in a true system of divinity. Of course no normally constituted mind could ever discover any divine attributes in such a system; and hence all natural men were freely delivered over-with "a thorn in the flesh, the messenger of Satan to buffet them "to the fierce ordeal of an intense and endless combustion.

And when ignorance was bliss, how much of science was there in medicine; and how didmen's bodies fare in the hands of the doctors? The constant bleeding, blistering, burning the quick flesh in actual cautery, vomiting, purging and stupefying until sensation, voluntary motion and consciousness were suspended, was dignified by the title of the "Healing Art!" True, there was little art and less science in that crude and semi savage method; and still less of healing as the result of its practice. Thus the masses resigned their souls to the keeping of the priesthood, and gave their bodies unreservedly into the hands of the doctors; and then they imagined that they have the control of the doctors. that they were strongly fortified against the causes of disease and the wiles of the devil.

The common mind was veiled in ignorance, and its faculties inactive, except on a low and sensuous plane. The shadows of the Dark Ages still lingered on the loftiest summits of the moral world. The people were chilled by an unnatural and frigid piety. Men were slaves to mitred masters. By fearful denunciations and anothermas; by the penance of fasting, flagellation and chains; by fiery demons barking at their heels, the motley crowd was driven into heaven. There was no independence of thought and freedom of choice involving the higher personatives and choice involving the higher prerogatives and functions of reason and moral responsibility. Superstition held a cruel scourge of scorpions, to ash the millions made criminals by slavish fear and too much conscientiousness. And so pious bigot learned to scowl, and hate his fellow-man. "And pile fresh fagots round the burning stake."

But with the revival of letters there came a restless spirit of inquiry that solved many prob-lems ; that unveiled the mysteries of ages, and removed the mask from great frauds and saintly depravity. Like an unquenchable fire it consumed the rubbish of centuries. The light shining in darkness illuminated many nations. It produced amazing results in the overthrow of hoary despotisms and the modification of all sys-tems of material and moral philosophy. The crimson lights and lurid phantoms went out si-lently as a conquered enemy folds his tents and disappears. There was a pause in the old stage business, and melodramatic thunders died away. Then those who watched "the signs of the times" saw through "The fretted clouds, the messengers of day."

And then, the scenes were shifted for the new drama of Modern Civilization and Progress. Tempus omnia revelut; and we may add, Time changes all things. It was Lord Bacon who said, "Time is the greatest innovator"; and all along the ages—in bold and startling characters—we trace the confirmation of his words. The primitive conceptions of the world; the divine right of kings and cardinals to enslave the people; the old modes of life and ideas of law and religion; the antiquated homiletics and the masal psalmody, and that sanguinary phlebotomizing faculty, with a practice so closely allied to manslaughter—oh where are these? Dead! Dead! Buried in dishonored graves, beyond the hope of a resurrection. And where are their authors? Gone to the Limbus fatuorum! Time, the great iconoclast, has been here.

Out upon Time I it will leave thee no more "Of the things that are than the things before."

The medical science of fifty years ago is seen in the light of to day to have been the grossest possible ignorance. If a patient was being burned to death by a raging fever, the doctor did not allow the poor sufferer to have one drop of cold water to quench the devouring flame. have not only learned that a fever is a fire—an abnormal and intense vital combustion, that dissipates the fluids, shrivels and consumes the tissues-but we have also made the grand discovery served either that there was too much arterial action or veinous congestion in some part of the body, the fact involved a problem for which they had no alternative solution. And so the scientific (?) practitioner opened a vein and left the vital tide to ebb.

Thus the doctors of the heroic school violated the wise economy of Nature by a system that somewhat resembled assassination. They sharpened their tools and went into the butchering business! To deaden pain they either bled the patient until he fainted, or drugged him until his senses were lost in forgetfulness. Those scientific gentlemen who chiefly learned to cure by carving were unwilling to learn anything else. At the point of a kulfe they irreverently disputed the wisdom of God, who is supposed to know about how much blood a live man ought to have in his body. With closed eyes and ears, and an obstinate determination, they struggled to stran-gle all new ideas and improved methods. They had learned their own system, and no one was allowed to be wise above what was written; they were opposed to any investigation that might humble their pride by unsettling their preconceived opinions; they enjoyed the public confidence, and they had an unlimited license to experiment on poor human nature. That was enough to compass all the purposes of a profitable business and a selfish ambition. They were opposed to innovations, and arrogantly assumed that all progress must be quackery. And so it came to pass that

"Sluggish Indolence, the nurse of sin, Upon a slothful ass did choose to ride."

But even that patient beast found the burden of But even that patient beast found the burden of so much professional trumpery—crude drugs and heavy doses, the dead weight of learned lumber, obsolete theories and deadly weapons—more than he could bear. And then, the fashion of the times made it expedient to unload in part. The progress of more enlightened views; the growing influence of Medical Reformers; the increasing popularity of Homeopathy and medical Eclecticism, suggested to the ancient and most venerable school the unpleasant necessity of modifying its principles and its practice, so as to tally somewhat with the main drift of public senti-

ment.
Truth is a great thing; honesty is said to be a wise policy; and religion is a sacred reality. Certainly these propositions are axiomatic. But after all many people—among them certain doctors—are prone to inquire whether the truth will pay. Before they bow at the altar they are careful to look at the steeple, whereon there

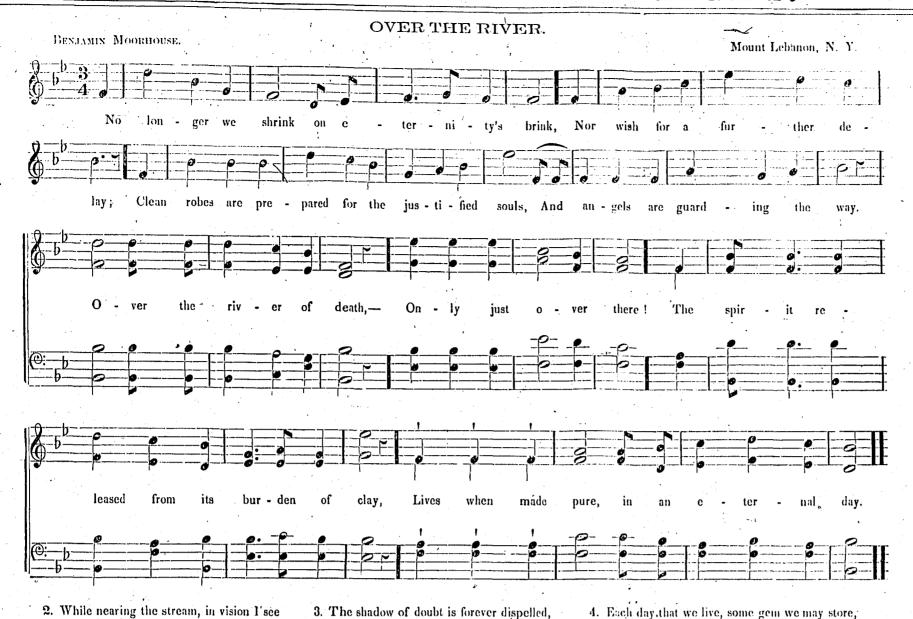
That turns and turns to indicate From what point blows the weather."

The chemistry of modern pharmacy has reduced medicine to a more refined form and scientific basis. Still the great curative agents are alone to be found in the subtle powers of Nature. Life depends upon invisible Electric and Magnetic Forces, and health is seldom found in physic. A current in the nerves, that no eye can see, makes us weak or strong. It kindles mysterious fires in the eye; it covers the cheek with the blush of shame; or it vells the soul and every feature with a death-like pallor. The blood is warmed or chilled in its presence; all the animal fluids flow fast or slow, as it comes and goes The chemistry of modern pharmacy has refluids flow fast or slow, as it comes and goes through the nerves of sensation and motion. The pulse is the electrometer that marks the rhythm that runs through all our being, and measures out the sands of Life.

No. 232 West 11th street, New York.

The Slade Trial.

To the Editor of the Banner of Light:



And kindreds are joined heart and hand;

For messengers cross on this bridge every day,

From their home in the bright spirit land.

'Tis a bridge to the fair summer land. Chorûs.

A structure rise noble and grand:

'Tis not built on any false dogma nor creed,-

Illinois.

Banner Correspondence.

CHICAGO.—Miss Lottie Fowler writes as follows: To inform my friends in general of my whereabouts, and to acquaint those interested to learn something regarding the true spiritual status of this city, I pen these few lines. Sojourntus of this city, I pen these few lines. Sojourning a short time in Chicago—the enterprising metropolis of the West, with its magnificent bulldings—I find Spiritualism to be in a very flourishing condition, notwithstanding the hard times and the general depression in, business. To supply the demand for the Spiritual Philosophy, Mrs. Cora (Tappan) Richmond is delivering her eloquent inspirational discourses, to large audiences, twice every Sunday, at Grow's Hall, under the auspices of the First Society of Spiritualists, where also is held a meeting of the Children's Progressive Lyceum, weekly. Brother S.

under the auspices of the First Society of Spiritualists, where also is held a meeting of the Children's Progressive Lyceum, weekly. Brother S. S. Jones, in his new publishing house, assisted by his able associate-editor, J. R. Francis, continues to issue his largely-circulated Religion Philosophical Journal regularly, besides doing a busy trade in selling spiritual and liberal books and pamphlets.

Satisfying the desire to witness the phenomena, prominent among the physical mediums located and giving sittings here, are Bastian and Taylor, the Bangs sisters, Dr. Witheford and Mrs. Suydam (the fire test medium).

The first named gentlemen are meeting with fine success and giving good satisfaction in their materializing scances. At one of their Wednesday-night circles, private and select, formed for the purpose of developing the powers of the mediums, and to give the best conditions to obtain the best results, I was fortunate in being admitted as a visitor, and witnessed the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the critical section of the purpose of developing the powers of the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the critical section of the purpose of developing the powers of the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the critical section of the purpose of developing the powers of the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the purpose of developing the powers of the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the purpose of developing the powers of the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the purpose of developing the powers of the most will always attract audiences in tyrication of the children of our Lyceum Exhibit have ever seen. Happily I was selected by one of the spirits, the daughter of Mr. Hale to test the matter, and was led into the cabinet. I found the medium, Mr. Bastian, who was sitting in his chair, while the beautiful young lady, in radiant white robes, stood by my side whispering to me. No words of tongue or pen can express my feelings of satisfaction on that occasion; but suffice it to say it was the most convincing test I ever expe-I also attended one of the Bangs sisters' circles,

and was satisfied with the demonstration of the fine mediumship of the two girls, yet young in

Principal in the mental phase of mediumship are Mrs. Weeks, Mrs. Blade, Miss Shaw, Mrs. Beaufeat, Mrs Bishop, Mrs. De Wolf, Mrs. Crocker and Mrs. Wood, all of whom are meeting with more or less success in their especial

Of the healers and doctors, Mrs. Robinson, Dr. Bishop, Dr. Ormsbee, Dr. Cleveland and Dr. Wheat are doing a good work, and performing many miraculous cures in the employment of

Chicago is also well provided with drawing mediums—Professor Anderson, Mr. Douglas and Mrs. Wheat, each exhibiting their artistic powers in fine pictures of spirits, done under the control of the disembodied masters.

Such is a general mention of my professional co-workers in the cause of truth in this city; now, for the sake of traveling brother and sister mediums, as well as the friends of our Philosophy stopping for a short time in Chicago, I would recommend the St. James (formerly the Metropolitan) as a good hotel, its proprietor, Mr. Strong, being favorably inclined toward Spiritualism, be sides being a genial and attentive host. His house is homelike in its comforts.

In concluding my letter I will say that, after remaining a few days longer here, I purpose leaving for Baltimore, where I intend to remain (at the Mansion House) only a short time, then turn my face north, toward Boston.

RUSHVILLE.—B. Chadsey writes, informing us that he has been a patron of the Banner of Light since 1862; that he is now in his eightyfirst year of earth-life, but expects to continue his subscription till he is called to "the better country." He feels full in the faith that Spiritualism embodies the everlasting gospel of truth which will yet deliver all nations from the thrall-dom of superstition and bigotry, and give them the "glorious liberty of the children of light."

California. SAN FRANCISCO, Jan. 2d.—At present we are enjoying a good degree of spiritual prosperity at this point upon the Pacific coast. If Spiritualists really knew their numerical strength, and would act unitedly—act as one great army of progressive souls—they would soon become the leading power in the country. It is unfortunate that there are so many divisions upon little technical matters. nical matters, so many jealousies, and so many Spiritualists who send their children to Orthodox Sunday Schools, and themselves attend and sup-port sectarian churches! Spiritualism, while it directly proves a future immortal life, is connected indirectly with all the reform movements of every reform movement pursue its own independent course, something as does each star in scription, says: No one can be well posted on mand to see some of the phenomenal phases of scription, says: No one can be well posted on mand to see some of the phenomenal phases of scription, says:

the firmament. Spiritualism, because mediums | the subject of Spiritualism and its progress all | Spiritualism, that I am induced to publish this practiced their spirit gifts without paying an ex-orbitant quarterly license, has been before the Criminal Court in this city. Mr. O'Sullivan, for-merly our American Minister to Portugal, Dr. Peebles and many others known in the literary world, testified positively and bravely to the re-ality of mediumship and the truth of Spiritualism, but the case went against Dr. Matthews It was at once appealed to a higher court.

Chorus.

Our Progressive Lyceum is doing well, considering how few of the older Spiritualists take an interest in it. The labor comes upon a few tried

Dr. J. M. Peebles has been lecturing for us nearly two months, and his engagement with us has been a success in audiences and financially. His lectures upon his "Travels" were very interesting, delighting and instructing all who heard them. Spiritualism he holds to relate "to life and death, to the soul's affections and immortality that the statement of the soul's affections and immortality. ity, to moral science and religion—subjects of the gravest and most momentous importance." Such speakers will always attract audiences in San

Our late Lyceum Exhibition and our Christmas Festival for the children of our Lyceum, passed off in a pleasant manner, giving great satisfac-

ty possessing sufficient courage to express his honest convictions, but to-day free-thinkers can be numbered by the score, who do not fear the anathemas of the church element. A short time since an Advent preacher came to town and delivered two discourses, which was sufficient cause for the Methodists to assall him and his belief, although he took the Bible to prove the correctness of his doctrine. Charity indeed! A revival meeting was instituted immediately to prevent proselytes being made, and to destroy the effect of his pernicious doctrines, as they are termed by the Methodists.

Meetings were continued three weeks, but not a single convert was made. At the close of the meeting each evening the greater portion of the congregation engaged in an animated discussion over the sermon, and listened with rapt attention to the reading of Thomas Paine's "Age of Reason." By using their reason they refuse to be scared into the kingdom, although for three weeks the preachers held them over a burning hell. An article appeared in the newspaper published in the place, at the inception of the meetings, showing the fallacies of their pet theories from the Bible standpoint so plainly, there is no doubt of the effect produced.

Near the close of the revival (?) the preachers became incensed to such an extent, at their want of success, that they prophesied the death of the ringleaders before New Year's; but they still live. ringleaders before New Year's; but they still live. The writer was accused publicly for the infidelity (?) in the town and county, in a manner neither gentlemanly nor in a Christian spirit. I was accused also of bringing the leprosy of Spiritualism to the place, all of which proves that no amount of grace will affect human nature or individuality, neither will vicarious atonement or blind faith influence church members to pray over infidels, and especially Spiritualists or beover infidels, and especially Spiritualists, or be-

stow upon them sweet charity.

Little is being done in spiritual matters, with the exception of holding circles at stated periods. I am pleased to note the progress of Spiritualism

in our State, however.

An organization of Spiritualists was effected in Lincoln some time since, with a membership of fifty to start with. A snug sum is in the treasury, to be expended in sending missionaries throughout the State. Many communities in Nebraska are longing with intense desire to learn something more of our glorious philosophy, and I note the same state of affairs, the famishing cry, throughout the length and breadth of the land. Is not this indicative of glorious results in the near future? Whilst I opposed the New Movement in an article kindly published in the Banner, on the hypothesis that Jesus was to be recognized as the great spiritual leader of man, I now sincerely believe the time has come to organize for protection, at least. Mediums are being maligned, all manner of calumnies are hurled at their devoted heads. We must show our strength, which is the only method I can conceive to hold our own and command respect. Let local societies agree among themselves as to minor points of bellef respecting Jesus. I am impressed, and a voice whispers in my ear, that the time has now fully come to rally our scattered forces for the conflict which appears to be upon us, ever bearing in mind that in union there is strength.

New York.

over the world, without reading the Banner from week to week. It will furnish the attentive mortality, which we all are interested in—than all the fear and scare sermons one may hear from an Orthodox pulpit in a lifetime.

Georgia.

Chorus.

ATLANTA .- Wm. G. Forsyth forwards the following document, with its introductory affix, addressed "To the Spiritualists, or Lovers of Truth of North America": "Inasmuch as Spiritualists and Christian Spiritualists differ in relation to the declaration of principles adopted at Philadelphia, Pa., on the 4th of July, 1876, I offer the following, to the end that we may organize and

PRINCIPLES.

