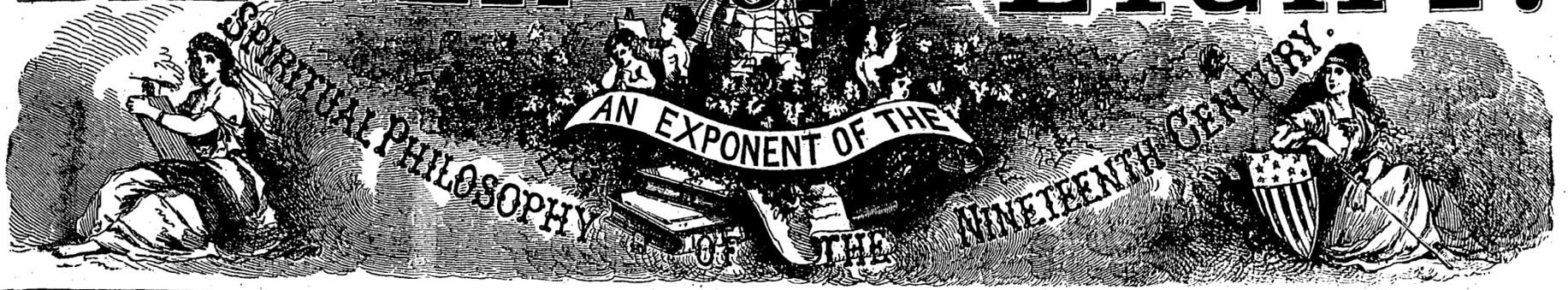


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Original Essay.

REVIEW OF W. B. CARPENTER, F. R. S., ON UNCONSCIOUS CEREBRATION, &c., AS EXPLAINING SPIRITUAL PHENOMENA.

BY GILES B. STEBBINS.

To the Editor of the Banner of Light:

DEAR SIR—The review and criticism I send you was written for the Popular Science Monthly of New York, which had published articles by Dr. Carpenter, the eminent English physiologist, explaining spiritual phenomena by certain singular theories of his. I had written the editor of the Monthly, and at first received a refusal, then an expression of willingness to see my paper, then a note telling of sickness and compulsory absence from work, saying that he probably should not use it, and suggesting that I look elsewhere for its publication—this suggestion without any knowledge of the paper, save of its aim and subject. Comments are needless. You hear both sides of a matter, and can give this wide circulation.

Yours truly, GILES B. STEBBINS.

Detroit, Mich.

I have read with some care and no little interest the chapters on Unconscious Cerebration in the Mental Physiology of W. B. Carpenter, and his article on Fallacies of Testimony respecting the Supernatural, in the March number of the Popular Science Monthly, to learn what proof or argument so eminent a man could bring to show that magnetism, clairvoyance, and especially spiritual phenomena, can be accounted for by his theory of unconscious mental action, "fallacy and prepossession." For more than twenty-five years I have taken no outward authority as absolute guide or master, and have aimed to find truth by the free use of reason, experience, conscience and intuition, holding myself ready, with due reason, to yield and change opinions. More than twenty years ago my attention was called to spiritual manifestations by some good friends whom I esteemed highly, but thought deluded and mistaken. All my "prepossessions" and "mental expectations" were opposed, first, to the reality and genuineness of the phenomena, second, and more strongly, to their alleged spiritual origin; and it was two years before I yielded to the "irresistible logic of facts," and was satisfied that these wonders came within the realm of natural law, and so helped to illustrate the life of man here and hereafter.

Aiming to select the best circles and mediums, I have witnessed hundreds of manifestations, of many kinds, and at different times and places, from beyond the Mississippi to the Atlantic coast, carefully sifting evidence, making each fact and each new medium a study, with the least possible "prepossession" for or against. Sometimes I have detected fraud, or seen honest self-delusion; far more frequently all has seemed real and rational. I have associated, in this work, with men and women of varied condition and culture, from eminent and well-known public officials and ripe scholars, to sensible and discerning persons in common life, and have visited the log cabins of western pioneers, and the fine mansions of wealthy denizens of our large cities. I am as well satisfied and convinced of the reality of spiritual intercourse as Dr. Carpenter can be of the physiological views he entertains, and many of which he proves and illustrates with signal ability, but am ready to revise and change my conclusions on due evidence. With unconscious cerebration *per se*, I have no controversy. He says, "A large part of our intellectual activity, whether in reasoning or imagination, is essentially automatic, . . . the reflex action of the cerebrum;" I should say that all our past leaves its imprint on brain and soul—far more delicate and retentive than the plate of the photographer—and the conditions and influences of the present hour bring out more or less of those impressions with more power and clearness than does the iodine the images on the polished plate. In his effort to remand the great facts of Spiritualism, as well as those of magnetism and clairvoyance, to the realm of unconscious cerebration and its lesser allies of "fallacy," "prepossession" and "dominant ideas," I see no strength of proof, no clearness of argument.