PRINCIPLES,
First.—Spiritualists, or Lovers of Truth, believe in and worship the one only true God—God the Father, L.c., the great first cause, the mighty soul of the universe, the life of all life, not a personal God, nor a trinity of Gods, but the infinite spirit of light, truth and love; and recognize in Jesus of Nazareth a great spiritual trance medium—he being clatwoyant and claraudient, both seeing and hearing the Divine Spirit (Christ) which did possess and control him—and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of human society.

of in a piets and manner, giving great satisfaction.

Dr. Peebles leaves our shores very soon for foreign lands again. May we have the pleasure of hearing from him through the dear old Banner as in the past. Thomas Walker speaks for us during January.

LAVERNA MATHEWS,

Pres. San Brancisco Spiritualist Union.

Nebraska.

MADISON.—A. C. Tyrrel writes Jan. 2d:
Surely the world moves, and free thought is breaking the galling chains of superstition, and implanting within the breast of our people a more rational belief respecting a future state. Two years ago no person could be found in this county ty possessing sufficient courage to express his breakt containing by the courage to express his breakt containing the property of the sure of the picture of the policy line is and the final salvation of all men, by the law of progression, and the final salvation of all men, by the law of progression sufficient courage to express his breakt containing by the law of progression and the final salvation of all men, by the law of progression in this and the after life—every one in his for health of the policy life and the final salvation of all men, by the law of progression, and the final salvation of all men, by the law of progression in the containing property of the surface of the policy law of the

MOTTO-Elernal Progression. PREAMBLE.

We, whose names are mnexed, being desirous of cementing more closely the bonds of Brother and Sisterhood-advancing the cause of Humanity-affor, ing additional aid in sickness and adversity-promoting moral and mental improvement among ourselves, do agree to associate together, predging ourselves that we will be governed by the Constitution and regulations of the State Convention of the state Power of the state Power of the State Convention of the state Power of the State Convention of the State Convention

(Insert By-Laws.) (Insert By-Laws.)

Officers' Titles.—I. A President; 2. A Vice-President;
3. A Socretary: 4. A Treasurer; 5. A Messenger; 6. A Chorlster; 7. A Guard.
The officers shill act as Trustees, five of whom shall constitute a quorum."

Maryland.

BALTIMORE. - Charles E. Brooks writes: Spiritualism is now attracting attention here. With such able speakers as Thomas Gales Forster and Mrs. Walcott on the platform, and Mrs. Hollis as test medium, we may expect a steady increase of interest and converts. In regard to crease of interest and converts. In regard to the latter, I heard recently, from a reliable source, that a German gentleman, connected with the Baltimore & Ohio R. R. Co., visited this wonderful medium, and, while in her presence, a young man with whom he was acquainted in the old country, and who died there, appeared unto him, and that they both sang a familiar air together, which they used to sing in school-boy days. If this be strictly true, of which I do not doubt then the lady is certainly a "gem of the doubt, then the lady is certainly a "gem of the first water," The unjust prosecution of Dr. Slade in England has aroused indignation in the hearts of many of our citizens.

Indiana.

TERRE HAUTE.-Zilpha B. Taylor writes us, renewing her subscription. She announces that some time in the coming spring it is her intention to visit Vermont, her native State. She has been a healing and developing medium for over twenty years. Many mediums are being unfolded in Terre Haute, and for various phases of development. She concludes by saying, "I am seventy years of age; I have always taken the Banner of Light, and will not now do without it.'

Missionary Work in Minnesota.

READ'S LANDING.—The Minnesota State Association of Spiritualists have employed and put in the field Thomas Cook, formerly editor and publisher of a spiritual monthly published in Boston, entitled the "Kingdom of Heaven." the entered upon the duties of his mission with the opening of the new year. The Reed's Land-ing Press speaks of his lecture in that place as

follows:

•• Prof. Thomas Cook lectured to a fair and appreciative and leave, at Wilson's Hall, last evening, on the Science of Chemistry. Prof. Cook compared this with all other branches of science, and claimed that the doctrine of Sofrandism was based upon natural science. He claimed that the God whom we so ignorantly worship was simply the God of Naturo working within us. He also maintained that Jesus was a philosopher, sent upon the earth for the purpose of opening the study of science, of which the world, to-day, is so comparatively ignorant, and that the so-called miracles, which he performed, were nothing more nor less than scientific experiments.

He illustrated his lectures with chemical experiments, and the power of his argument made a very deep impression upon the minds of many of his hearers.

card to invite correspondence with mediums pos-sessing any of these gifts (materializing prethey may be given in connection with my lectures and chemical experiments. Address
Thomas Cook,
Farmington, Dakota Co., Minn.

The work of our own willing hand;

The garment we weave in this valley below,-

We shall wear in the bright summer land.

Gone Home.

to the Editor of the Banner of Light: Mrs. Louise Palmer, beloved wife of Edmund Palmer issed to a higher life, from Chicago, Ill., Jan. 3d, (her birthday,) aged 55 years.

She was an honest, carnest believer in and faithful supporter of the Spiritual Philosophy, and has now passed to the enjoyments beyond. We know her virtuous and up-right life will insure her happiness in the bereafter. All that an affectionate husband and children could do to make her last days on earth comfortable was done. They feel there is a home ''over there,'' where none ever grow old, and that the dear one will watch over and love them still. Mrs. Cora L. V. (Tappan) Richmond spoke words of con-solation at the funeral, and at the close of the discours gave the poem below, which was impromptu. During the gave the point sellow, which was impromptut. During the services raps were produced upon the collin, which was evidence that the "dear departed" was with us still, Hammonton, N. J., friends please take notice. Mrs. P. resided there some three years:

ANNIE LORD CHAMBERLAIN. Chicago, Ill., Jan. 15th, 1877.

Oh, beauteous Augel, misnamed Death below, Thy hallowed presence broodeth everywhere! Above the earth, above the winier snow, Thy shining vesture weaves a splendor rare,

With blooms immortal from the dewy bowers, Wherein bright angels in blest love abide, Thou comest, quick ning with surpassing powers Those into life whom dust and earth would hide.

Around this form of clay thy snowy hands, And those of loving ones on earth, will fling White vestments, and the bloom of earthly lands And sleep that lures with its soft whispering,

But, oh, the spirit, disenthratied by thee, Shall know no sleep, nor feel death's dull decay From earthly care and mortal pain set free, Her soul shall mount along life's starry way;

Shall drink the radiance of the spirit's morn, Shall float in the glad ether of the soul, With vaster powers her new life-work adorn, And ever seek the highest heavenly goal.

Oh, risen spirit, still thou bendest near! 🍧 This is the centre of thy loving care. Thy dear ones to uplift, their hearts to cheer, And keep love's altar ever pure and fair.

The humble earthly home shall be a shrine, Wherein thy love is the most sacred flame To, bind thy loved ones to the Life Divine, And form of tears and prayers Hope's heavenly name

The dear companion of thy life shall know Thy presence and thy loving counsel still, Shall feel the fervor of thy love still glow, And, trusting, bend to the Eternal Will.

Thy son, dear to thy heart, shall hear thy voice In admonition and in tender love, To keep his spirit pure, and, by his choice Of path in life, be near thy life above.

Thy daughters tender, in their love and grief, Most missing thy loved presence by their side, Shall in thy nearness find a blest relief, And know thou hast more power to love and guide

And thou wilt lead them, by thy gentle grace, In ways of lofty thought and womanhood; They shall not miss thee from love's sacred place, But find through death that life is understood.

I see thee now, oh, spirit, disenthralled ! The quickened life-pulse throbs in perfect peace. And thou hast answered when the angel called, Triumphant over pain, through fleath's release!

Oh, Heavenly Father, unto thee we turn, Commending this fair spirit, freed from clay, And these thy children, clinging to the urn From which the precious breath has sped away!

Uplift, sustain, and bless them till they know That higher life outwrought from sense and time! Oh, may all hearts with a new rapture glow. And sounds of sorrow change to songs sublime

Speaking of "Principles of Nature"cloth \$2; "Real Life in Spirit-Land" - \$1,16; 'Social Evils - Their Cause and Cure" -25 cents; "The Spiritual Philosophy vs. Diabolism"-25 cents; "What is Spiritualism, and shall Spiritualists have a Creed?"-25 cents; "God the Father, and Man the Image of God" -25 cents; "The Brotherhood of Man, and What Follows from it"-25 cents, all by Mrs. Maria M. King, Hammonton, N. J., and for sale by Colby & Rich, No. 9 Montgomery Place, Boston, the Westford (N: Y.) Messenger says: "These are all excellent works, and were written from the control of spirits. Send for one or more of the books."

He was only an inquisitive little New York boy, and he said: "Ma; will all the heathens turn up when it comes resurrection times?" "Yes, my son." "And them missionarles; evil those turn up?" "Certainly, my son." "Well, when them cannibal heathens, what 's been feedin on missionarles, gets resurrected, and them missionarles gets resurrected, and them missionarles things is goin' to be worse mixed than the Presidential question, her, ma?" "It is time you were in bed, my son." "Bx.

To the Editor of the Banner of Light:

It is curious to note what changes the whirliging of time brings about. Ten years or so ago I was indicted for libelling Mr. Sothern, of Dundreary fame. The circumstances were as follows: I was at the time proprietor of the Spiritual Times, the first English weekly spiritual paper that was published. Mr. Sothern at the time referred to was making himself obnoxious to Spiritualists by calling them swindlers and fools, and all that sort of thing, and stating that he and all that sort of thing, and stating that he had himself once taken part in a "miraele circle" had himself once taken part in a "miracle circle" in New York, and by simulating mediumship had systematically deceived his associates for a lengthened period. This called forth an article in the New York Sunday Times, which not only asserted the genuineness of Mr. Sothern's medium powers, but stated that he had misused them, and had boasted of having done so. The article was copied into the paper of which I was proprietor without my knowledge (I was in Ireland at the time), and the first I knew of the matter was reading an account in a London paper of an application for my the first I knew of the matter was reading an account in a London paper of an application for my arrest at a London police court. This was followed by a policeman taking me to London, where, after lying three nights in a police cell, in company with the ordinary habitues of such places, thieves, prostitutes and drunkards, I had a hearing before a Mr. Knox, a gentleman of the Flowers tribe. On this occasion I was defended by a Mr. Lewis, the father of the counsel who was engaged to prosecute Dr. Slade; and Serleant Ballantine, who is now engaged to defend jeant Ballantine, who is now engaged to defend Slade, was employed against myself. I was com-mitted for trial to the Old Balley, and my coun-sel was a son of the Mr. Lewis already referred sel was a son of the Mr. Lewis already referred to (now dead), and who I have no doubt is the same man that was recently employed against Slade. Serjeant Ballantine is an able counsel, and does well what he is paid to do. He made me to appear a very bad character, and represented that I was actuated by the vilest of motives, and even insinuated that I concocted the libel myself in my own office. I have no doubt he will act as faithfully in the interest of his present ellent as he did for Mr. Sothern. But Serjeant Ballantine is no Spiritualist, and the present trial will therefore lack that which characterized the recent one—the advocacy of sincere spiritualistic sympathizers, but the learned Serjeant will doubtrecent one—the advocacy of sincere spiritualistic sympathizers, but the learned Serjeant will doubtless have the cue given him by them, and the case may be considered in good hands. In closing this recital, which I thought might be interesting at the present time, I have only to add that my case was settled by Mr. Sothern agreeing to accept an apology, being assured by a friendly intercessor that so far from my being influenced by malice, I knew nothing whatever of the nublication of the libel. This was much of the publication of the libel. This was much to the dissatisfaction of the legal gentlemen on both sides. I went through the form of a trial, and was bound over, on my own security, no ball being on hand, not to motest Mr. Sofhern in any way for a period of six months.

Yours faithfully,

ROBERT COOPER.

Cardinal Antonelli.

There is a prime scandal afoot in Rome—no ess than that Cardinal Antonellileft behind him a daughter, who now appears to contest his will. The shape in which the Roman journal La Lib-erta states it is, that the lady pretends to have been "bound to the late Cardinal by ties of relationship of a kind delicate and sacred above all others." A London paper, the Dispatch, expands the story with great particularity, relating now a Countess Marchonini died in Rome, leavng a beautiful daughter under guardianship of the editor of an unprincipled sheet, to whom she confided documents proving Antonelli the girl's father. The Dispatch goes on to relate that this scampish guardian extracted considerable sums scampish guardian extracted considerable sums of money from Antonelli, who also intrusted to his care her marriage portion. Afterward came a love affair, a runaway match, and a threat from the husband of the young woman of legal proceedings to recover her dowry. The Cardinal averted danger by further husb-money, and the scandal was silent until now, when the alleged daughter claims her share of the heritage, which the Antonelli brothers and nephews refuse; and the matter is now in the hands of the law. This may be only a bad case of black mailing; but, also, it may be true. Giacomo Antonelli had nothing of the priestly nature; he was a politician and averse to religious duties and distinctions, receiving orders only to enable him to become the Pope's minister, as Liszt became an abbé for his convenience.—Boston Herald.

What is there truly great which enthusiasm has not done for man? The glorious works of art, the immortal productions of the understanding, the incredible labors of heroes and patriots for the salvation of the liberties of mankind have been prompted by enthusiasm, and by little else. Cold and dull were our existence here below unless the deep passions of the soul, stirred by enthusiasm, were sometimes summoned into action for great and noble purposes—the over-whelming of vice, wickedness and tyranny; the securing and the spreading the world's virtue, the world's happiness, the world's freedom.— James Whiteside.

Russia, England and America leave an important part-to play in blending. Asiatic with European and American civilization, but—it can only be accomplished by tempering the asperities and dissolving the bigotries of conflicting and fanatical creeds. It is here that the sweetness and light of free religion come in to develop a richer and fairer humanity from the decay of theological weeds and thistles.—" W.," in New

"The Proof Palpable of Immortality."

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

Married:

Dec. 27th, 1876, at the residence of the bride's father, in the town of Marshall, Onelda Co., N. Y., by Warren Wool-Son, Mr. Norman S. Beers to Miss Addle J. Reynolds, both of Marshall.

Passed to Spirit-Life:

Jan. 18th, from the residence of her parents, Sidney C. and Sarah V. Plerce, Florence Gertrude Plerce, aged 3 years 8 months and 1 day.

and Sarai V. Pierce, Florence Gertride Pierce, aged 3 years 8 months and 1 day.

The little one whose experiences in the mortal have been thus closed by the mandate of physical change, was the piet of a large circle of friends, the light of her home, and a pupil of promise in her school. Sile gave evidence, even in the tender years to which she had attained, of the possession of a bright and active mind, as the questiens she frequently asked proved, directed, as they often were, to subjects generally supposed to be beyond the range of child-hood's interest. Her decrass was occasioned by a combined attack of scarlet fever and diptherla, and though her trial was short it was severe in the extreme. Just when the shades of mortal-dissolution began to fall upon her eyes she said in a low whisper, "Mammasing—Flossic is fired!" The heart-broken parent essayed to grant her daughter's last request, and the hushed air of the sick room vibrated with the trembling yet soulful measu, 28 which fold that though parting must now come for awhite, a meeting was yet in store for mother and calld "In the sweet by and-by," The functal surging by three lady volunteers—were conducted at the residence of the parents, No. 23 Somerset street, Boston, on Saturday, Jan. 20th, and were attended by a large number of those who had learned to love the little bud whose further unfoldment had been reserved for the milder skies of the hetter land. J. W. D.

From Southold, N. Y., Wednesday evening, Jan. 10th,

From Southold, N. Y., Wednesday evening, Jan. 10th, Joseph II. Goldsmith.

He has for years suffered from a painful disease, and welcomed the change with joy and peaceful resignation. His last words—having called his family around his hedsldewere these: "I want you all to understand that I am not afraid to die; I have done everything for the best; all is peace and quietness." His "death" was as resigned and beautiful as his life.

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

To Book-Purchasers.

We respectfully call the attention of the readformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOK-STORE, ground floor of building No. 9 Montgomery Piace, corner of Province street, Boston, Mass.

Having recently purchased the stock in trade at Andrew Jackson Davis's Progressive BOOK-rone, New York City, we are now prepared to all orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of

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

Colby & Rich.

a points from the BASSKH of LIGHT, care should be Instrumed by tween editorial articles and the case has condensed for otherwise) of correspond-tures creates are open for the expression of imper-sonment; and we cannot undertake to endorse the classest system to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, JANUARY 27, 1877.

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

AGENTS FOR THE BANGER IN NEW YORK, THE AMERICAN NEWS COMPANY, HONASSAUST,

COLBY & RICH,

Letters and communications appertaining to the ditorial D partsment of this paper should be addressed to tribing Colay; and all Business Letters to Isaac Bron, Hanner of Light Publishing House, Boson, Mass.

Spir, tradists are the depositaries of a great truth, surgoinered, to 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 Carly by "is a divine revelation and he who acts contrary to it shis against God," A truths confirm one another when read aright. It is to trith, through facts, truth free from all controverted dogmas, that spiritualists aspire. Desmond Fitzgerald.

Baldwin-the "Exposer,"(?) and His

As those of our readers who reside in Boston and vicinity are well aware, the individual who bears the above name-with a " Professor " affixed, whence acquired we have no informationand aspires to the afore-mentioned office, has recently been giving exhibitions of his wonderful(?) powers at Tremont Temple and the Boston Theatre, also at various suburban halls, and has created some inquiry, in the minds of the church people particularly, as they look upon him in a measure as a sort of champions, but until that time comes when he is able to duplicate and fully explain ALL his performances in the light, he will fail of producing any permanent result wherever he may go. A large portion of his exhibitions is composed of citations of shallow tricks, which are alleged to be made use of by spirit mediums to deceive their equally shallow-minded disciples, but which any Spiritualist whose belief has been founded on due experience will at once declare to be ridiculous farces, which, if produced at a scance attended by people capable of judging the character of phenomena, would fail at once of obtaining their credence or deceiving their reason. The smaller portion-and that which rescues the whole affair from falling below the level of common sense—is composed of the exhibition of powers for whose existence or exercise Mr. Baldwin can give no intelligent explanation whatever, and his audiences are left, as serves which to believe—Baldwin, or the mediums whom he claims to expose, his treatment of the subject leaving his patrons nothing in the premises enough to be amusing, though I do not think but to decide the whole matter upon a nice point that kind of manifestations ever converted any of personal veracity. The Boston Post, while evidently willing to convey the idea that "the to his agreement, for he did not show how he got greatest exposure of the powers usually claimed his hands out of the ropes and back so quickly, by Spiritualists that was ever given in Boston," was accomplished by him, is yet forced to admit that the committee had field him. He did not show how he took the handcuffs from his own hand and tethered a pitcher and a chair together that the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, is yet forced to admit the committee had been accomplished by him, it was accomplished by that after all the question can only be settled by inference-and inference we hold to be but an impotent weapon with which to encounter facts. It says, "Prof. Baldwin, with his wife and one other assistant, showed conclusively that he could do by trickery what others claim to do by the aid of spirits, leaving it to be inferred that all of those manufestations are produced in the same

In Saturday's issue (20th) of the Boston Herald occurs a column account of Baldwin and the possibilities which are folded within him awaiting the auspicious down-dropping of greenbacks to call them forth as full fledged workers for the churchial Zion and against Spiritualism. And the reader cannot have failed to observe that the writer of that article dodged the description of what was accomplished by this singular Professor in imitation of the Slade séances—devoting only about three lines to the subject. Who believes that the matter would have been so easily dismissed if the rehad not been a conscious i ideas on a number of subjects. In the snarl and weakness there? The fact of such weakness tangle of anecdotes that he will manage to tell of claim stands confessed, otherwise the exuber- on a miscellaneous occasion, he will-interpose ant reporter, author, or by whatever title its some sayings that have too much vital pith and scribe may be rightfully designated, would have launched out upon the sea of fulsome definition and explication.

Other papers in Boston have taken occasion to intimate that the whole solution of the Slade -slate-writing rested on the invariable keeping of least as the investigating sitter was concerned and we do not see that Mr. Baldwin has contradicted the statement. We are really astounded of the most reliable witnesses: Mrs. Louisa Andrews, for instance, wrote us some months since

experience in this phenomenon, concerning which we have the most undoubted right to speak, and ing public to the large stock of Spiritual, Re. to which we adverted some time since: About two years ago we visited Dr. Slade at his residence in New York in company with George A. Bacon, and while there a message was written on a slate (which we had carefully examined previous to its being made use of) while that slate was resting upon the head of Mr. Bacon, and was supported there by the hand of the medium at one corner only—we never losing sight of that slate for a moment from the time of the commencement to the close of the operation. The message thus written, under circumstances of the most convincing character, was, we found on reading it, from our former partner, William tails concerning which it was inspossible that either Dr. Slade or Mr. Bacon, (the only mortals present save ourself,) could have had any knowledge. And all this occurred in the broad light of day, in open sight, and in the utter absence of any opportunity for deception!

We merely file these items of evidence in rebuttal of the misstatements which are always eropping out regarding the spiritual phenomena. As we have said above, we have no apprehension as to the final effect of Baldwin's work in itself. He after all awakens inquiry only to leave the questioner in doubt, and standing upon a point of veracity merely; and if that doubter seeks with unbiased mind to fathom the spiritual hypothethe limbo of forgetfulness.

In this connection we desire to commend to the public attention the subjoined concerning Mr. B. from the San Luis Obispo (Cal.) Tribune:

"Prof. Baldwin is an expert in the so called duplication of the physical manifestations. To the careful; honest investigator, the tricks per-formed and the conditions exacted bear about as

a green persimmon does to a ripe, Juscious peach.

The great mass of people love to be duped, and are willing to pay liberally to the man who can do it nicely, therefore we believe Baldwin is doing a good work in ministering to their It is a maxim of natural philosophy that mentarily occur some element rushes in to fill the want. Thus, in this case, Baldwin is sent to fill a preëxisting demain, and, in strict accordance with the laws of trade, he parts with his chicanery for the people's dollars. An even exchange is no robbery, is his motto, we should judge."

Our valued correspondent, John Wetherbee, Esq., expresses his convictions on this topic as

The following item is copied from the Boston Transcript. A Spiritualist will see by Baldwin's own statement that he is a medium:

own statement that he is a medium:

'Mr. S. S. Baldwin, whose exposures of the trickery and artifice of public performing Spirimalist mediums have made his name a household word from the Pacific coast to the Atlantic, gave a private seeme yesterday to a small mulber of genthemen, and performed to their more than complete satisfaction the astounding feat of reading and answering queries written upon slips of paper folded into small 'pethets' and tossed in a heap upon the table in front of him. The witnesses were satisfied that Mr. Baldwin did not oversee their writing, a while table being between him and themselves. There was no mirror or other contrivance, no assistant or confederate present in the room to help him to the possession of the addresses folded inside (except when being carried for a moment, still folded, to the torchead of the performer), or were beld, each, as answered in turn, in the hand of the one who had written upon it. Yet Mr. Baldwin gave always the full name of the person addressed, together with replies perficult to the matter of the question written. It is important that it should be understood that Mr. Baldwin does not explain how he accomplishes this amazing feat, but states that it is the open and the performent of the person addressed of the holds a conviction which he does not attempt to account toe, that it is the semi-unconscious work of his mind forced by conscious effort into great intensity of action."

He believes, it seems, in clairvoyance; the read-

He believes, it seems, in clairvoyance: the read ig of questions and answers is inexplicable to him; his explanation of semi-consciousness is a Charles Foster does the same thing and says it is spirits; that does not prevent it from being clairvoy the . We know it is clairvoyance, which is spirit-seeing; certainly it is not a physical action. If a man's spirit can read without mortal eyes when in the body, why should not one beable to do so when out of the

with the same; of course he joked about de-ma-terializing the iron, &c., but his clairvoyance was so "inexplicable" to him, that it occurred to us that the "ring test," which the cuffs amounted to, may have been equally "inexplicable." As an exposer, he should have effected the junction referred to in the presence of the audience.

There was nothing else requiring notice in a brief article, unless to say how much more profit able it is to oppose than it is to confirm Spiritualism, and express a pity for the poor opinion many in the community have for their fellowmen's mentality if they suppose any large number rejoice as believers who were born of clap-trap, unless supported by intelligence that would make such trifles respectable. When will the average skeptic learn that it is never the manifestation that is impressive, but the intelligent power behind the manifestations that attracts J. WETHERBEE. and converts?

Ideas from Spurgeon.

Aside from his strictly evangelical calling, the Rev. Mr. Spurgeon, of London, has some good moment to be lost. For instance, at the recent laying of the corner-stone of a new hall in one of the environs of London, which was to be used for missionary work, he said that Ned Wright or any other man was welcome to run off with his congregation if he could do it. On the subject of the slate beneath the table in the dark-as far at church going he said he did not call it going to the house of God when a man goes to witness processions, and pomps, and shows. He said he knew there are hundreds of thousands of people to hear this antiquated falsehood again advanced living in the suburbs of London, having large at the present date, after it has been exploded incomes and fine houses, who do not attend to be handed down to his eldest son, and thus retime and again by the testimony in our columns | church any more than many of the workpeople | main the tall monument to his memory, which he

He admitted that there, are people who ought that she had writing given her in presence of Dr. | not to go to church at all; such as those who wear Slade, the transcription being effected between boots that squeak, and ladies whose umbrellas two states, the frames of which she had secured are always falling down with a snap. Some say together with screws before going into the room they do not go to church because of the bad air; where the Doctor was, and which fastening she and he once asked the men near the windows of did not disturb till after she had withdrawn from a crowded church in which he was preaching to his scance room; Mr. Weston, a well-known smash out the panes of glass and let in the fresh business man, (of Boston,) states on the second air, for which damages he paid the bill himself page of the present issue, that he was privileged honestly. He said he wished that some preacheven to see the materialized spirit hand which ers, who mumbled a good deal, so that they could wrote the message while Dr. Slade sat near him not be understood, would get a new set of teeth. in an unconscious condition; these are but two If men have anything to say that is worth the instances from an army of endorsers, too numer- hearing, let them-said he-speak out. He said

them once, you have heard as much as you ever want to hear. Mr. Spurgeon preferred straightont, Saxon speech. He would say "Douse that glim," before he would say "Extinguish that illuminator."

"I believe," said he, "highfalutin is much used in the pulpit." In order to make it known where the missionary chapels are, he advised his hearers to "advertise, distribute handbills, for the life-of business is black ink." Spiritualists can afford to borrow Spurgeon's idea here. Let them spread on the printer's ink thick, and it will be like the farmer's enrichment of his fields. There is no danger whatever of making any honest business too well known, and reform ideas are the very ones to gain rapid prominence by White, and embedied allusions to business dest the free and lavish use of "black ink." Mr. Spurgeon did not make this discovery for himself. He may have found out its application, and so have a great many men before him. As for distributing tracts, he said if he knew where his hearers could get good ones he would tell them, "for they are generally soporific articles," he added.

These are among the off-hand things a public man like the great London preacher gets off habitually in his addresses in and out of the pulpit. The people go to hear him because he speaks to them in popular language. All effective preachers use that language chiefly. The so-called cultivated classes may protest that it is not for such as they, but after all they tire soonest of the sis per so, he will find that, to use the words of choice and the classic, the elegant and the chaste, Judge Flowers, the evidence in favor of it "is and covet the good round words and phrases of perfectly overwhelming," and remand the clever—the street that are level to all men's compreheninferences and innuendoes-to-say nothing of the sion and sympathies. We hope the time will bild assertions-of Mr. Baldwin in this regard, to come when the best things will be habitually said in common language, instead of being hidden away behind cloud-banks of words that suggest only the distant and unapproachable splendors of sunset. Men of the Spurgeon stamp are doing much toward it, and Spiritualist speakers will find their power enlarged as they convey it on the streams of strong and sinewy Saxon.

Vanderbilt and his Will.

Since riches are the chief topic of thought and conversation in this country, and in a good many other countries beside, the decease of the last of the triumvirate of wealthy men in New York has naturally called forth universal remark from the press and excited universal comment among a money-loving, if not also a money-worshiping people. The late Commodore Vanderbilt was believed to have left some eighty millions of dollars, accumulated only as such a man knew how to accumulate it. About a million he gave for the founding of a University in Nashville, Tenn., just to show that he did not hold education in utter contempt, and after giving modest sums to his servants and dependents, ten thousand to his physician and twenty thousand to his minister, he bestowed the vast remainder to his immediate heirs

This he of course had a perfect right to do. There is, happily, no law as yet that compels a man to do with his money what he does not want to do with it, although it is easy enough to upset a will when it is once made, and give an estate an entirely different direction from that intended by the testator. The law on this subject is about as uncertain as it is unsatisfactory. Of the criticisms which have been freely passed on Vanderbilt's mode of distributing his property, after finding that the time was drawing near when hemust give it up, very few are either just or appropriate. A person like Vanderbilt has very different views about money from those who cannot stand exactly where he does. He best understands why he has spent his life in accumulating it, and what use he would prefer to

have it put to after his death. In the first place, there is the steady and strong excitement that attends accumulation itself-a stimulus to the human energies more powerful we quote in another column, to choose for themselves which to believe—Baldwin, or the mediums

We have the subject of exposing.

We Rabbein word through the probably there is no human passion that is its case on the subject of exposing.

We Rabbein word through the probably there is no human passion that is its case on the subject of exposing. even than a desire for knowledge and learning. equal. The others flash up, or else in a short time burn out in the socket; but the habit of accumulating money, when once fairly begun, takes hold and masters the whole being, gathering force and strength with old age itself, and never fully spending itself while life lasts. Because a man happens to have been mastered by that passion, on what related grounds, let us inquire, do religious and benevolent people claim when he comes to die and leave it he ought to divide it up among associations and institutions for which he notoriously never had any sympathy at all? Is it not asking him to become a pharisee, that he may receive the praise of other pharisees after he is dead?

In the next place—and this was clearly Mr. Vanderbilt's case—there is the deep-seated love of power to which the accumulation of wealth may be made to minister. Mr. Vanderbilt necessarily rolled up his riches as he extended his power. .. His was the genius for power much more than for money alone. He coveted the latter only as a means of securing the former. He was wholly without scruples where he had a point to gain. He would no more hesitate to sacrifice another in order to carry his point than if he had never heard of such a word as compassion. He made his tremendous strides to power over the prostrate necks of others.. No rival need expect to be allowed near his throne. He could disguise his real feelings for years, that he might gain his end at last the more effectually. There was no sentiment, no fellow-feeling, no charity in him. He was bound to secure his object, and he gave up everything in the pursuit but that.

How pitiful it seems, then, for this, that and the other one to go about whining because Vanderbilt did not buy their hypocritical praises by giving to their associations and churches what they hoped he would? He did what it was perfeetly natural for him to do, and he is not in reason to be blamed for it. He kept the bulk of his enormous property together, and entrusted it to his eldest son, with the understanding that it was chiefly wished it to be. The attempt to make him appear at the last as an example of piety, by singing psalms around him when he died, is only the amiable, we will not say the interested, side of priestliness. Vanderbilt was too big a fish for the minister to leave swimming about in his own ocean; the leviathan must have a hook put in his mouth, and he must be drawn up within the church porch for exhibition.

Beecher said with truth that nobody ever confounded him with professional psalm-singers forty years ago. No, nor did any one, either, fall into the equally ridiculous error at that time of admiring him as a devoted student of the immortal tinker, John Bunyan. At that time he ous for mention. Take also our own personal he had heard of clergymen whom, when you hear was doing his real life work, and consequently layed—as to publication—till next week.

acting himself out honestly. By that work alone he is to be judged, and not by the kind of will that he made. In that view, therefore, he was simply a materialist. He loved to wield power of a certain kind, the kind that touched people's pockets rather than their liberty or their morals. He was made to employ this great passion for an ultimately useful end, just as all such men obey a law unconsciously which they think they really operate. Vanderbilt was the incarnation of the genius of transportation. He devoted his life to it, and at last he came to the place where he was obliged to be transported himself.

Religion in Fact.

The widely known and highly respected editor of the Merrimac Valley Visitor, our namesake, Mr. G. J. L. Colby, has of late had his hands full in attending to those sectarian critics and questioners who are not altogether satisfied with his independent and practically religious way of dealing with the revival that has been revolutionizing the population of Newburyport. The Haverhill Publisher says that Mr. Colby speaks by invitation of the revivalists and says what he pleases, writes about them in his paper and writes what he thinks, and adds that it is all perfectly right, though some narrow souls refuse to think Yes, says Mr. Colby, in his usual candid strain. He means to say what shall be good and true, and to write what will in any way help to emancipate man from the thralidom of evil. That," says he, "is our privilege and duty; it is the end and object of human life; the world is a seminary preparatory for heaven, and men are unborn angels. If this be not so, then we see no purpose for which this earth was created, and no gain in our living here." In reference to the preacher Hammond and his

revival, Mr. Colby simply says that he shall deem it "a duty to favor, aid and assist, in any sphere of action open to him, any man or any movement that tends to the material, moral or spiritual improvement of the community. Now what more could any reasonable person ask? But these self-styled religious people won't have things done in any other way than the one they prescribe. They are after the building up of a sectarian party, and consequently they are down on all who refuse to get inside of their harness and pull in their traces. This is a fair picture of the trouble with Orthodoxy at large. It seeks its own a great deal more than it does the good of human souls, though it deludes itself with the belief that by doing that first it can do more for souls afterwards. And so authority accumulates in ecclesiastical hands, and real spirituality hides in its hard and dry shell.

Some other good things are said by the Merrimac Valley Visitor in its broadside reply to zealots and sectarians and in defence of the broad and humane view of life. Its editor observes that so far as the revival in question relates to practical duties, he must work with and for it heart and soul. For instance, if it says to a neighbor that he must love a neighbor as himself, deal honestly with his employers and kindly and fairly with those he employs, love mercy and be kindly disposed to all, following the sublime example of Christ, and thus be a Christian in his life here, keeping ever in view the glorious destiny of the ransomed soul in the life which is to come, that is right and good. We cannot possibly have too much of it. If the revivalists or the ecclesiastics expect to have it all to themselves, they are bound to find out their mistakes. There is no monopoly of good works of which we have ever heard yet, and we do not think we ver shall hear of it.