Ready testimony is borne to the extent of the interest in Spiritualism and the character of those interested, when he says, "It is impossible to go into any kind of society, literary or scientific, professional or lay, gentle or simple, without finding a large proportion of intelligent and truthful persons, such as would be regarded as trustworthy on all other subjects, who affirm that they have been actors in some of these performances, and that the phenomena are genu-

ine." In view of such testimony he does not consider the talk of "fools and knaves" "all imagination," or the "hysterical" solution of the medical faculty as satisfactory or reasonable.

We are told there are "partial believers," and thorough-going believers, who find nothing too hard for spiritual agency; . . . and between these extremes are sincere and earnest seekers for truth, who see these facts as natural phenomena calling for scientific and painstaking investigation," but "to this class of inquirers, whose the true philosopher, whatever his special object of pursuit, welcomes as his most valuable conductors, Mesmerists and Spiritualists have ever shown a most decided repugnance. . . . All or nothing seems to be the motto of the latter, who act as if a rational explanation of any one of their marvels were a thing to be deprecated rather than welcomed."

Intelligent and truthful persons deprecating rational explanation of phenomena they have witnessed!

In this country I know, personally, most of the leading Spiritualists, and many less widely known, and so far as they are concerned, there is no truth in this assertion, as every one of them welcomes and seeks fair investigation. I cannot speak of England from personal acquaintance, but have read what such persons as Wallace, Crookes, the Howitts, and their like have said, and have examined the Report on Spiritualism of the London Dialectical Society—a book of four hundred pages, embodying the efforts of a large company of eminent scientists and scholars, and highly intelligent and well-known men and women, a good number of Spiritualists among them, who spent months in sifting and comparing evidence, studying facts, and seeking a "rational explanation" of phenomena. Tyndall and Huxley were invited to aid, but declined. Dr. Carpenter was himself invited, but declined for want of time; and yet tells us that "Mesmerists and Spiritualists have ever shown a most decided repugnance to painstaking investigation!"

Judge Edmonds, of New York, said, "Spirit intercourse cannot speak" by authority. "In everything it says or does we must use our judgment and reason, and it is a sin to omit to do so." I might fill pages with like statements by other Spiritualists, and might ask Dr. Carpenter to show a single word from any believer contrary to this wise injunction. Spiritualists have their share of human imperfection and folly, but, as a class, seek to use reason, and court investigation. On their behalf I repudiate this unjust charge. Touching Mesmerism, we are told of his experiments and failures whenever the subject to be magnetized did not know the presence or efforts of the operator, and he concludes that it is impossible for a subject to be put in that state without such knowledge. I knew a case in a Western city, where a lady, whom I well knew, could be held to her seat, kept on her feet, made to do or see sundry things, while a mile away from the operator and without knowledge of his efforts, and have been told of like cases by others.

It is said that "facts, not only beyond our existing knowledge, but in contrariety to it," must be examined by persons fully aware of the fallacy of evidence, and who have "entire freedom from prejudice." It is well that a strange thing be carefully looked at, but when Dr. Carpenter speaks of the belief of the "great bulk of the upholders of the Mesmeric and Spiritualistic systems" as "founded on foregone conclusions, without due examination," the question arises whether he is not ruled out, by his own statement, as unduly prejudiced.

Faraday's conclusion, long ago exploded, that operators unconsciously lift and turn tables supposed to be moved by spiritual agency, is quoted with approval, and Spiritualists are asked to devise some apparatus by which a table, or any object, can be shown to move without pressure or guidance by the medium. Years ago, Dr. Hare of New York, eminent member of several scientific societies, devised a dial, away from the medium's sight, on which were the letters of the alphabet, and the revolving hand connected with a board touched by the medium's fingers, and many interesting messages were spelled out by the motion of that hand pointing to letters, and thus giving words. In the middle of a large room, in full daylight, I have seen a heavy table and a large chair, four feet from any person or thing, move a foot or more several times, and others say the same. I once sat near a large table, in mid-day, in the middle of a large room, at which sat a quiet young man, his finger-tips touching its top, and four stalwart men sat with him, vainly trying to stop the table from moving toward him. All of them grasped its legs and sides, and exerted their united strength for ten minutes, but it would draw them all toward the quiet sifter. At last a strong leg of the table was broken, and they gave it up. I stepped to the medium at once, and found his pulse quiet, his skin cool and his system at ease, while the pulses of the four men were rapidly beating, and their faces flushed and freely perspiring. Powerful indeed were the "unconscious cerebration" and "mental expectancy" of that slight and quiet young man!