When the managers and engineers of revivals stand off and complacently say that they want none of the world's help in their business, let them stop calling on the world for its dimes and dollars to help them through. If it is the Lord's work, as they claim, they ought to make good their claim by relying on the Lord simply for the supply of their needs? We believe, in fact, that they do call it that, by pretending that it is the Lord that influences even "wicked" men to contribute. There is much more need of outside help in all good works than of any other kind, and success will invariably be found to be proportioned to the amount of that assistance. Let that be withheld, and revival and all similar movements amount to simply nothing. It may as well be acknowledged to be so first as last. Therefore the Visitor's final words are fitly spoken, because it is that paper's business to speak them, instead of asking a preacher to utter them in its place: "Sow thy seed by the side of all waters; work when mellowness invites the seed to the soil, and train the tender vines and the olive-plants, that fruit may be gathered in the time of harvest."

Henry Morgan, with the prefix of "Rev.," delivered his "last lecture" in Boston last Sunday night, in which he went out of his line of business as a good man and a disciple of the Nazarene (as he professes to be) to cast obloquy on the religion we and millions of others believe in and teach. He had the impudence to stand on a rostrum in Boston, in this enlightened nineteenth century, and denounce as respectable a class of citizens as exist on earth, as "humbugs," and to invoke the aid of the law against the mouth-pieces of the angels. And why? Simply because they do not attend the popular church! This man several years ago was poor, had no "chapel' at his command, and called upon us to aid him in selling his book.' As we thought him to be a sincere man, we, as a journalist, aided him. And now this prince of Pharisees has rewarded our efforts in his behalf by slandering the Spiritual ists. This is the sort of man that the creedists run after and pet. In the opinion of all liberalminded people, it is about time they ceased "seeing through a glass darkly."

Where are the great names who some time ago signed the certificates of Bishop, the "exposer" of Spiritualism and "saver" of the Old South "?-Gov. Rice, Dr. O. W. Holmes, Professor Horsford, etc., etc.! Why do n't they come forward and make a statement endorsing Professor Baldwin? Did their sharp experience with the first "B"ee make them chary of handling the second? By the way, there is another "exposing" Professor on the wing-named Gazzino, this time-at least so a correspondent in Canada informs us. The bill put forth by this Prof. G., strangely enough, is almost a verbatim copy of Prof. B.'s, but that of course may be explained on natural principles. How the crop of Professors increases!

The verifications of messages given through the mediumship of Mrs. Sarah A. Danskin, which were promised in our last number, and were put in type for the present issue, are unavoidably de-

Temptation.

A very able discourse was delivered in this city last Sunday by Rev. James Freeman Clarke upon the subject of temptation. Had we the space to spare we would gladly publish it entire; but as we have not, we give only a few brief extracts. The learned speaker said:

The learned speaker said:

'In the economy of nature tests are applied to plants and animals to see if they are fit to live, and if they cannot stand these tests they die, and the strong and healthy survive. The whole of Darwin's famous theory rests on this fact of the survival of the fittest. But there is this difference between the trial of a machine and of an animal: If a rifle or a cannon is tested by having a heavy charge fred from it, though it may bear the strain triumphantly, it is nevertheless weakened a little by hat trial. But a tree standing exposed to bleak winds, if not blown down by them, is made stronger by that trial, not weaker. So a certain amount of exposure to hardship toughens the animal fibre and enables it to resist more cold, or heat, or fatigue than it could before. Only the trial must not be too severe—but proportioned to the strength. The body must not be tempted above what it is able to bear. In like manner, that wonderful agent, the human's onl—created for greatends, fitted witherurious powers, intended for extraordinal ry work in this and other worlds—needs to be tested in a reactive related of the strength of the str

ays Locky, in his? History of Morals," continued till, in the Middle Ages, the very sense of truth and love of rith seemed to be blotted from the mind of Christendom, has a perverted conscience and a perverted religion may make a duty of cruelty and of falsehead. So, too, in our ay, what needless cruelties are inflicted on young people of kind and good clergymen who think it their duty to orment their sens tive consciences by pletures of a raging lell or an angry God. Many persons have described to me ow their life was made litter and their hearts hardened y listening to such descriptions of the Almighty."

The "Investigator" on Slade.

A writer in the Investigator, who heralds himself as one who "takes no stock in spirits, spooks or superstitions," falls to strongly condemning the treatment of Dr. Slade in England. "He went to England," says this indignant writer. "He went to London, where Spiritualism is being submitted to scientific experiment. He went to England as the citizen of a Government (country?) in which every person has the peculiar prerogative of pursuing any business he chooses, provided it does not conflict with the rights of others or disturb the peace of society. 'It has gone out of fashion in this country to punish people for having dealings with the dead." And he proceeds to declare that "this arrest of Slade is an outrage. It is an insult which should touch the tender spot of national pride in every native of our States, whatever his belief may be concerning. spirits." And then this writer castigates another correspondent of the Investigator who had expressed delight at Slade's sentence of punishment for alleged vagrancy. That correspondent had unguardedly said, "I wish it could have been possible to have sentenced him to the hulks for life. He richly deserves it." To which our later writer above very properly responds in these burning words: "Ay, there spake the spirit that touched the torch to the green oak pile that consumed Servetus, that burnt Bruno, and bored with burning irons the ears of New England Quakers!" He adds that he never saw Slade himself, but that he knows that "hundreds of honest, sagacious, trustworthy men have been converted to Spiritualism at his seances." And he quotes Eugene Crowell as satisfactory testimony on Slade's behalf. And while denouncing the spirit of bigotry that is everywhere the same, he says that although he is no believer in Spiritualism, "still the conviction forces itself upon us that it is a something that has secured the sanction of sincere belief among millions of honest men," and that "it cannot be consigned to dungeons nor bolted in by iron bars."

"THEODORE PARKER'S ABSOLUTE RELIGION" is the title given a lecture delivered in Tremont Temple last Monday afternoon, to a crowded house, by the distinguished speaker, Rev. Joseph Cook, a full report of which is published in Tuesday's (22d) Daily Advertiser. Although the lecturer wandered all over creation in the course of his argument, yet his climaxes were capitally made. Spirit Theodore Parker, who says he was present and heard every word the speaker uttered, only regretted (for the time being) that he was not ensconced in his old earthly body, in order that he might reply fully to Mr. Cook's remarks; but he felt pleased for one thing especially, and that was that Theodore Parker was not forgotten in Boston. Mr. P. further said that, should the medium he occasionally controls at the Banner of Light Office be in an available condition, he hoped at some future time to advert to Mr. Cook's remarks.

One of the criticisms on the plan for counting the electoral votes is that it is not constitutional. If by that it is meant that the Constitution does not directly give Congress authority to call in the aid of a commission to settle controverted points, it is very true. But by the same token it is unconstitutional for Congress to do anything with the electoral votes but to count them as they are received from the States with the certificate of the Governors to the appointment of the Electors. It is extremely doubtful if there is any safety in departing from the Constitution in this respect, but it seems determined on all hands to do so, and if it is to be done, let it be with as much wisdom and moderation as pos-

By reference to our seventh page the reader will find the business announcement of Mrs. Susie Nickerson White, test medium, 130. West Brookline street, Boston, St. Elmo, suite 1. This lady will resume her regular (and interesting) Sunday night public circles on the 28th of January, and will continue them at her residence, on each Sabbath evening, until further notice.

The Eighth Annual Convention of the New England Labor Reform League will be held in Boston Jan. 28th and 29th, day and evening John Orvis, Bishop Ferrette, Mrs. A. T. Heywood, Mrs. E. M. Bolles, Henry Appleton, Moses Hull, E. H. Heywood, and other speakers will be in attendance.

The English Spiritualist papers are predicting a visit to that country next summer on the part of Cora L. V. (Tappan) Richmond.

Lectures and Sermons.

Mr. Beecher, in his Christian Union, recently had something to say about the relative revenue from a lecture and a sermon, apropos to the statement in Scribner's Monthly that Rev. Mr. Murray would receive about forty dollars for a sermon and one hundred and fifty dollars for a lecture. He remarks upon it: "Yet churchgoers grumble if they do not hear, at least once on Sunday, a pulpit effort which is intellectually equal to a good lecture, whereas a single lecture is often repeated a hundred times, while the sermon must never succeed itself. Upon no other class of men, editors perhaps excepted, are such unjust exactions imposed as upon ministers." Now we should think not. If ministers go into their line of business to make as much out of it as they can, let them honestly say so, as Mr. Beecher does certainly seem to say in the above extract. But if their prime purpose is to "save souls," money is of course a secondary object with them, and they need not fear but what the souls thus "saved" will come down handsomely enough for their support. When a minister begins to complain that he can do better at lecturing | \$1,00; L. W. Richmond, New Bedford, Mass., 10 than at preaching, it is a pretty good sign that he ought to abandon the latter entirely, or else \$1,00; Joseph Kinsey, \$1,00; A stranger to L. C., cease to insist on people's doing reverence to a calling which he himself esteems so lightly. No more of this whining hypocrisy over the poor pay | City, 9 cents. and the heavy exactions imposed on ministers, when those who whine call themselves "reverend" and their occupation "divine."

The Princess Louise and Dr. Slade's Mediumship.

The Spiritualist (London, Eng.) of Jan. 5th credits the World newspaper of a recent date with making known to the general public the following particulars about private séances:

"If Dr. Slade has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and in-fluential persons among his clientels. The most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law, Lady Archibald Campbell. At the house of the latter, in Beaufort gardens, several wonderful spiritualistic séances have been held."

Lectures in Parker Fraternity Hall.

We are informed that Mr. Robert Cooper, manager of the course of Spiritualist meetings inaugurated this season in the Parker Memorial building, Boston, is in correspondence with Mrs. Scattergood, a well-known English trance lecturer, (who is now in this country,) with reference to her occupying the platform there for two Sundays, beginning with Feb. 4th.

Thomas Paine's Birthday

(140th anniversary) will be celebrated with ap--propriate exercises in Boston at the Paine Memorial Building. The sessions will commence in Investigator Hall on Sunday, Jan. 28th, and will conclude on Monday evening, the 29th, with a grand ball at Paine Hall, under direction of Mr. T. L. Savage. The occasion merits the attention of all friends of liberal thought.

NEW Music.—"Gone Home" is the title of a new song, just published, by Robert Cooper, who is quite well known as a composer of many beautiful pieces-both instrumental and vocal. It has a flowing melody, and its general treatment seems to be original, and out of the regular trodden path of ballad writing. The words set to music are by Miss Lizzie Doten, and are full of that tender spirit of consolation which breathes through so many of her choice productions. For sale by Colby & Rich, 9 Montgomery Place,

Ino. Mould writes from Newcastle, Eng., to the Medium and Daybreak, London, that independent spirit-writing has been obtained at while those sides were closely fastened together

A correspondent wishes us to reprint "Mother Shipton's Prophecy," which has been going the rounds of the press for some time past, but we object, in that it is now pretty generally settled that that prophecy is, after all, only an ingenious forgery, which was written but a few years since by a person in England to insure an extension of the sales of a book into which it was introduced.

J. W. Seaver writes us from Byron, N. Y., Jan. 21st, as follows: "Please say that for various reasons the Quarterly Convention many have supposed would be held in Rochester, N. Y., the middle or latter part of January, has not yet been called, and that one may not be until later in the season-perhaps not before the anniversary, on the 31st of March."

By the notice of its President, on our eighth page, it will be seen that the Convention of the Texas State Association of Spiritualists will be postponed till February 22d.

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

Movements of Lecturers and Mediums. Mrs. S. A. Rogers Heyder is on her way to Cal-

ifornia. Her address will be Grass Valley, Nevada Co., Cal., care Wm. Heyder, Esq. She will answer calls to lecture, and give tests and psychometric readings.

Prof. W. D. Gunning's address for the present is 532 Wabash Avenue, Chicago, Ill. We hear that he has been very successful in his lectures in the principal cities of the West-such as Chicago, St. Louis, Milwaukee, etc., etc.

J. William Fletcher has arrived in Liverpool. Mrs. Susie A. Willis-Fletcher will address the

Stoneham (Mass.) Spiritual Association on Sunday, Jan. 28th.

Bishop A. Beals has been speaking in Geneva and at other points in Ohio during January. He expects to lecture in Painesville and Cleveland during February.

E. V. Wilson is speaking in New Orleans, La., where he will remain during January. In Feb. ruary or March he will visit Texas. He can be addressed for the present, 316 St. Charles street,

OXY-CALCIUM STEREOFTICON and over 200 beautiful pictures to illustrate my new course of lectures. In view of the "hard times," I will give six lectures, two on Sunday free; four week evenings (illustrated) idmission, in any locality where hall will be furnished by the Society. Address W. F. Jamieson, Albion, Mich.

The name of the Philadelphia Main Building is to be changed to the Remain Building, if it stays where it is.—

The Slade Defence-Fund.

Amount previously acknowledged, . Received since our last issue: S. D. Stoddard,
A. S. Avery, Morris, N. Y.,
Walter Giles, No. Eaton, Olito,
Jacob Peter, Jeffersonville, Ind.,
Benj. Blood. Lowell, Mass.,
Mrs. M. Erdweg, Hals, Otto-Mrs. M. J. Freeman, Union City, Pa., John Pierce, Skowhegan, Me., Wm. Atkins, Thompson, Ohio, Henry Huriburt, "Edw. Huriburt, "" Edw. Hurlburt, "
Eph. Hodgkins, Troy, Vt.,
Dan'l Gould, Davenport, Iowa,
O. S. Poston, Harrodsburg, Ky.,
Geo. W. Winslow, Nantucket, Mass., A Friend, Hartford, Conn., L. Blodgett, Charlemont, Mass., Mrs. E. W. Guilford, Cincinnati, Ohio,
D. T. Averill, Northfield, Vt.,
A. Burnham, Turkey City, Pa., A. Burnham, Turkey Ong, H. J. C., Bloomsburg, Pa.,

Donations for God's Poor Fund, Received since our last acknowledgment:

From a friend, Benicia, Cal., \$2,00; Caroline E. Waite, Hubbardstown, Mass., \$2,00 ; Mary Gray, cents; Mrs. II. Healey, Washington, N. II., \$5,00; Chester A. Greenleaf, Chicopee, Mass., 10 cents; Friend, 50 cents; T. & Co., New York

Donations

In Aid of the Banner of Light Public Free-Circle Meetings.

From Mary Gray, \$1,00; Jacob Millisock, Ottumwa, Iowa, \$1,00; Joseph Kinsey, \$2,00; A stranger to L. C., \$5,00; Cyrus Peabody, Warren, R. I., \$2,00; Walter Giles, North Eaton, Ohio, \$1,00; John Pierce, Skowhegan, Me., 50 cents; J. P. Willcock, Bradford, Ont., \$3,23.

Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lyceum Vo. 1 holds its sessions every Sunday morning at this hall 30 Washington street, commencing at 10% o'clock. The ublic are cordially invited. J. B. Hatch, Conductor. GRAND ARMY HALL, 616 Washington street, corner of Essex.—The People's Spiritual Meeting every Sunday a 2½ and 7½ P. M. Good mediums and speakers always pres

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

All are invited.

JOHN A. ANDREW HALL.—Free circle at 10½ by Mrs.
Leslie, Mrs. Sanwood, Mrs. Nelson and others. Lecture
at 7½ P. M. by Moses Hull.

PYTHIAN TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 7½ 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 haif every Sunday afternoon, at 3 0 clock.

Rochester Hall .- One of the largest audiences of the season assembled in this hall, on Sunday, Jan. 21st, to witness the exercises of the Chil-Jan. 21st, to witness the exercises of the Uni-dren's Progressive Lyceum, which consisted of the usual opening services, followed by an excel-lent address to the children by Mrs. Townsend, and recitations by Johnnie Balch, Harry Bag-ley, Walter Trott, Jennie Bicknell, and May Cottle; readings by Miss Lizzie Thompson and Lena Chase; a duet by Nellie Thomas and Mr. Tenny; songs by Mr. Fairbanks and Miss Anna Folsom, and a fine poem by Col. Scott—all of which, judging from the intense interest manifested by the audience, were satisfactory in the highest degree.

WM. H. Mann,

Rec. Sec. pro tem. C. P. L.

Baldwin.

Professor Baldwin and his wife Clara are at present giving an exhibition in this city that is professedly an exposure of Spiritualism. Fiveeixths of it is a reproduction of the trickery that is common among physical mediums, and the other sixth is a genuine manifestation of spirit-power. The tricks he explains and makes simple by showing how they are done; the rest he leaves for each one to draw his or her own infer-To an impartial witness the difference be tween Baldwin and a medium in the latter case is simply this: Both perform the same manifestations, and the one says "it's spirits" and the other says "it is n't spirits," while, perhaps, dependent spirit-writing has been obtained at sittings (held at the author's own residence) therefore, for this impartial witness to use his with one of the Petty boys, upon a piece of paper own practical judgment to determine the merits enclosed between the sides of a folding slate, while these sides were alosely feetuned together; ipse dixit is as credulous as the one who believes implicitly that "it's spirits." Baldwin admits that his wife is a clairvoyant, and says he is ignorant of the nature of some of his mental powers. Rope-tying, cabinet tricks, &c., are, of course, within the reach of ordinary mortals.—Sunday Herald, Boston, Jan. 21st.

> A Point Well Taken.—One of our large houses failed the other day. Liabilities \$180,000; assets nothing. One of our religious papers comes out with a severe denunciation of the immorality of such a style of business. One of the world's people comes to the rescue of the bankrupt firm, and wants to know how much worse that style of business is than that conducted in some of our churches. We have at least four congregations who have built expensive houses that they could not pay for or fill—have gone into bankruptcy, and by foreclosure sweeping off \$50,-000 to \$100,000 of debt—leaving upholsters, organ-builders, painters, masons, frescoers, etc., out in the cold, and buying the church back for half what it cost. Some organizations to get rid of their liabilities have reorganized, the same individuals making the new society. This church morality is a great reproach, demoralizing the church and dishonoring religion.—Burleigh's N. Y. Letter to the Boston Journal.

> Prof. Baldwin advertises to expose Spiritualism and to perform all its so-called "manifestations." Perhaps he does these things, for we tations." Perhaps he does these things, for we know of no reason why he should not be as ingenious as the mediums, or why a human being should not do as much as a spirit. But as the Professor says he believes in immortality and fails to prove it, the mediums are as likely to be correct as he, for they tell us the spirits must return else we cannot know they are alive, while he has nothing to lean upon but a blind faith. Theoretically, at least, the mediums are far ahead of the Professor.—Boston Investigator. of the Professor.—Boston Investigator.

Andrew Jackson Davis, who was fifty years old on the eleventh of August last, received a birth day present of nine or ten thousand dol-lars from about two hundred and fifty of his admirers and friends, in this country and abroad.

Among the contributors are reported the names of George Ripley, O. B. Frothingham, the Countess of Caithness, Baron Aksakof and William Green (whose contribution was three thousand dollars). Mr. Davis is one of the most gentle and unpretending of men, and multitudes will feel great pleasure in this tribute to his writings and his personal merit.—The Index.

In this [spirit] life there are high and there are low; there is ignorance, there is culture; each one seeks his own level. Now does not this show to the human mind that every one has to answer for the deeds done in the flesh, igno rantly or otherwise?—Spirit Charlotte Calvert.

All of our readers who have any desire to inquire into the mysteries of Spiritual Philosophy should subscribe for the Banner of Light.—*The* Mexia (Texas) Ledger.

Send by mail for our new CATALOGUE, which will be forwarded to any address free of postage, and then you can select readily and understandingly from a full stock. All orders by mail promptly filled.

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THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3,00 per year, postage monthly, Price 30 cents per copy, \$3,00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and intelligence, Published in London, Price 25 cents per copy, \$3,00 per year, postage 25 cents,

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 3 cents per copy, \$2,00 per year, postage \$1,10.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy, \$2,00 per year, postage 50 cents,

THE KELIGIO-PIHLOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy, \$4,50 per year,

THE LITTLE BOUQUET. A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy, \$1,00 per year.

year, The Spiritual Magazine. Published monthly in Momphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. § 2.00 per year.
The Cuucible. Published in Boston. Price 6 cents.
The Herald of Health and Journal of Physical Culture. Published monthly in New York. Price 15 cents.

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** Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

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THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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Lions About.

It is a dangerous thing to trifle with a cold. A darkey preacher once told his hearers that he thanked God "that the devil went about as a roaring lion, seeking whom he might devour. He might catch a poor fellow who didn't know that he was near him; but when he heard the roar he could get out of the way; if he did n't, he deserved to die." So when one hears the wheeze or the cough which tells of the old lion of Consumption lurking around, he should fly to Dr. Wis-TAR'S BALSAM OF WILD CHERRY, and get out of the way of danger. This preparation is well known, has been tried nearly fifty years, and is acknowledged by all who use it to be unsurpassed in its soothing and healing properties.

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Not every one can be President, but all can buy SILVER TIPPED Shoes for their children, and thereby lessen their shoe bills two thirds. Also try Wire Quilted Soles.

DR. WILLIS may be consulted at the Sherman House, in Court Square, every Wednesday and Thursday till further notice, from 10 A. M. till 3

THE SOCIETY OF SPIRITUAL SCI-ENCES have engaged the services of a remarkable Medium to answer SEALED LETTERS. \$2. Description of the writer, \$1. 229 Broadway, N. Y., Office 55.

Removed to New York.

PROF. S. B. BRITTAN, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agree-able and effectual methods of treatment by the use of Electricity, Magnatism and other Subtile Agents, may obtain board conveniently and at reasonable prices. 0.21. reasonable prices.

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THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER, YOUR

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment Expressly for the accommodation of Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

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NOTICE TO OUR ENGLISH PATRONS.
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In future as our agent, and receive subscriptions for the
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destring to se subscribe can address Mr. Morse at his resiestring to so subscribe can address Mr. Morse at his resi-ence, Warwick Cottage, Old Ford Road, Bow, E., Lon-

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

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W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dn. Rhodes.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 85 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY.
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M. A. CHARTER, Business Clairvoyant, Test ton. Circles Friday afternoon and evening. Jan. 27. –2** TEXAS Lands and cheap trae sportations. Colonies organized. The Immigrant's Guide: 40 pages, free. Dir. AMMI-BROWN, 58 Sears Building, Boston.

Jan. 27. – 4w JAY J. HARTMANN, Spirit Photographer, 260 Bowery, New York, Stitings from life, Photograph, or lock of hair. Terms \$,00 per half day, when results are obtained. Money rotunded when there are no results, Office hours from 10 A, M. to 2 P. M., Mondays, Wednesdays, Thursdays and Fridays.

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2w*-Jan. 27. MRS. COTTON, successful Magnetic Heater, late of 218 East 33d street, has removed to No. 223 East 31st street, New York City. Jan. 27.

IZZIE NEWELL, 120 Tremont street, Trance J and Test Medium, Magnetic Physician. Jrn. 27. – 4w* PROF. LISTER, ASTROLOGER, 319 Sixth avenue, 44 years practice, 27 in Bost in. Sand for a Circular. Address all letters P. O. Box 482, New York. Jan. 13.-18

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This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteen centuries ago, and sustained by the highest medical authorities. It is scientifically religious, but not theological. It is clear in thought, clongent in style, and the profoundest problems of philosophy and medical science are solved. The work cannot tail to make a deep and lasting impression upon the fellg ous and scientific world. The previous volumes of the author, "Mental Cure" and "Mental Medicine," have received the highest commendations from every part of the country and the civilized world. The previous every part of the country and the civilized world. The present work is on the boundary line where a genuine Christianity and a genuine Spiritualism merce into one. It is the result of years of thought and invest gation. In it the principle of Psychometry, or the Sympathetic Sense, finds its highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hands of every one who 4s engaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profoundest leass of science and philosophy find their outward expression in his words as clearly as light shines through transparent glass. Each word is like a fresh coin from the mint, that has its exact spiritual value, This renders his style condensed without a sacrifice of perspectivity. The work will take its place at once, and in an embnent position, in the standard literature of Spiritual Science and Philosophy, As a work, worthy of this centenary year of our national history, let it be spread broadcast over the land.

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Message Department.

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

We also putdish on this page reports of Spirit Messages given each week in flaitime to. Md., through the medium-

when of Mrs. SMEARA, DASSERS.

These messages indicate that spirits early with them the characteristics of their earth-life to that beyond, whether for good or cell consequently those who pass from the earth-sphere in an undey loped state, eventually progress t. a higher condition.

We ask the reader to receive no doctrine put forth by, spirits in these columns that does not compert with his or Larticison. All express as much of truth as they perceive—

The Banner of Light Free-Circle Meetings Are head at No. 9 Monty mery riore, escence and of Prevince street, every It Espay. THU is pay AND FRIENOMS. The Hal will be open at 2 o'clock, and services commence at ao clock precisely, at which time the doors will be crosed, neither allowing entrance nor errors and the conclusion of the scance, evcept in case of absolute invessity. The public are conductly invited, a few invited and the large management of the control into the distributions of the control into the distributions of the control into the distributions of flowers solletted.

Lewis B. Wilson, Chairman,

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS, JENNIE S. RUDD. . .

Invocation. Oh thou whom we call God, we thank thee for the beautiful sunshine as well as the shadows which come to us, and for the manifestations of thy love daily showered upon the children of earth. Bless those gathered here at this time. Strengthen our hands in our endeavors to bring them further proof of the soul's immortality, and may they go hence wiser and better, pre-pared to live pure and useful lives.

Questions and Answers.

CONTROLLING SPIRIT -Mr. Chairman, if you have questions to consider, we are ready to hear

Ques. - [By Seth Driggs.] In all the sayings attributed to Jesus, he gives no intelligent description of heaven, in which we are all interestscription of heaven, in which we are all interested. He is represented as comparing it to "a grain of mustard-seed," to "leaven," to a "treasure," to a "met," to a "certain king," and to "ten yirgins," and he declares that "the kingdom of heaven is within you." Will some spirit friend give us a plain definition of heaven, and speak of the progress of the soul after leaving the body, and the occupations, amusements, &c., Ans - Heaven's indeed within you; and when

Christ said that, he told more than they gave him credit for telling. Heaven is Within you all to-day in earth-life, and it will be within you in spirit. life, for just so far as your powers are developed, just so far as your ideas of earth are unfolded, just so far you make your own heaven on play the organ. earth and you make your own heaven in spirit-life. If on earth it is your disposition to pick up every thorn that is in your way, and close your eyes to the beautiful flowers of life, when you eyes to the beautiful flowers of life, when you get into spirit-life you will have no less disposition to pick up thorns there, and to carry them with you, even if they injure your very flesh. To tell what heaven is would be to give the experience of every spirit in spirit-life, which would be an impossibility for us to do. We can only say here that your world is a poor imitation of correspond that we may be a proper with and ours, and that as a man leaves your earth, and comes to us in spirit life, after he has thrown off the old ideas that have clung to him through materiality, after he has completely severed the relation to the old-box, which held, him, and is free and anxious to learn in regard to the spiritworld, then his experience in life begins, and he progresses just as far and as fast as he is capable of heeding the instructions he receives. But of heeding the instructions he receives. But every haw of life holds good there. You can never put a quart into a pint measure—it will overflow and be of no use. So you can never make of an individual any more than there is material to do it with. He will fill his measure, and he can fill no other place. Let a man of knowledge and power, who has lived a pure life, and understands the laws of the spirit, come into with the care that it is consisted. spirit life, and his employments and amusements will be entirely different from one who has lived in ignorance on earth, with no ambition to progress out of such condition. The rule holds good that "your sins will find you out." If you are wicked and selfish and immoral on earth, and can hide it by the almighty dollar, the veil is stripped plain that he who runs may read. We have in spirit-life the same amusements, in a great degree, that you have here. We have libraries, even, with books upon our shelves. We have halls of statuary, which are occupied by most beautiful statues. We can feed our imaginations, for we have halls of pictures—we have art galleries which far surpass anything you have ever dreamed of. We have our halls of amusement, our wisdom circle meetings; we have our theatres, our drives, our gardens, our homes, our walks, our forests, our hills, our dales, our rivers, our lakes, our mountains. We dwell as you dwell, only we endeavor to improve the spiritual; for no matter how darkened a man may come to us, when he is stripped of mortality, and all that affeeted him as a mortal is thrown aside, there are spirits ever ready to assist and guide and help the lowly one. All have the position in spirit-life for which they are fitted. See to it, then, that you live pure, good lives here. Remember that every thought makes its impress on your spirit; every act of your life, good or bad, records itself in charof brightness or darkness, where we can read them. Then, we say, would you have heaven there, live a heavenly life here.

Q.—[From the audience.] Will you please tell us why the spirits of our friends cannot come to

us in our homes and communicate with us there?

A.—Beloved friends, it would give us and your spirit-friends the most intense pleasure could we come into every home and make our presence known. But to enable us to do this, conditions are necessary. We can only come in a particular channel, and through certain conditions. Make those conditions available to the spirit world, and not a family in the United States but shall hear a report from their spirit-friends. Now we are laporing under restrictions and embarrassment; but just so far as we can overthrow these diffi-culties, we are doing it.

Ellen M. Campbell.

I have been asked, sir, if it was a possible thing, that I would communicate through your paper. I understand it makes no difference whether you believed in this before you went out, or whether you didn't understand it. It don't make any difference whether you are strangers or acquaintances, does it, sir? [It makes no difference; all are welcome.] I never was afraid to go forth anywhere. I never found was and it do for it anywhere. I never found any difficulty in making my way through the world. I am an old lady. I haven't been gone long, but I was sixty-five years old—most sixty-six, and I have had a hard life. You might call me an old Western ploneer, for I went forth with coursely and I founded have the beauty to the sixty and I have had a hard life. courage, and I founded a home, such as it was, and I came out with courage, expecting to find a heaven such as I believed in. I found it a good deal'different. I supposed there was a peculiar band of receiping after the triple of life were overdeal different. I supposed there was a peculiar kind of resting after the trials of life were over, and after we had worked all the day long in the vineyard, and our Lord called us home, that there would be a season of rest and joy, that there would be very little to do. It was a question, Mr. Chairman, in my mind, whether I should enjoy a day of rest without anything to do. I am-fond of music, but I should make a poor hand at singing year in and year out! I had my doubts on these questions sometimes when alone. Since I have passed away I've only had a little while to think it over and to realize it, and to comprehend the whole of it; but I find, as I come here to day, a power higher alize it, and to comprehend the whole of it; but I find, as I come here to day, a power higher than I have ever thought of. I can express my look upon the beautiful shells lining its borders,

a real old pioneer home. I am happy. I have met my beloved ones — those I loved most on earth. I am glad to meet them and shake hands with them—the dear, good, old souls that went away so long ago; the little ones, too. Oh, I can't tell you how many friends I have met! a great many. I am glad I came here to day. I give my name—Ellen M. Campbell, wife of Wella Campbell, an old pioneer. I belong the world, I guess. At least I do now. I belong all over

Willie Crosby.

Will you say, Mr. Chairman, that Willie Crosby, of Dover Plains, New York State, came here to day? I have tried to come many times, but I was afraid my friends would not care to have me come; but I have met a lady who said she did n't think they'd care if I did come to one spiritual circle. Once I controlled there, but they really didn't realize much about it. I don't think they believed it very much. I felt as if I'd like to tell mother I never had so good a chance to learn music as I am having now, and I am learning everything that the spirits want me to, and that dradfully before I went out. Tell her I did suffer dradfully before I went out. Tell her the morning I sat on the top of the stairs she don't know how bad I did feel! I didn't want to plague her to tell her about it. I tried to hold on till the very last. I'd like to tell my teacher, Mr. George X. Perry I thank him very much Mr. George N. Perry, 1 thank him very much for the kind words he said to me when I was on earth. He encouraged me very much. I'd like to thank him for the many kind thoughts he has given me since I came up here. Tell him I don't think I should have come if he hadn't strongly willed I should come. I cannot help it if my father and mother don't like it. I did want to come and send Mr. Perry word, and thank him. I am sorry he is having misfortune. I wish all the scholars that are up here, that knew him, could help him; but I guess the good spirits will help him out of his difficulties by and bye. I want out with the scholars the scholars had been supported by the scholars will help him out of his difficulties by and bye. I went out with diptheria or searlet fever. I don't know which they called it. It was very sudden. I was taken sick and died in the night. You do n't know how tired I was. You can tell Mr. Perry I've got all my books, and I study them. Tell mother and father I am learning music very fast. They will be surprised, when they get up here, to see how much better I can play. I've swapped off my accordion, and am learning to the characteristics.

Eliza Coggshell.

I wish you would say, Mr. Chairman, that Eliza Coggshell, of Westerly, R. I., came here this afternoon. I went out about the 29th of September. I was twenty-two years old. Some of my friends know of this, and I would like to reach them. They think it is very strange, but tell them some of those things they thought so strange were all right. I am not sorry I've come here. I feel that I shall be able to make my way much better than I should if I had stayed on earth.

Pat Duffy.