We learn that when the mind is "possessed by a dominant idea," nothing is more fallacious than the evidence of the senses, and are led to infer that this rules out the five senses of the poor "possessed" Spiritualists; but may we not suggest, that his "dominant ideas" make his senses fallacious? He says, "When Mr. Varley says he has seen a large table, in daylight, lift and move as he mentally desired it, we must consider whether it is most consistent with inherent probability that he interpreted subjective visual perceptions produced by his mental ex-

pectations as objective realities, or that the table was moved by his psychical force, or by disembodied spirits."

When Mr. Varley sat in his lonely room on the west coast of Ireland, years ago, listening to the roar of the ocean, heard the click of the telegraph instrument by his side, at the end of the ocean cable from Newfoundland, and gladly received his first submarine message from New York, if any wise and eminent scientist had heard of it, and had written in a learned book he was preparing that "we must consider whether it was most consistent with inherent probability that this lonely watcher had interpreted subjective perceptions produced by his intense expectations as objective realities, or that a message did come under the ocean, where message never came before," said scientist would be held strangely unscientific to-day. We can afford to wait for the verdict of the future, and it may come sooner than some dream of.

Any one, it seems, who accepts, on the testimony of hundreds of like belief and the evidence of his own senses, "what common sense tells him is much more probably the picture of his imagination, must be considered the subject of diluted insanity." What is common sense? If it is common opinion, little in science to-day accords with the common sense of the past. What revolutions in medical practice, what changes in physical science! Once the earth was the centre of the universe, with sun, moon, and stars its revolving satellites; common sense and the science of ages confirmed this plain truth, which it was undiluted insanity to question. A truth no longer, for science and common sense have broadened, and the earth moves around its central sun.

Dr. Carpenter says that facts contrary to the law of gravitation, such as a woman being carried two miles in the air, in London, "can only be believed, even as a possibility, by those who have surrendered their common sense on this particular subject." The law of gravitation is tolerably safe, I trust, but there are some persons who suppose, or know, that other forces may be stronger for the time. A lightning stroke rends the tree, tossing its shattered branches high in air. The electric force is invisible; the flash we see is but its effect, and that force overcomes gravitation for the instant. Have we measured all the invisible powers? The mind of man—unseen, ethereal, but real—moves and governs his body. May not that mind—escaping at death from its tenement of clay, clad in a body too fine for our dull eyes to see, but more real than these forms of ours—have high mastery over forces we know little of, and so seem to act "contrary to the law of gravitation"? While many may not be ready to affirm this, who, by denial, shall assume to have reached the *Ultima Thule* of knowledge?

It is no new thing for men to be held as having surrendered their common sense when they walk on ground untrodden by others. In a darker day the larger part of the medical faculty placed the illustrious discoverer of the circulation of the blood in this senseless company, and one Galileo was put in the same demoted ranks, and branded as impious besides, by narrow pedants and bigots, backed by the wisdom and science and piety of a hoary past.

It may be well to say that the Spiritualists are largely an unorganized body of independent thinkers and investigators, and when organized it is not to limit or fetter, but to help in spiritual culture and growth. They certainly keep well in mind one scripture injunction, "Call no man master." United by a few leading ideas, full of power and beauty to them, they differ on many minor matters of fact and opinion. This great movement seems a new influx from the supernal world, a wide-spread revival of spiritual intuition tested by external facts, the results of which are far-reaching and of singular and potent influence. Of the peace and hope it has brought to bereaved and stricken souls; of the fullness of life to those who have sought almost vainly elsewhere for light and strength, words could but poorly tell.

Years ago, in a pleasant parlor in Washington, I sat with a group of some six persons, friends and acquaintances, around a marble-top table, beneath the bright gaslight. On the table was a sheet of blank printing paper; on the paper a planchette; on that the finger-tips of a gentleman and two ladies. The gentleman was a materialist, and had never seen a planchette; the ladies were Spiritualists; one of them had never seen this instrument move, the other was not a professional medium. One of the ladies met the gentleman for the first time at the tea-table, an hour before, when the séance was first proposed. Said the gentleman, "This is all a puzzle to me. I don't know what this thing will do or write. One of these ladies can't move it alone, or with me, but when the other touches it, off it goes, and if we touch it with her it goes better."

It wrote boldly, rapidly, usually plain enough, but sometimes not so clear. The ladies had no idea what was being written until it came, and most of the messages took us all by surprise. Whether the sitters looked on, or did not see the instrument, made little if any difference. The room of a United States Senator, not a Spiritualist, was overhead, and his name was written and a wish that he should come. He came, and a political prediction was made to him, which he thought quite improbable, but which was verified in due time. For an hour or more this continued. The name, residence, and occupation of the spirit purporting to communicate were given. None of us had ever heard of such a person, but some weeks after we learned a man of that name had filled the place which we were told this spirit occupied when in this life.