Me name, sir, is Pat Duffy, at your sarvice, sir. I niver was able to write it, sir. I wint out by accident, sir. Fa'th, an' if the bottle of whiskey was an accident thin I went out by accident. I've had much to contend with since I've been gone. I'd not have had the courage to spake today, sir, but, sir, I found a praist that I knowed standing right here on this platform, [in spirit] an' shure, he said to me, "Pat, you've got jist as much right in there as anybody else." I said to him, "Sir, your riverence, didn't you tell me a long time ago that it was only to the praist that these things should come, an' I must n't seek to understand anything aboot it; and didn't ye tell me whin I towid ye I prayed to the Virgin Mary, an' I seen a beautiful woman right before that "your sins will find you out." If you are wicked and selfish and immoral on earth, and can hide it by the almighty dollar, the veil is stripped off of you completely when you come into spirit. He, and syou stand before us as a skeleton, with all the woes of life painted on your very form, so plain that he who runs may read. We have in spirit-life the same amusements, in a great degree, that you have here. We have libraries, even, with books upon our shelves. We have halls of statuary, which are occupied by most heautiful statuary. Wherean feed our importantions of the day of the picture I was an 'I seen a beautiful woman right before me, an' standing betwixt me an' the picture I me, an' standing betwixt me an' the picture I was an 'standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' standing betwixt me an' the picture I was an' t found it yet, sir. Shure, I thought I'd have a glorious time wid all of my old friends. I don't find many of 'em, sir, an' I'm shure, sir, I can't explain what brought me here to day. I don't explain what brought me here to day. I do n't know as I am welcome at all. Do you let such fellows as me come? [Yes.] An' will I do any harm? [No.] Will it do me much good? [I think it will.] Shure, sir, shall I find me old mither whim I get out? [Very likely you will.] She was the darlingest old mither. She used to make me tread round, sir. I guess it's good for us? Shure, an' I used to look sometimes afther her, an' I wondered if the Virgin would look any betther than she. She was a fine-looking han'. betther than she. She was a fine-looking, han-some woman, she were. She was good in her way. I do so want to find me mither. I was a hard worker. It was h'aving coal I was at, sir. I do n't know how, but they say, sir, some of the machinery jist took me in the pit of me stomach, an' that was the last of me. It was a while ago, on the wharf, in the city of New York, that I wint out. Shure, sir, I forgot whin, but I know I wint. An', sir, if ye'll excuse me cooming, I had no idee I was going to see sich a coompany. I'll jist run away, if you'll show me how.

Lydia S-y.

The spirit-world has been to me a world of beauty. It is teeming with loveliness and grandeur. I have sat upon its mountain tops and felt that I was in the presence of God. I have wandered in its fields, and felt that Christ himself could not have realized a more exalted feeling than did I experience there. I have sailed upon its rivers in boats not made with hands, and gazed down into the depths of its waters, and seen the shining fish as they played in their beauty, and gathered the flowers in the gardens where all was lovely. I have visited the schools of wisdom, and heard truths from the lips of anglest sages, words that seemed to have into the cient sages, words that seemed to burn into the very souls of men and women. I have stood beneath the giant trees that I found growing here beside the streamlet. I have looked upon the little children, and gathered them about me from time to time, and gazed into their upturned faces, time to time, and gazed into their upturned faces, and seen why they were sent from earth. I have gone down to the depths of the first spheres of life—the darkened condition—and gathered round me the poor beings that had been denied a life of brightness, and I have said in my soul, all the poetry of life, all the beauty of earth, to the smallest spear of grass, I might liked to the earth-plane, while the great spirit-world is like one grand immense globe. I know not how wide, how long, how high, how deep, I only know that every nature there can be satisfied, that that every nature there can be satisfied, that that every nature there can be satisfied, that every soul-longing is filled, that there is no heartache, that each one has a path for himself or herself, and he or she walks therein. Oh! I only wish that with the pen of the poet I could portray to you the beauties of the summer land. Could I show you only the scenery there! Could I only make you understand that you are building up your homes with us! Could I only make you realize this, how every one of you would work, work while the day lasts, and never be tired.

Oh, could you stand with me once by the side of the lake while the sliver waters roll up in their

self better to my mind than I expected to. I cannot tell my friends much what to do; they must the sweet music, and gaze into the bright flowers out their own highest idea of life. Instead of that perfect gast, I find work, work, written everywhere. Why, I cannot turn around but what there is something to do. And when I said, the other day, I supposed there was a day of idleness and rest, they pointed me to the flowers and the standards. There are times when my very soul seems. overflowing with love and harmony; there are times when the thoughts burn into my very brain the other day, I supposed there was a day of idleness and rest, they pointed me to the flowers and said, "They rest not. Don't they grow even in the night? Don't they send out life after they leave, until the blossoms come forth?" I said, "Yes: bût, dear me! they go to seed and die out, and isn't that rest?" "Only to develop a higher degree another year." So it is with the body. You die out, but you wake up again. Instead of being a lazy old woman, I can be a worker, a live worker; and this is the first work I am going to do—to come here and tell 'em I 've got within my soul, and there is such a longing that a real old pioneer home. I am happy. I have within my soul, and there is such a longing that I may give my experience to the children of earth as in the days of old, when with pencil or pen I wrote out the thoughts that seemed burning, burning into my very soul. Oh, like the rose-tree with its bright petals opening to the sunlight I come, asking the great God to give me power to come back to you of earth to unfold your better natures, to help you to look upward, to feel that there is a world beyond, to feel that there is a world beyond, to feel that there is a work to do, that there is something to lay hold of, and that a power will be given you, if you only desire it with sincerity and a true heart. Give my name as Lydia S--y.

Asa Rogers. Good afternoon, Brother Wilson, I do n't know as I shall be able to make myself understood. I certainly feel a degree of weakness, and as this is the first time that I have ever tried to control a subject, I have not the least anticipation that I shall be able to cope with the sister who has passed out before me. Brother Wilson, I was a Spiritualist, I believe, from the crown of my head to the sole of my feet. I have been a Spiritualist for years, was one of the oldest investigators. I remember well sitting in circles with one who has been here to your circle, who has helped me to control to-day—Fannie Felton. I remember well Dr. Gardner. I remember all the pioneers of Spiritualism that were in our part of the country. My wife was developed as a medium, and we had many messages from exalted spirits; spirits from the sun, spirits from different plan-ets. I readily embraced the truth of Spiritual-ism. I was a re-incarnationist, and I haven't

got over it to day.

I have been but little more than a week [Oct. 13th] in the spirit-world, Brother Wilson, and I want to write my own obituary. I thank Sister Loomis for her kindness, I thank you for letting me come.

I was formerly a Methodist, and even now, since I ve been in spirit life, since I have been standing here, (for the last two or three days I have been waiting very patiently for a chance to speak, but I have been pushed out until this moment,) since I have been waiting on your plat-form I have been experiencing the same old feeling that I would like to rejoice. I would sing "Glory, Hallelujah." I would like to sing praises that I am Asa Rogers, separated from that miserable old body of mine, and that I have no longer to carry it about. I shall no longer feel that I have to go to work in the morning, but that I can devote every hour of my life to the development of my spiritual nature. Why, here at my side stands Dr. Smith, an old friend of mine! How I used to love to talk to him! How many jokes I used to have over the old lady that had a mission; she came to him from the West with a mission left her home and nine children and came to him on a mission! She came to me first. I said,

"Sister, if the Lord has given you a mission, he will show you the way to perform it. I believe your mission is to your children and your family." But Brother Smith felt differently and aided her, only to find her mission should have been to her family. I speak of this for maybe completed. family. I speak of this, for maybe somebody I don't wish to encroach upon your time, but

I do n't wish to eneroach upon your time, but I do want to say a word to my friends. I want to say to Sister Dilloway, Go on in the good work; fear not; trust the good angels; trust the good Lord, and he will deliver you out of the hands of the evil ones. Tell her not to feel bad because I have fallen by the wayside. It is only the old body: I am nearer than ever. I shall work for her and for the cause. I shall be there each day. Tell Byother Hale and Brother Wright-I will help them onward and upward. Tell them I have met Cordelia and Lucy again. Tell them I am happy. I have not one regret. I believe I had done my work on earth. I have a home now with that dear, good little mother, my brothers and my wife. Nobody can upset that home now Give my love to my child, Minnie. Tell her to be faithful, to carry out the views I had for her and obtain that education; and tell her mother I will help her all I can; that as in the past, so in the future I will be her adviser and counselor. Tell her to forgive all there is to forgive, and to think well of me. My home is bright and beautiful. I bave greeted all my friends; have met many of the old Spiritualists. Why, it has been one perfect day of joy to me ever since I got out. I lost consciousness but a few hours. Brother Wilson, I have longed many times to come here, and stand with you in this Circle-Room, while in the form, but the business of earth called me away. My sympathy was always with the old Banner I read it every week. I can read it now. I shall be glad to assist you, if possible, Brother Wilson. I am thankful for the privilege I have enjoyed this afternoon. I have realized all I expected to and more. I am glad that the little old man is laid to rest, and that I have got a stature equal to my spirit. I went out from Hartford. My home

Lydia H. Houghton.

was in Meriden, Conn.

Mr. Chairman, I would like to report briefly at your Circle-Room. I hardly expect to be heard, and yet I have such an intense desire to speak an intense feeling that I must make myself mani fest, and finding no other place open to me pub licly. I have resorted to this place. My name is Lydia H. Houghton; my husband's name was Lysander A. Houghton. I was sixty-three years old and some months. This thing is something new for me. I suppose I am what they call an old lady, yet within the few weeks that I have been in spirit-life I have seemed to grow young again, and when I had learned the possibilities, and understood that there was a road by which I could return and communicate with friends, it filled me with such great joy that I can hardly express myself. I don't know as my message will be acceptable to my friends, but I felt that must speak. If any of you present ever felt that there was a time in your lives when you were so full you must speak or die, you can realize how I have felt for the last few weeks, when I have met the dear ones here and clasped their hands, and when I have looked back on earth, and seen my beloved ones there, and understood how little they realize of heaven and earth and spirit-life and knowing that I may, with my poor old be nighted brain, give them some ideas, you can un-derstand how full my heart is as I come back to-day. You can say I went out from Sutton,

Nathaniel Newcomb.

I came here a few weeks ago, and I said when I came I expected I was going to make an old fool of myself; and either you made a fool of me or I made a fool of myself, I don't know which or I made a fool of myself, I don't know which it was. Now I want to know if I can say so, so my friends will know. I spoke of my daughter Harriet and her sister Betsey. You can understand how vexed I was when I heard a friend of mine read the message and tell about "my" sister Betsey. Then I spoke of some friends I had met, and I got that all mixed, either you or I—I don't know how it was. Now I was an old fool to come, anyway, because I didn't believe in this thing when I was here. I've got to believe it now, I suppose. I met my brother-in-law, or rather I'll put it thus: I met Simeon Presbrey and his sister, and an old friend, Deacon Walker. I came that day because I was persuaded to—I don't mean by the Deacon, but by my friend, don't mean by the Deacon, but by my friend Simeon Presbrey. I wanted to correct this mis-take, and if you'll have the goodness, Mr. Chair-man, to advance this, I'll be much obliged.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDICMSHIP OF

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

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

BY WASH. A. DANSKIN.

A gentleman, who is evidently an earnest and intelligent Spiritualist, said in a letter to mea few days since: "I have just read in the Ban-ner of last week a communication from a 'sui-cide,' which has interested me much, and I desire to ascertain whether, in such a case, you are able, with the aid of your good Dr. Rush, to do something toward giving relief, so that the suffering spirit may go forward. Or do you simply permit each one to come and go, without doing

As this is only one of many such inquiries, I will avail myself of this channel to explain our relation to the spirits who commune with us. For twenty years past, under the careful supervision of my father's spirit, Mrs. Danskin and myself have been unfolding our various phases of mediumship. Spirits of all classes and conditions have been brought to our "circles" and allowed to express their feelings as best they could, always, however, under the instruction and positive control of our guardian spirit, where such instruction or control was necessary; that is, the ignorant or vicious spirit was never allowed to offend against propriety, in word or act; the suffering or excited spirit was never permitted to control so harshly as to bring detriment to the health of the medium. Sympathy was always given, where it was needed, to the sorrow-ing, and wise counsel always offered to those who were ignorant of the new life into which they had been ushered. The wise and the good, the advanced spirits, who came as our guides and co-workers in this field of our labors, were always welcomed as kind teachers, who were to impart to us the knowledge they had gained in the supernal realms, and enlarge the sphere of our perceptions by annexing, as it were, their world to the one in which we had been living. In this pleasant and useful experience we never for a moment gave up our individuality. To those with less knowledge than ourselves, whether spirit or mortal, we were always ready to give, and from those who surpassed us in wisdom we were ever ready to receive. We did not assume superiority over the one, nor bow in abject sub-mission to the other. We held our own position in the great universe of mind and matter without hopes or fears, feeling that life and all its conditions were the product of divine wisdom and infinite power. We were not excited by hope begging are realized that all things were hope, because we realized that all things were ours as soon as we unfolded our faculties to com-prehend and enjoy them. We were not disturbed by fear, because we felt that infinite power; di-rected by divine wisdom, must ultimately bring all things, however seemingly discordant, into

universal harmony.

The requests that are constantly pouring in upon us for "communications" we would be de-lighted to gratify, but Mrs. Danskin has neither time nor vitality to enable her to do so. The personal communications, or "messages," all personal communications, or "messages," all appear in the Banner of Light, but we have no choice or control in the matter. We give the communications of those spirits who come to us, in most cases without our knowing that they ever had existence, but with perfect confidence in the power of our guardian spirits to protect us and the readers of the Banner from deception

Dr. Benjamin Rush seldom takes part in that portion of our labor. He controls Mrs. Danskin specially in the examination and treatment of our fellow mortals who are suffering from disease. The numbers who visit her office in Baltimore, and the many letters, filled with strong expressions of gratitude, from those whom she has treated at a distance, bear testimony to the wis-dom and the skill which Dr. Rush manifests

through her mediumship.

Knowing the broad philanthropy that characterized Dr. Rush when in the material form, we will not presume to suggest that, with his en-larged experience and power for good, he now confines himself to the narrow limits of any one circle or medium. We believe that his benign influence is felt wherever a channel is opened for him. We also believe that the more perfect the character and the more harmonious the conditions may be that surround the medium, the more perfect will be his work.

Druice Hurley.

I died in Dematras, Montgomery County. name was Druice. I was the wife of A. Hurley, It would be vain for me to attempt to enlighten the world, for I am not so highly gifted as to be able to afford much information to others. My whole desire is to accomplish that which will lead to my advance in this world that is called the spiritworld. Flowers are fragrant whatever step we take, and fill us with vigor and life. This is an untold tale to many who know me, or know of me; they do not believe that the resurrected spirit has power to commune with mortals, but thus it is, for myriads of them now are gathered around, like school children, seeking out the way o give news of the spirit-life to their friends It is new, strange and beautiful to me. I am fully confident that I am not transgressing any law which the almighty Father has written out for us. After having accomplished this work we feel lighter, better, and more fitted for the enjoyment of the brighter states of existence.

For me to designate how many conditions there are in this world would be impossible. Only let the eye run fover the many conditions that exist on earth, and then compare the one with the other. Some here are high, some are low, some seek for enlightenment, others again are unwilling to advance, and thus the spirit-world is peopled.

With myself, the effort is to gain the highest

point, where joy and happiness supreme will be mine. I thought when I died I should pass away from human sight, and there would be no more of me; but I find I was mistaken, for I am just what I was, only with more power to gain the summit of my ambition.

Now farewell, and may the reading of this

benefit others.

Charlotte Calvert.

From Riversdale, Prince George's Co., Maryland. My name was Charlotte Calvert, the widow of Charles Calvert. I believe it was in December that the winds blew and the messenger came, and I, without comprehending, walked with the skeleton, not knowing time, conditions or circumstances. conditions, or circumstances.

The evolutions of time have brought me to the conclusion that the mortal has power to put on immortality; and with immortality to make her strides to and fro upon the earth, doing good in whatever direction she deems it to be necessary.

I find that while the component parts of the body are material substance, the spirit is not dissolvable, but always was and is and will ever be spirit. Now the question will arise in the minds of many.: Why have you chosen this theme upon which to manifest intelligence to others? I will answer: Because it was a question of much moment to myself. Having found out, in some degree, the actual purpose of existence in this life and in the one from whence I came, I speak, Facts stand firm; not to be broken or forced back by the opinions of those who never have investigated or given thought to a subject of Investigated or given thought to a subject of such vast importance. Now, as far as an earthly life went, I was a stickler for the opinions of others. I always deemed my religion to be entitled to respectful thought. I looked upon it as of first importance. I heard of this intercourse between the two worlds, but I believed it not. I thought it a delusion, hallucination of the mind, but having some some of its heartful. but having seen some of its beautiful works, I, as a true and honest woman, return to earth to place my affidavit with others.

In this life there are high and there are low;

there is ignorance, there is culture; each one seeks his own level. Now does not this show to the human mind that every one has to answer for the deeds done in the flesh, ignorantly or otherwise.

otherwise.

I stand not cultivated as a goddess; I stand as a progressive identity, performing my duty under the law, according to the unfoldment of my own mind intellectually. The strength of the mind here is the beauty of the soul. You will ask: "Have you found God?" Yes, friends and acquaintances, I have found him in the law that registers me as one of his creatures, having grand possibilities within my nature for progress in all things. I do not repent having been a religionthings. I do not repent having been a religion-ist—not at all. That which I learned has been of benefit to me. And now, in the voice of one whose body lies in the grave, whose spirit travels through the vast immensities. I give praise to that Creator who gave me an earthly existence, and who afterward added a spiritual one. Fare-

Clarence Silver.

Clarence Silver, of Philadelphia, the only son of William and Eliza. I am not certain, for memory does not seem to hold good, but I think it was in the twenty-ninth year of my age that I

passed from earth.
What vast immensities are spread before the vision! One is filled with awe when the bridlestrings that held him are clipped, and he finds that he is afloat in the blue vaulted ether of the beautiful eternity. Where is the man who dares condemn his creator? He in his majestic works created man, and, with kind and tender care, placed him on earth; gave him days and years to live, to eat, to sleep and to enjoy pleasures; and after that, when the casket under the law, broke asunder by disease, he, with his unlimited power, gives the spirit the grand world of worlds in which to roam. Not only that, he gives him freedom to soar from planet to planet, to search and find out all the grand treasures that are hidden therein.

Mother and father, I am so content and happy in this grand and beautiful world that words have no power to define. Think not of me as I was, but as I am; being robed with that immortal clothing which never loses its luster. Ah, mother! when I died I knew not of those beautiful treasures so bountifully dealt out. I knew not of this grand and priceless boon of return. I knew not of the reunion of kindred souls. I knew not that we should know each other. But, mother, it is a beautiful truth; a gift awarded to

mother, it is a beautiful truth; a gift awarded to those who take interest in the progression of those whom they have left behind.

I am a timepiece—a watcher of those who enter into life on earth, and those who pass out. What a grand and beautiful mission is this that has devolved upon your only son! Mother, it is not for the merit that lies within me, but for the merit that lies within you, that your son has been blessed, and has power to bless you.

William Turner.

I died in December, in the twenty-fifth year of ny age. William Turner, of Fauquier County, Virginia. I used to claim that there was no beginning and there never could be an ending. One realization has been made plain to my mind: In this world we have almost a fac simile of the one which I left—only one is gross, the other more refined. Our occupations are the outgrowths of our likings. If we desire to be beautiful, we must strive to attain it. If we desire intellectual or spiritual unfoldment, we must strive to attain it. must seek it, and we will find it. If the door is closed, all we have to do is to tap, and it will be opened. There are those here who are ready to give us any instruction if we ask in hamility. The soul of man cannot die. It is likened un-

to the Infinite; and with this broad thought before us why mourn whether one dies early or he dies later in years? I knew not when the mesdies later in years? I knew not when the messenger of death came. I knew not, positively, whether I should have life, and that life be perpetual beyond the grave. But facts are stubborn things. I met those whom I knew had died years and years ago. They knew me and I knew them. They met me at the outer gate, and bid me if I had burdens to lay them down, and enter the grand city of the gods free! I did so, and my home is a happy home; a tranquil rest—rest in doing good to others. Thus it is to night that I come, not to bid adieu to earth, but to greet her, and tell her I have grand stories to unfold to her people of that beautiful life which God, the Eternal, has given to me, his child.

the Eternal, has given to me, his child.
On reading this do not stand in doubt or wonderment, but let the thought have a seat within the brain, that those who desire knowledge can acquire it. At least, thus has it been with your obedient servant.

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MESSAGES TO BE PUBLISHED;
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Send for Circulars and References. Sept. 30.

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Dec. 16.

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Dec. 16.

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Susie Nickerson-White, TRANCE MEDIUM, 130 West Brookline street, St. Penno, Suite I, Boston, Hours 9 to 4. Nov. 18. 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. 1w*-Jan. 27. A S. HAYWARD, Vital Magnetic Physician, clne falls, Magnetized Paper sent by mail, Price 50 cents, Dec. 30.

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MRS. HARDY,
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Jan. 20, -4w*

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Banner of Light.

BOSTON, SATURDAY, JANUARY 27, 1877.

Women Who Think. [Reported for the Banner of Light.]

Mrs. M. Cora Bland delivered an interesting lecture upon the above topic on Sunday evening, Jan 21st, at Investigator Hall, Paine Memorial Building, Boston. Mind and matter, she said in introducing her discourse, were the two primal facts of the universe. Out of the latter all forms shat the most powerful microscope can bring to i real truth riew. By virtue of the former all organic forms were endowed with sensibility, action and thought. From the earliest dawning of the history of each race that has risen above the horizon of absolute barbarism, with few exceptions, women had been mere slaves of passion, stupid toilers or petted; Invorites. Man had seemed to act upon the idea that woman was included in the category of cre-

ated things that he was to subjugate and over-

which he was to have dominion. He had held a

monopoly of the power of thought by arrogating

wom in's enslavement followed as surely as effect

followed cause. By some strange fatality woman seemed to have lost the individuality with which she was created very early in the world's history,

et in every age of the world's development we

found tracings of her mental endowments. In this

connection she briefly referred to such instances as those of Mariam, Esther, Aspasia, Hypatia,

Casar's wife, Josephine, and other prominent

so himself the right of expression, and hence

representatives of the idea. Wo nan's degradation was in proportion to the degradation of her nation. The Brahmins taught View of the female order of humanity so derog Atory in its operations that it was held much more in honor, at the transmignation of the soul, for the whilom man to become embodied in the form of any animal rather than be re incarnated n a woman : while the Buddhists were more tender in their treatment of the question.

In the present of to day, women were sitting at the feet of wisdom and developing the power of thought; and such being the case, avenues "must be opened for its expression. She thought all this cant about woman's sphere was a relic of the old idea that the body was more than the mind-that sensation was higher than thought; just as the people of the past conceived war to be the chief business of men, and that of bearing warriors to be the ordained use of women. The power of thought-or rather the expression of sults flowing from the action of that power --had not always been safe, even for men, as Socrates, Bruno, Galileo, Garrison, Parker, Phillips, and the world's reformers generally, could estify. Even we in our day had seen the prophets that were stoned. Elizabeth Blackman, in the medical field, and Lucretia Mott, Abbic Kelly and others, in that of the eloquent exposition of the right of woman to state her views from the public platform, and plead the cause of truth from pulpits orthodox and radical, despite the Pauline mandate to the contrary, were cited, as cases where the female element had made strong blows toward bringing on a solution of the question of the hour, human equality, and they were in this cause solicitors admitted in equity by divine appointment. No amount of head-shaking or de-panciation would avail to put down this question, one which had naturally come before people, and must be met frankly. It could be ettled permanently on no other basis than that or right and justice.

Thought did not create truth. It discerned a. The fixed stars existed before the telescope established the fact of their existence. So by the telescopic power of thought we were brought to a recognition of truths unknown before. Progress was the motto of the age, and any sect or body which placed itself in the way of human advance would surely die of resultant debility. To the lecturer's view the question of human equality in regard to thought was capable of an easy settlement: There was no mind. The woman who thinks did it in precisely the same way that a man did with the brain, and her thoughts were like a man's thoughts. The impassioned marble glowed with equal beauty beneath the chisel of Miss Hosmer, roughts. The impassioned marine glowed with requal beauty beneath the chisel of Miss Hosmer, as when touched by Mr. Powers; the stars revealed their secrets to Miss Mitchell as willingly as to Lord Ross. Woman had been in the past, and was to day, the parent of much for which man received the credit: As witness the authorship by Madam Roland of "her husband's" adaleable state papers, the testimony borne constraint his wife's aid in his literary labors by appearance on earth came only as a poor unparance on earth came on the care of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any laboration of the carliest inhabitants of the globe any l serning his wife's aid in his literary labors by John Stuart Mill, etc. There was no organic difference between the brains of man and woman. Size of brain, other things being equal, was the measure of intellectual power, and woman's brain, in proportion to her size, was as large as The whole subject of difference or equality resolved itself into this: The man who thinks is superior to the woman who does not think and the woman who has capacity for thought and who does think, is superior to the man who has not an equal capacity, and who does not

She cliticised the false standard by which so ciety to lay judged woman; and said the flip-pancy amowant of reflection which characterized so many women of the present, was the natural result of false education, and the tyran nical demands of unreasoning fashion. The stead, aimed to command the respect rather than the praise and admiration of man, and asked at his hands simple justice instead of the froth of sentimentalism. It did not follow that because woman was capable of thinking profoundly, she was therefore less womanly, neither was intel-cetual and executive ability incompatible with sweetness of disposition, purity of heart, or delisacy of soul. Elizabeth Cady Stanton, for in-stance, was known to all who were privileged to be acquainted with her in private life as a model mother, and possessed of quick and earnest sympathies. The women who thought were the wives who often sustained husbands by ex-alted counsel and firm faith when they would else have sunk into the gulf of financial or per-haps darker ruin; while many a man had so, ank because he was so unfortunate as to be married to a thoughtless drone who was really no better than a millstone about his neck.

She would have the women of the present day, whose not abandoning the sweetness and purity of nature incident to their sexhood, strive still to present claims to the world's consideration, based not on their weakness and tenderness, but on their living power of thought. The ideal of the ivy and the oak was very poetle, but the cling-ing ivy had the power by its down drawing and extinctive power to kill the stately tree which supported it, in time. God help the female who had no other claim to present to the world in her hour of trial than her weakness, for she would surely sink—to become at last a recruit for the ghastly army of fallen women!

De Tocqueville had paid to America the com-pliment of having the most superior order of women he had met with, and to his verdict an explanatory clause might be added that that superiority arose from the freedom which American society has given to woman—a liberty unequalled by that obtaining in any other nation under the sun t

The thinking woman was the hope of the race. Her influence exalted, purified, and restrained the evil tendencies of mankind. She pointed a purer moral code, and confirmed it by her royal adherence. Aithough few in number, unrecog-nized and unappreciated by the masses, the time would come when they would be a power in the land, and the woman who thinks would be installed by acclamation as queen of society. The angel of progress had to-day rolled away the

higher civilization, a better and broader enlight-

At the close of the lecture Horace Seaver, Esq. editor of the Boston Investigator, arose, and paid a high compliment to the remarks just listened to. Thomas Paine had said that truth would penetrate where the bayonets of armed men could not. Truth was iconoclastic, and of necessity was forced to meet with opposition, and the effort was being made in this temple of Free Thought to disseminate a correct knowledge of liberal principles and human rights-for woman as well as man. Just in proportion as women were intellectual and cultivated, men would improve, and in the same ratio of woman's degrawere made, from the immense globes that spin dation would be that of man, for the mothers around their central suns to the smallest atom were the foundation of each generation, and of a

Is the hand that rocks the cradle

Mrs. M. J. Gage will, on Sunday evening next, give the eighth lecture of this course; subject, "Woman and Christianity."

Mrs. E. H. Britten's Readings of "Art Magic," at New Era Hall, Boston.

[Reported for the Banner of Light.]

The second of these readings was given on Sunday last, to a good audience. Section III. and the supplement thereto were taken up, the subject being, "God, the Great Central Sun of the Universe." The salient points of the theory may be gathered from the chief speakers in the debate which followed.

Mr. R. Linton regarded the views presented as only another form of Pantheism, the substitution of which for the personal anthropological God of the churches, required a serious consideration of the foundations for this hypothesis. The authorities adduced by the author were, the revelations of spirits, corroborated, it was alleged, by astronomical science and the opinions of the ancients. The teachings of spirits on the nature of God were, he thought, little if at all in advance of what was attainable in the mundane sphere. God was seen by and known to them no more than in nature. The definition of the Deity as a "Central Sun," and even as a "globe," supplied limitations that were not consistent with Infinity. Mr. Linton disputed the author's assertion that astronomical science demonstrated the existence of a "Central Sun," either to the solar cluster or to the universe as a whole, from which were "thrown off the elements of new created worlds." The scientific foundation of the theory was invalid so far as ascertained facts are concerned, although the author avers "Physical science says it must be so." The scientific portion of the work, Mr. Linton considered, was its weak point. Its ideas of creation were very limited, its references to the centripetal and centrifugal forces very old-fashioned and inadequate; the statement that the "Terrestrial sun is but the reflection of the rays dispersed from the Great Central Sun," curate, as was also the assertion that all the nebulæ were "blazing suns," spectrum analysis having determined that the class of true nebulæ were masses of matter in a gaseous state, many of them apparently passing through transition to a solid condition.

He thought that the utterings of a Hindoo seeress five years old were not to be put in comparison with the modern achievements of science. A more plausible argument for the theory advanced might have been adduced from the notion generally entertained that the Terrestrial Sun is the storehouse of the Forces of the solar system, such as magnetism, electricity, actinic power, heat, light, &c. If the postulate be admitted that Force is spirit power, the inference might be jus tified that the sun is a mass of spirit power, and all the elements of matter the manifestation of that power. In that case its relationship to a central spiritual sun would be more defined. idea of the book was that God is the centre of the universe. From it as a sun all worlds emanate, This sun is spirit. Therefore matter and spirit wherever found represent the unit-God; in a grain of sand as in a glowing star, in a jelly-fish

appearance on earth came only as a poor, untutored savage," he (Mr. Linton) should answer they decidedly did not do so. Archmology and history gave no favor to such exalted ideas in the brain of the sayage. He believed man's intuitions to be as clear and fine to day as they were millions of years ago, and his knowledge of nature more profound; and if nature is God, as asserted, we must know more of God than the ancient ones of the primeval ages. Let us not throw contempt on modern times or modern at tainments, as mystical writers are apt to do by their exaltation of ancient and medieval philoophies, but ever reaching forth to the Infinite in

nature find an Infinite God. Judge Ladd agreed with the last speaker, that if his acceptance of the theory had to rest upon the demonstrated facts of science he could not yield it. But he thought, whether the writer of "Art Magic" believed or not in a visible, actual, central sun in the cosmos, he wished to impress his readers with a corresponding interior power to the external sun's, an energy internal. He could quite understand how the term representative of Deity found its way into ancient theologies, for it was expressive of the light of day, the sun to which great potencies were ascribed. And men's spiritual ideas became interwoven with as tronomy. Moreover, the interior central power of everything is luminous. Spirits at times appeared luminous, and it was not impossible that the interior spirit of man is also luminous, and possibly even of a globular form. He referred to the cosmic theories of the solar system, and said, whichever be true, there is the incompre hensible energy behind all, call that energy, cen-

tral sun, or by what name we may.

Dr. Storer would ask if the view presented in the work added anything to our knowledge of God? It aided him little to know that certain spirits stated that God appeared to them in the form of a luminous globe. There was still that unknowable something which we call God. there not symbolism in all this? As we refer to the sun as the source of life and light, spirits may refer to God as the source of our mind's illumina He thought it would be more satisfactory to say that God is the great illuminator of all souls, than that he appeared in the form of a sun, which fact he did not think had been estab lished by spirit communications during the last thirty years, certainly not so explicitly as to be accepted as a creed.

Mr. John Wetherbee, the Chairman, remarked that of all the subjects which to him were un-profitable, the subject of the nature and existence prontable, the subject of the nature and reasons of God was the most so. As Rénan said, "We cannot know God, we feel him!" He thought John's definition of God as "a spirit," was very indefinite. We know nothing absolutely; we only know manifestations and phenomena. He never expected to see God, nor even man. The John Wetherbee of one hundred and forty five pounds of firsh they could see, but John Wetheree without that husk is the unknowable, as unknowable as God himself.

A few explanatory remarks from Mrs. Britten, that the author did not present the views set forth as a finality; the great aim being to advance spiritual science, brought the discussion to a

angel of progress had to-day rolled away the stone from the sepulchre of woman's mental faculties, and her dormant powers were waking into activity; soon we should have, as a result, a Sabœan System, or Astronomical Religion."

Mrs. Maud E. Lord in New York.

To the Editor of the Banner of Light: This widely known medium is stopping at the residence of Mr. and Mrs. Phillips, 222 West 37th street, New York City. On Wednesday evening, 17th inst., she gave a scance to invited guests, as above, among whom were noticed Lyman C Howe, the trance speaker, Judge A. G. W. Carter and lady, Mr. Mansfield, son of the "spirit postmaster," and Mrs. Mansfield, Mr. and Mrs. A. S. Davis, Mrs. Cohen, Mr. and Mrs. Clarke, Mrs. Jacobs, Mrs. Wakeman, and others, mediums and disciples, in all about fifty.

For the benefit of the reader who is not acquainted with Mrs. Lord, or her phase of mediumship, I will say that personally she is a very attractive lady and mediumistically a very wonderful one, and both points I believe are readily

Although the condition of darkness is maintained, a short observation by the most Thomaslike will compel an honest acknowledgment of the integrity of the medium.

To mention one-half of the manifestations on this occasion would require a remarkable memory, and an extensive knowledge of the personal experiences of nearly all present. Two circles were formed-one-half the company at a timethe left hand of each sitter holding the right wrist of the neighbor, leaving the right hand of each free. The medium strictly enjoined no breakage in the circle of hands. She herself sat in the centre, clapping her hands and describing forms, and calling the names and relationship of the forms that appeared prominently. At the same time we heard spirit voices at various points, addressing the medium and the sitters. Speaking of my own experience I will say, I held a small, round music-box in my right hand, and the gas had hardly been extinguished when, seated several feet from the medium, a disconnected hand, with flitty motion and silken feel, at my request took hold of the handle of the box and played it, then took it forcibly, against my resistance, and carried it to some one else. Next, similar tiny velvety fingers caressed my hand and face. Many others at the same time were making exclamations of like demonstrations, and hearing independent voices. A ball of soft light, of inherent illumination, and without reflection, formed in front of and above us. I asked if it could develop a face. Immediately a voice spoke from it: "We will materialize better presently." While all heard the voices the medium was normal, and addressing different sitters as spirit friends seemed to approach them. I grasped the child's fingers (no mortal child was present) as they toyed with my own, but above the base of the fingers I felt-nothing; the hand was materialized no higher up than the fingers!