Some fifteen years ago I was a fortunate guest in the pleasant home of a highly intelligent Western family, and told them in our evening's talk of a man two hundred miles distant, a total stranger, who sometimes made spirit-portraits. After I left, they wrote him, giving name, age and time of death of a son. I was at their home again some months after, and the wife and mother brought out the pictures, which came by mail a few weeks after their letter was sent. They were pencil drawings, not quite life-size, of the heads of two boys—one the child of some twelve years old, whose likeness they wrote for, the other a brother who passed away before him, and both good likenesses, as they said. The grandfather, living near, and not knowing what they had done, recognized one of the pictures—of the child that he knew when alive—at once, and expressed surprise at seeing it, saying he never knew that his picture was in existence.

A daughter, some eight or nine years old, was a natural clairvoyant, and would occasionally come to her mother and describe persons she saw, her departed grandmother and others, and ask why others did not see them? Her mother told her not to be troubled, but when she was older, they would try to explain these things. The child not long before had seen a boy at her bedroom door, and told the mother what she saw, who recognized the son by her description. When these portraits came, the child looked over her mother's shoulder at one of them, and exclaimed: "Mama, that is the boy I saw at my bedroom door"—her brother, who passed away before her birth.

Dr. Carpenter's learned and labored theories seem too narrow and poor to account for these remarkable occurrences.

We are told that "the fact that such beliefs not only have been, but even now are, entertained by educated men and women, is a curious manifestation of the myth-making tendency which seems inherent in human nature, and ever and anon breaks out in some new form. . . . Those who yield ready assent to the claims set up by pretenders to occult powers of any kind, are really placing themselves on the same level with the poor Greenlanders, who buy a fair wind of his Angekok (spirit or idol), or the credulous servant-girl, who is cheated out of her savings by the cunning old woman who promises to 'rule the planets' so as to bring her love affair to a favorable issue."

What are spiritual manifestations? Not myth or soothing, but facts in the realm of law. If they are not such facts, natural but wonderful, I say away with them, and every Spiritualist will say the same.

Dr. Carpenter may not be satisfied of this, and has a right not to be; but neither he nor any one, however eminent, has any right to put us in the same class with myth-makers, poor Greenlanders or servant-girls, seeking light and help it may be, but in a poor blind way, through superstitions that we have no faith in.

Constantly his imperfect investigations lead to lame and impotent conclusions. For instance, he tells of sitting with Charles H. Foster in London, and thinking that perhaps Foster could see the motion of the top of his pencil, even if its point was hidden, and so know what was written, and frame his spiritual answers accordingly. From this he concludes such answers are given in that way. I have sent mediums out of sight, when I wrote questions, and have repeatedly found that whether my questions were vocal, mental, written in or out of the medium's sight, made no difference with the answers.

Thus far I have paid attention to certain chapters of Mental Physiology, and will now turn to the article in the Popular Science Monthly on Fallacies of Testimony respecting the Supernatural. Amidst valuable suggestions touching methods of investigation, I find the same chronic incompetence, or unwillingness, to be fair and clear on Spiritualism. He says: "In all which concerns the supernatural, the allowance that has to be made for 'prepossession' is so large as practically to destroy the validity of any testimony which is not submitted to severest scrutiny according to the strictest scientific methods." Supernatural means "beyond or exceeding the powers and laws of nature; miraculous." This is according to Webster, to theological interpretation, and the common understanding. If spirits from a higher realm and in the spiritual body manifest themselves to us, the process is not "beyond or exceeding," but within and according to the laws of Nature—not supernatural or miraculous—and to so treat this matter is poor confusion of terms or gross misstatement. As to strict scientific methods, they should be used in all careful investigation—bearing always in mind that every branch of science has its own methods and conditions, which cannot be interchangeably used, or infringed upon, with any hope or prospect of successful results.

The chemist, the optician, the machinist, the physiologist, the Spiritualist, all have their own methods and conditions. If the chemist has his delicate gases, acids, &c., arranged in vessels and retorts for his experiments, and I step rudely in and demand that they be changed to suit my ignorant wish, he would say, "Laph! master here, and must arrange these matters as my studies and experience have taught me is indispensable to success. I will give all fair explanation possible, but if you are not satisfied to wait for results through my processes, you have leave to retire." Should I ever have the privilege of attending a physiological lecture of Dr. Carpenter's, if I asked him to rearrange his objects prepared for illustration and experiment, he would emphatically say, "I cannot use your methods in my field. I shall try to explain why I do thus and so, and make all as open and simple as possible,

but I can reach no results of value unless I adjust the conditions."