A fan was swiftly swept around the entire circle, and placed in my lap. I mentally requested it to be taken to a certain friend on the outside, when a voice said, "We cannot take it outside the circle."

I held a pencil in my hand, and requested the operators to come and take it. A little hand at once took hold of the pencil, without feeling for it, and spirited it away, showing good eyesight in the deep darkness, and the power to read thought. While singing "Nearer, my God, to Thee," busy fingers took hold of a little blank book in my hand, turning the leaves, and while I held it up, wrote (as afterward read) the name of Mary, and then the name of "Henry," which I understood to be a greeting to my mother from her brother Henry. (This spirit was properly described by the medium, and had previously given "Mary" his spirit-photograph.) The guitar was played and floated over our heads, and very rapidly, but without striking any sitter. A heavy large hand seized my own, clasping and clapping it on both sides, and resting with a heavy benediction on my head.

Other globes of evolutionary light formed, floated and melted overhead. Mrs. Wakeman' said that a hand played with her hair, as her sister was in the habit of doing in life, her watchchain was removed and wound on Mr. Mansfield's hand, and a weight as heavy as a human body sat in her lap. Another lady recognized the greeting of her child, and became quite excited, and a gentleman, unused to such things, on seeing a face in a floating light before him, fainted

Mrs. Lord remains in the city one month, and private parties can arrange for circles in their homes, or attend by engagement as above.

J. F. SNIPES, 270 West 42d street, New York.

Spiritualism in Brooklyn, N. Y. To the Editor of the Banner of Light:

Mrs. Nellie J. T. Brigham is now speaking for the Brooklyn Spiritualist Society at Gallatin Hall, 422 Fulton street, and will continue to do so through the months of January and February.

In addition to the Sunday afternoon and even ing lectures, we are holding Friday evening meetings at Downing's Hall, 867 Fulton street, corner Clermont Avenue. Mrs. Brigham is having crowded audiences both at her Sunday and weekday lectures. Under her powerful and brilliant advocacy of the cause of Spiritualism, the Brooklyn Society is making good progress, and is gaining both in numbers and in financial strength.

The Children's Progressive Lyceum is to give a musical and literary entertainment at Nellson Hall, corner Fulton street and Gallatin Place, on Wednesday evening, Jan. 31st. This entertainment, for which thorough preparation has been made, promises to be largely attended. The conductor of the Lyceum, Mrs. Dr. Cooley, and the officers and members, are of one accord in their efforts to make the Lyceum a valuable auxiliary to the Society.

When Mrs. C. E. Smith was appointed Secretary some three months since, there were frequent inquiries at our Sunday meetings for the Banner of Light. Responding to the call, our faithful Secretary has kept a regular supply of Banners, beginning with fifteen copies. The number has steadily increased, until Mrs. Smith is now distributing thirty-five copies weekly, and the number will doubtless soon reach fifty. I refer to this matter to show how easy it is, with a little attention, to aid the circulation of the Banner which is a matter really of equal importance with that of sustaining the lectures.

CHAS. R. MILLER. Brooklyn, N. Y., Jan. 22d, 1877.

Professor Denton in England.—Professor William Denton arrived in Glasgow from Boston, S., a few days ago, and, after a short visit to his native town of Darlington, came on to London, and called last Saturday at the offices of the National Association of Spiritualists. A day of two later he lett for Paris, to buy some philosophical apparatus, his flying visit to Europe being made chirfly for this purpose.—The (London) Spiritualist, Jan. 5th.

BRIEF PARAGRAPHS.

· SHORT SERMON. - The greatest bountles given to man are judgment and will; happy is he who misapplieth them There is a deep sensation throughout the Basque province in Spain, in consequence of the promulgation of the

orders appointing the 1st of March as the date for the beginning of military conscription in each Basque province.

THE BILLY AND THE BADGE. - In the course of a recent discussion on the "badge" question before the Boston Common Council, Mr. Pratt threw cold water on the matter in this surprising fashion. He moved an amendment providing that a billy be procured in addition to a badge, supporting his amendment with a speech which

> "There right before the Mayor, So glorious and bright, I 'll shove my badg-and billy, And whistle day and night,''

A tremendous "Amen" from his vast congregation followed Mr. Spurgeon's prayer the other day that the Turks might soon be driven out of Europe, and the whole of the Mohammedan power swept away from the face of the

A revolution has broken out in San Domingo, but for the sake of history it should be stated that It is not the same one that broke out last week. That one was captured and put in the lockup before the new one had fairly started.

The fop slips on the ice, Without asking the price, And goes down in the most graceful manner; His performance is good, And by all means he should Be entitled to a mo'st b mana.

While his cane travels that; Horrid slops his fine raiment doth bespatter. He endeavors to smile, But you see all the While

Now this way goes his hat.

He can't do it and that's what's the matter.

A man in New Haven had to take a pole-and poke 261 striped snakes out of his drain the other day before water would run through it. This sounds a little scaly, but it 's snaked truth.

The benefits at the various theatres in aid of the sufferers by the Brooklyn fire produced some \$43,000. This will not assuage the grief of these who lost near and dear ones, but it will go a great way toward bessening their materials suffering. It was endnerably appropriate that the institution through whose agency the suffering exists should be the one to alleviste it. As usual, when any great calamity happens which money will aliay, the dramathe profession has come to the front with the toldest contribution. Let ministers invelse and bigots rail, but a profession which las done so much as the dramathe toward charity must always have its corner in the great heart of God.—San Francisco Figuro.

Von Hillern only e sayed eighty-eight miles this time. but in a few weeks she thinks she cap do the ninety and

Alexis did not bring Count Shoveloff this time. That no-bleman would have found business lively just now.—Post.

Edwin Adams, the well-known actor, whose death in Australia was recently telegraphed all over the country, has returned from that is land continent alive and well, and much surprised at the report. He is now diligently engaged in reading the obitnary notices, which were furnished concerning him by the various American newspapers.

Dom Pedro's hat-band is fluttering up the Nile.

Great Britain has to pay an interest on her public debt each year which amounts to about \$120,000,000; France, \$122,000,000; Prussia, \$15,000,000; Austria, \$4,000,000; Italy \$4,000,000; and if Turkey had no war on its hands, even, I would have an annual interest to settle of about \$80,000,000.

The editor of a French newspaper, in speaking of the dedication of a new cemetery near Lyons, says that "M. Gasceigne had the pleasure of being the first individual who was buried in this delightful retreat.'

The ex-Empress Eugenie has removed from Rome to

No one can mistake the youth who squandered his money last summer for moonlight drives, and now has no money for an overcoat. He come bitthely down the street, apparently meonsclous that flowers are not blooming around him on every side, and as he wines an imaginary perspiration from his forelicad he may be heard shrilly whistling, "I love the merry, merry soushine, it makes the heart so gay,"—Rochester Democrat.

Daniel Smith, the torpedo man who was blown into atom at Petrolla a few days since, carried a \$400 gold watch. The main-spring is all that has been found. Not a splinter of the wagon has been discovered. Only about fifteen pounds of the remains of Smith and his partner, Humphreys, could be found on which to hold an inquest.

Josh Billings wants to know who ever heard a rich man

Major-Generals and brigadier-generals by the dozen commanded our forces which went hunting for Sitting Bull last summer, and only found him to be whipped by him, but now a poor little lieurenant has caucht and whipped him before the genera's could get there.—Boston Herald.

The Pittsfield Dispatch wants the Bennett-May duel dramatized under the title of 1 Le(a)d Astray."

A San Antonio (Texas) newspaper says: "A gentleman who came several thousand miles to view the country, with the purpose of purchasing land, got a large-sized red ant on him a few daysago, and, stranger as he was, he tore about and used as appropriate language as if he had lived here all his life, and moved in the best society."

The Messenger is the title of a small monthly devoted to Spiritualism, published by S. G. McEwen, in Westfield, N. Y. It is spight y and well gotten up The subscription price is 50 cents per annum. It is well worth it.

A gossipy correspondent of the London Daily News, writing from Bulgaria, says: "Of what use for Lord Derby to threaten people (the Turks) who don't even know of his existence? Lord Derby might as well threaten a Bengal tiger with a summons before the Police Court."

Ten of the Gloucester (Mass.) fishing fleet are overdue and great sainess prevails in that city in the presence of this unexpected and additional disaster.

A wise god vells the events of future time in gloomy night, and smiles if a mortal is solicitous about measure.— Horace.

In his last poem, "Harold." Tennyson says truly; What 's up is faith, what 's down is heresy. "

A kiss, says a writer, "is a seal expressing a sincere attachment—the pledge of future union—a present taking the impression of an ivory coral press-crimson balsam for wounded hearts-a sweet blte of lip-an affectionate pinching of the heart-a delicious dish, eaten with scarlet spoons-a sweetmeat which does not satisfy hunger." The editor of the Worcester Press says he surmised as much.

Up in Muscatine the musical and literary young men of the Unitarian Church organized the Muscatine Unitarian Musical Philosophical Society, but when the abbreviated title came out in print M. U. M. P. S., It struck in on the association and killed it.—Hawkeye.

A WEDDING RING-The marriage bell.

An exchange would be pleased to hear of a social gather-ing that was not a "recherche affair," that was not attended by the "élite" and the "créme de la créme. where the refreshment tables did not "literally groan under their load of good things, " and where the " votaries of Terpsichore" didn't "trip the light fantastic" till the 'wee sma' hours.''

"Pistols and coffee " was the old time say; Now 'tis" Pistols not used by Bennett or May."

Original, if nothing else, is the advertisement of a Baltimore restaurant keeper. It reads as follows: "Should you sour on the homeopathic steak of your boarding-house, or its stereotyped mackerel, or its herculean butter, or the Spartanic simplicity of its puddings, then sweeten your temper with a business dinner, " etc.

BITTER FRUIT-Political telegrams. *

Rats air a 4 legged animule fastened tu the end uv a long noide tale, liwitch the allers shalve cluss. This over-production uv back boan is yoozed fur vairious purposes, sich as touth pix, here brush, pocket haugkercher, tee spune, et-cetera. The alters boand liwar the kin find the most deyett fur the leest outle uv knowin. Ez the air sumbwat uppopular, the have to allers eet to the 2nd table hwen it is kleered oph, but the talk thur yittles keald, which duz not maik mutch dipherens.—Hull's Crucible.

Five tons of powder stored in the glazing building of the Schagticoke Powder Mills, Troy, N. Y., exploded Jan. 17th. Three buildings were demolished. Loss about \$20,000. No lives were lost. The shock was felt for a distance of twenty miles. The firm had a large stock of powder on hand manufactured for the Russian Government.

Capt. Eads has telegraphed from the Jettles, that he has secured the requisite depth and width through the chan-nel-20 feet deep and 200 feet wide-to entitle him to the first installment of pay from the Government.

The notorious purloiner of Items cuts them all out with his steel (steal) seizers. That's what he means when he says he is working right on his metal.

The conference of the great powers at Constantinople broke up on Saturday, Jan. 20th, the British and Russian members declaring the l'orte's proposals unacceptable. The prevailing opinion in London is that a general war is

inevitable. Yet as we go to press both itussia and Turkey appear to be loth to abandon a last hope of a pacific arrangement in some way. The military preparations are however being forced forward with great rapidity. French journals advocate the attitude of strict non-interference.

When is a parrel of beer like a drum? When it's on tap,

Statistics show that Americans are taller than Irishmen, Englishmen or Germans; of smaller chest girth but larger chest expansion than either; lighter than Irishmen or Englishmen, but heavier than Germans or Frenchmen,

A SAGE CURE. - Take garden sage, make a strong tes, put it in an ordinary tea-pot, then inhale the steam through the spout; and the patient is cured of-diptheria.

THE CRESCENT AND THE CROSS.

The Crescent waves o'er Eastern soil— No doubt at God's behest— The Cross is ever after spoil, Yet praying to be blest! And on the battle-fields of death. With Christian banners flying, Its legions march with bated breath, Mid the havor of the dying. Christ taught the world the law of love, That all might dwell in peace above. -[O. DIGBY.

The late M. St. Claire Deville was one day discussing the mestion of the advance of knowledge with a famous anatomist. "After all," he said, "you have made great advances; but don't you think that you are very much like the hackmen, who know all the streets, but have n't the remotest idea of what is going on in all the houses?"

An Irishman was asked why his countrymen are proverbilly so belligerent? "Oh," replied Pat, "It is because they were raised in Ire-land!"

Coming into court one day, E-skine perceived the ankle of Mr. Balfour, who generally expressed himself in a very circumfocutory manner, tled up in a silk handkerchief, 'Why, what's the matter?' said Erskine. '! was taking a romantic ramble in my brother's grounds, '' repiled Balfour, '' when combing to a gaie, I had to climb over it, by which I came in contact with the first bar, and grazed the epidermis of my leg, which has caused a slight extravasation of blood, '' 'You may thank your lucky stars, 's said Erskine, '' that your brother's gate was not as lofty as your style, or you must have broken your neck.'

Genius is that power of man which, by its strength and originality, gives laws and rules to others.

The King of Sweden and Don Alfonso are the only sovereigns in Europe who are of French descent; nearly all the others are of Germanic origin.

The Government of India estimates the total cost to the State on account of relief works and other measures for relieving the famine in Madras and Bombay at £6,500,000.

Mons. Thiers calls Mons. Gambetta-Ithe frantic lunatic," and Mons, Gambetta returns (the compliment by calling Mons. Thiers "the spectacled serpent."

Hammersmith omnia vincit:
FLOWER-POTT.—June 22. at Hammersmith. Frederick
Flower, E-q., of Notting-nill, to Eliza Florinda. second
daughter of J. Pott, auctioneer, Deal.—Daily paper.
A Flower (of speech) ha found—and wherefore not
Affection, home and beauty in a Pott,
She—paradox of floricultural clay!—
Stuck to the Flower, but threw the Pott away.
—English paper.

Said a man in a street car: "Don't forget the baby; give my love to him." Said the other man, evidently a Londoner: "Enintarim; 'e's a'er."

"Be seated, "said a coal-cover on an icy sidewalk to a gin-gerly pedestrian. The two Houses of Congress, convened under the Twelfth Amendment of the Constitution, have complete power to exclude from counting all electoral votes deemed by them to be thegal.—Abraham Lincoln's Message to Congress, Feb. 8th, 1865.

The English Compulsory Education Act went into effect on the first of January. With the beginning of a new year, England undertakes in earnest to educate all her children.

The man who halted between two opinions is on his way to Washington, D. C.

George Ellot says that the peculiar waving of the feeders of the common cockreach are not indicative of derision or ontempt, but are the expression of an earnest soul vainly striving to grasp a vanishing ideal.

But lo I of those
Who call "Christ. Christ!" there shall be many found,
In judgment, farther off from him by far,
Than such to whom his name was never known.
Christians like these the Æthop shall condemn,
When that the two assemblages shall part:
One rich eternally, the other poor.—Danté's Paradiso.

Defunct-the aged expression, "this centennial year."

The boat-house of Dartmouth College was destroyed by the recent gale, demolishing all the boats, and causing a loss of about \$1750.

SEASONABLE.
"Mother, may I go out to skate?"
"Oh, no, my ponderous daughter,
The lee is too thit to support your weight,
And you'd suffocate under the water,"

Charles Collins, Chief-engineer of the Lake Shore railroad, committed suicide on the morning of January 20th, at is home in Cleveland, O., being driven to the act through depression resulting from the terrible Ashtabula accident. and the fear that he would be considered responsible for it by the public, if not by the judiciary.

The following notice appeared on the west end of a country meeting-house: "Anybody sticking bills against this church will be prosecuted according to law or any other

A wonderful stream is the river of time; It never is frozen, so warm is the clime.

Charles C. Spaulding, one of the reportorial staff of the Boston Herald, passed on from his late residence, 8 Fordinand street, on Friday, Jan. 19th, aged 51 years. Mr. S. was a graduate of the University of Vermont. He was the renial author of the Herald Police Court column, and the editor of that journal says of his labors in this direction: "The humor, the philosophy, the philanthropy which be has there introduced into his homilies upon the doings of the criminal classes of this metropolis have endeared him in the hearts of thousands of people who knew him not per-sonally, and who will regret sincerely his demise."

Texas-Postponement. To the Editor of the Banner of Light:

In consequence of an effort being made to unite the liberal element of our State—now scattered and powerless-into an army of workers. whose influence shall be felt throughout the Commonwealth, the Convention of the State Association will be postponed until Feb. 22d, when all liberal people, especially speakers, representatives of the press and mediums, are invited to assemble with us in the City of Houston. Visitors from other States will receive especial attention. Strangers wishing information will ad-A. B. BRISTOL,

Acting Pres. State Association of Spiritualists. Houston, Texas, Jan. 15th, 1877.

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