A *séance* is an experiment in spiritual science, so far as its facts are concerned, and the elements involved are far more delicate and subtle than those chemists or physiologists deal with, requiring a corresponding delicacy and accuracy of conditions and methods. Some learned professor or pedantic scientist comes in and demands to make his own conditions, ignorant of the whole matter, and if his demand is not complied with, either stays to make trouble, or goes away to cry humbug and delusion. What scientific reason is there in this, saying nothing of courtesy or common sense? It is useless to try to convince or satisfy such men, until they grow into a better mood, and meanwhile the loss is theirs, not ours.

It is well suggested that sometimes "the evidence of any one of our senses without the check afforded by comparison with another, is utterly untrustworthy." Yet all we know of the facts of any science is through the evidence of the senses. I once sat down at a square table opposite a medium, and with two men whom I knew well at the other sides. A third, weighing a hundred and sixty pounds, seated himself on the middle of the table. I could see the medium's arms, shoulders, bust and limbs above the knees, and know by sight and hearing that he was entirely quiet. The table creaked and turned as though some invisible power were trying to move it, and soon swung up a foot or so in the air, carrying the man seated on it, and floating gently and slowly back to the floor, this being repeated several times. I had the evidence of feeling, hearing and seeing, the majority of my senses used in broad daylight, and the others the same. The "unconscious cerebration" of the medium, and the "mental expectancy" of the rest of the company, worked wondrous well!

It is kindly granted that Spiritualists may be hoist who think they have seen their departed friends, but the solution of the matter is, that we may have "distinct consciousness, in states of expectant reverie, of seeing, touching and conversing with the spirits of departed friends. The difference consists in this: that while one, in the exercise of his common sense, dismisses these experiences as the action of his own brain, having no objective reality, the other, under the influence of his prepossessions, accepts them as the results of impressions *ab extra* (from without) made upon him by spiritual agency." Evidently this learned explanation is meant to solve (and dissolve) spirit-materializations. Let us see how inadequate it is. Some years ago, in a private house, and a family of high intelligence and character, with twelve others, I saw and talked with a friend who had passed from this life years before. Face, eyes, motion of the lips were plainly visible. All saw and heard substantially alike. Four of us recognized our friend at once; to the rest he was a stranger. The medium had never been in the house before, and the cabinet or closet was carefully prepared by the family, with no help from her. I was not and had not been in a "state of expectant reverie," had no thought of seeing the person who appeared, nor had the others who knew him. Without some "objective reality" how could those who were strangers to my friend see him as we did? How could their "prepossessions" come up in the guise of an unknown, and of course unexpected, person? Wonderful indeed must our "unconscious cerebration" have been to have brought out so finely the noble features of our well-beloved friend!

The magnetic healing of Zouave Jacob, Dr. Newton, and others, is alluded to, and we are told that "in these phenomena a strong conviction or prepossession of the power of the healer seems necessary," . . . and the healer recognizes that faith "by a kind of intuition." Is not that intuition as great a psychological wonder as the healing power? If faith may help, a positive resistance, steeling the whole nervous system against any magnetic impression, may hinder.

The facts of magnetic healing are abundant, and if Dr. Carpenter has not studied them broadly the misfortune shows itself in his treatment of the question. Such study would show cases of persons helped or healed without faith, and even against their convictions. It would show, too, cases of unexpected healing. I once knew the wife of a United States Senator who sought magnetic treatment for a spinal trouble, which was not reached, but a chronic difficulty in one ear, not thought of or spoken of, was permanently cured in an hour's time. A healing power on the part of the operator must have existed in this case, as expectancy or faith had no part in the cure which was effected.

I have taken up some of the leading facts of Dr. Carpenter, and supplemented them by facts of my own knowledge, aiming to show the insufficiency of his efforts and the narrow and partial spirit and method of his investigations. His whole array of facts might be supplemented, it seems plain to me, in like manner. Record for personal feeling has led me not to give the names of my corroborating witnesses, as I could not well consult them all; but I have perhaps done as much in that respect, and in the detail of experiments which space forbids fully to give, as he has. Of the moral and religious features of the spiritual movement, transcendent in value and importance, I have said little; for its scientific aspects and aims I ask justice, sure to come at last, and not perhaps with welcome or pleasant results to such as blindly or willfully refuse it now. Spiritual manifestations, and the philosophy to which they are allied, open the way to a realm which scientists greatly need to explore.

In its present condition, science is doing good service, helping to accuracy, breadth, and eman-

icipation of thought, enlarging our knowledge of natural phenomena, adding human enjoyment in our outward life, giving great material results to the skillful guides and volunteers. All due honor to its servants and votaries for these benefits. But if scientists sometimes reveal a dogmatism and blindness akin to the mood of the dogmatists in theology, then let us have needed criticism and warning, and suggestion toward a better state of things.

Why and why the signs of scientific dogmatism, plain to discerning eyes?

Science is but half-made up. It works from the shell and surface of things, by induction and experiment—only a fragmentary part of a complete method. It deals with the eternal facts of matter as first things, and with the internal and ephemeral as secondary results; putting the grosser stuff we see above the finer force we cannot see—the transient form above the lasting power. It knows no Soul of Things. It tells us truths of great value in the material world, of rocks and stars and stars; but when it comes to man, it sees him as a machine, and its every step leads with chemistry and electricity, just as in the granite or the diamond. The more our view of all this is, that what we call the vital force is some subtle thing wrought out of food by the chemistry of digestion; that intelligence and thought are the results of bodily perfectness; that the clay erodes, and the soul is but its effect; and as the body grows cold and crumbles away, that is the last of earth or heaven!

This is the tendency of a purely inductive spirit and process, manifested more or less in our scientific productions, giving hue and cast to them all. Science slights and well-nigh ignores a vital and important factor in the search for truth, the intuitive and deductive power of the soul—the power adequate to explore and discover, while induction shall follow, to test and confirm. With this more comprehensive ideal we shall come to see that the subtle tides of spiritual force mold and shape and dissolve this cruder stuff that we call matter; that in this world, and doubtless in all worlds, the interior, the spiritual, dominates and controls, and the Infinite Intelligence is in all; that the body of man is molded and fashioned, grows to serve, and dies but to release, in its time, the spirit that called it into being and action.

The coming scientist will be both deductive and inductive, will recognize man's spiritual and innate powers, and ask the seers what their intuition, hopes and revelations tell of Nature and of life, hope and hereafter, testing all these by his inductive processes, and so making the circle of proof perfect and strong. Science will be spiritualized, and become the ally of religious growth and freedom. Its dogmatism and pride of opinion, which come of dwelling only in the claim of external facts and inductive methods, will melt away, and a broader wisdom, a finer inspiration, and a more perfect knowledge, will ripen character and enrich life.

The choice of science is between a rational Spiritualism and an inductive Materialism. I know not how to give a better ideal, in brief, of the first, than by quoting the words of Hon. Sel den J. Finney, years ago an eloquent trane speaker and able writer; later an eminent member of the California Senate, who passed suddenly to a higher life from his home on the Pacific slope, but a few months ago:

"The expanded earth and the unfolded heavens are manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, oceans and stars gleam with the white splendors of the Divine Reason. The spiritual idea of substance is arising from science. All bodies are proven to be only purified forms of force; all forces are proven by their mutual transformability to be only modes of the action of some common, simple, homogeneous, invisible spiritual power; and all power is eternal, infinite and divine.

"The aim of science should be to fathom those hidden, secret, invisible forces of which substance is made, and of which matter and residue, if there be a real matter is but spiritual element, since only shadows of eternal reason; so the spirit in Nature and in man is the only solid and enduring substance.

"There is no middle ground between spiritual and religious inspiration and the great spiritual idea. The furthest star sends its beams down into our world, and celestial chemistry picks them in pieces and ascertains thereby the constituents of distant suns. So with the light of immortal life. Its idea, an intuition in us, is the eternal recognition of the far fallen beams of celestial being, of spiritual life. Intuition of the spiritual and the divine is the spontaneous spiritual chemistry of the soul. The Spiritual Philosophy has facts by the million, facts which appeal to every possible mood of mind; while for the deep and intuitive thinker it has the most transcendent ideas. The unlettered may be surprised by the movement of a table without contact of the visible power, while under the inspiration of the gifted seer, and post the great fields of eternal day break upon our rapt vision. It opens on the one hand the great questions of physical psychology, and on the other the profound questions of transcendental theology. Hence it promises to reach all the world and every soul thereof. It is the democracy of religion and of philosophy combined. It is the Catholicism of rationalism, with a fact, an idea, a reason, and a symbol for every possible mood of man. In bridging over the abyss, it connects the poorest, ragged, bare-footed child of earth whose kindred watch over him from the heights of the pure and the free above—with the highest archangel of the summer-land. Demonstrate the naturalness of spiritual forces and laws, and the realm of the divine is brought within the reach of science.

"Science may then push its discoveries up into the immortal world; it may, it must, take the two worlds together, in the hands of a scientific as well as sacred philosophy, and so banish all hobgoblins, all ghosts, all superstition, and all senseless religious fanaticism from the world."

"With these eloquent and comprehensive extracts I must bring this article to a close. Well for us all to avoid dogmatism, and to use our mistakes as beacon-lights, guiding to a surer path. Well for us never to insist that all beyond the range of our narrow travel or the ken of our poor eyes is quicksand, fog and darkness. Let us step on firm ground, but never fear to follow the light and move on, for there are wide realms and continents of thought and life yet to be known here and hereafter. All things in their fit time."

"This stone" (Spiritualism) "which the builders" in science and religion "have rejected," may be "a chief corner-stone" of a fairer temple for humanity.

A boy in Sunday-school proposed a question to be answered the Sunday following: "How many letters does the Bible contain?" The answer was three millions, five hundred and thirty-seven. The superintendent says to James, "Is that right?" "No, sir," was the prompt reply. "With you please tell us how many there are, then?" "Twenty-six, sr."

Abul Kerim, the Turkish Commander-in-Chief, is a Persian. He was born in 1821, and belongs to a Catholic family of the name of Strecker. In 1857 young Strecker entered the Russian army, where he was known as a "hearty and jovial companion, somewhat inclined to copulancy."

"Some treasures are heavy with human tears, as an ill-stored vessel with untimely rain; and some gold is brighter in sunshine than it is in substance."

Written for the Banner of Light.

RESURGAM.

BY MRS. C. A. POORE.

One by one the blooming roses
Have perished 'neath the north wind's blast;
The stately tree, like queen disrowned,
Has all her summer verdure cast
Upon 'neath the frozen ground.

But the tiny, tender rootlets
Kind Nature holds in her embrace,
And coming Spring with blossoms rare
The royal tree again will grace,
And perfume all the air.

One by one our cherished idols
Are shattered in Life's dusty way;
Our precious buds of promise bright
Fade and wither day by day,
Beneath Time's cruel blight;

And amid the dust and rubs
We sit in dour and disconsolate,
While sorrows keen our heart-strings tear,
Bemoan our sad and bitter fate,
In hopeless, dumb despair.

We gather the precious relics,
And shrive them out of human sight,
In sepulchre with guarded door,
And over it we weeping write
Only this: Nevermore!

All unheeding the good angel
Who waits to roll the stone away,
And bid our buried hopes arise
When dawn of an immortal day
Shall gild the eastern skies.

We forget that Life's bright roses
Will fresher bloom 'neath fairer skies,
And on the grand, eternal shore
We'll find again the love we prize,
To lose it nevermore.

Tallahassee, Fla., Jan., 1877.

Banner Correspondence.

The Home of Countess Cathness—Seance with Mrs. Guppy Volkman, etc.

We have had on hand for some weeks a letter written us by Mrs. Anna Kimball, an American medium, then in England, who stated, on forwarding it to us, that she purposed soon to return to the United States. From this epistle we call the following extracts. The communication is dated "Barroigill Castle, Cathness, N. B.," and commences as follows:

"If you, Mr. Editor, will take a map of (bonnie old Scotland, you will see that I am writing you from the most northern residence in the land, being literally at 'John O'Groats.' Its lordly owner is quaintly styled 'the Cook of the North,' on account of the ancient crest of the family, a most coxcombous-looking chandelier. The castle is a massive building, standing on a grassy eminence facing the Peoland Firth, and looking upon an island of the distant Orkneys, with its picture-que 'Old Man of Hoy,' (a curious old rock rising perpendicularly out of the sea) and also on the precipitous abode of the weird 'Norma of the fitful head.' (See Sir Walter Scott's 'Pirate.') This it has stood for eight hundred years, braving the strong wintry blasts of the Northern Ocean. It is said that a ghost is sometimes seen on its turret stairs, or flitting before you at midnight through the long dusky galleries. This ghost is an heirloom of the place, belongs exclusively to the family, therefore I will not venture to anticipate its history, as perchance it will be sometime given to the world in due form.

On our way from London to Barroigill Castle, the Countess and myself indulged in a novel and romantic undertaking, viz., a midnight visit to the ruined Castle of Holyrood, on a beautiful evening (the 21st) in August. To our minds Holyrood and that chapel never could have looked so truly lovely, even in its bravest days, when adorned with crimson and gold, its altar blazing with hundreds of lighted candles, as it did on that memorable night, illumined only by the solemn light of glittering stars, 'the moon rising in her silent majesty, leading up all the pomp of heaven.' We stood a moment before the old Gothic windows quite entranced by the exquisite picture, gazing upon the quiet graves silvered over and so imperfectly lighted by the rays of the moon, and inhaling the soft balmy air of the calm midsummer night."

The writer details a vision of Mary, Queen of Scots, which she was privileged to see while under these peculiar circumstances and surroundings, and then proceeds to speak as follows concerning the Countess of Cathness:

"If you have read her recent work, 'Old Truths in a New Light,' I think you will receive my thought and pronounce her a worthy messenger, or at least a worthy earthly instrument, of that glorious band, 'The Star Circle.' At this time she is writing under inspiration regarding the marvelous changes which her present soul sees must come in the near future. I believe it is to be named 'The End of the Old and Coming of the New Dispensation.'"

I must also tell you of a remarkable manifestation of spirit power which occurred in our presence just before leaving London last July. To do this, allow me to transport you to the *lodge* home of England's loved and popular medium and her companion, Mr. and Mrs. Guppy Volkman. Only when the Countess is present can the invisible attendants produce this beautiful manifestation, which is the softest and most enchanting music, evoked from eight ordinary glasses, of different sizes, selected from many by the lady herself, and placed on a small tray at her feet beneath the table, which is circumscribed all around to exclude the light, the room being fully illuminated. After several chorals were swept, as if on the strings of an Eolian Harp, producing the most ravishing melody, at our request 'Home, Sweet Home' was given with variations.

I was told to make a mental request. I wished my guardian (Queen Mary) to bring me lilies in token of her love and approval. To my unbounded surprise and joy a stalk on which were five exquisite Madonna lilies, was placed in my hand. They were given me in the light, every hand being fully given in the table. The Countess asked for flowers indicative of her spiritual development, and a deep red, velvety rose, such as we saw entwined in the Queen's monogram on the ceilings at Holyrood, and a white water lily, were given her. All were quite fresh, and wet with dew, as though just that moment plucked.

A perfect form materialized in the light—an angelic-looking male spirit, wearing a turban and robe of white. He was recognized by a lady present as one who had promised to aid her in mediumship. How much the world is indebted to this generous, sunny-souled medium and her companion, who, without money and without price, thus dispense these marvelous gifts.

The Earl and Countess of Cathness were honored some time since with the presence at Barroigill Castle of the Prince and Princess of Wales and suite. Never, so far as I am aware, have any of the 'lordly line of high St. Clair' had the honor of entertaining royalty at their ancient and most northern castle in Scotland—ancient although the title is—going back for a thousand years to the Viking Jarls of Kateness in 875, and down through a long line of Jarls, or Sea-Kings, and Norman Earls, until four hundred and twenty years ago, when the title came into the family of Sinclair, then Earl of Orkney, and through every vicissitude of fortune has continued in this line to the present time. On the royal party appearing in front of the grim old castle, whose weather-beaten towers have stood the storms of centuries, the flag of the castle was taken down

and the royal standard hoisted. A guard of honor of the Mey Artillery Volunteers, under the command of Capt. Keith and Lieut. Mitchell, was drawn up in front of the castle, and on the royal salute being given, the band played the national anthem. At the entrance were the Countess of Cathness and Lady Fanny Sinclair, who gracefully welcomed their royal highnesses to Barroigill.

After a sumptuous repast, which was partaken of by the royal party, the family, and a select company of invited guests, their highnesses proceeded to the lawn in front of the castle and planted two trees, an ash and chestnut. The guard again gave the royal salute, the men presenting arms, and the band playing the national anthem. The royal party, after a stay of an hour and a half, got into their carriages and drove off, amidst the cheers of a large number of people assembled on the lawn, and thus ended their first visit to Barroigill Castle.

I cannot close my letter without mentioning the high estimation in which the Banner of Light is held by the most intelligent and appreciative classes among the Spiritualists of England and Scotland, as also, I doubt not, among those of our faith on the Continent. May this bright herald of truth, under the pure inspiration of the angels of love and wisdom, for many long years be increasingly prospered in its glorious work of propagating the gospel of 'peace on earth, good will toward men.'

Connecticut.

To the Editor of the Banner of Light:

I notice that a Mr. Albert Narcott, of Portland, Ct., who is now the husband of the Mrs. Hand whose child was found through the spirit communion of its father, writes to the Hartford Times in refutation of the statements made through Mrs. Taylor, and given to you as facts by myself. I now desire to more fully establish the truth of my former statement, by giving further proof. After receiving the first communication in May, I wrote Mrs. Nixon—not giving any explanation; she answered the letter as I stated, informing me that the child was at the institution; and in a few days, she being in a excited to know further regarding the parentage of the child, visited Hartford, called upon Mrs. Taylor, and for the first time ascertained who was the mother of the child. When I visited Springfield, I not only called upon Mrs. Nixon, whose veracity and excellence of character no one would for a moment question, and who stated that the woman who placed the child at the institution, calling herself its mother, had never since called to see it, nor in any way cared for it. Mrs. Nixon also said that she corresponded with the child's grandmothers, after ascertaining who were the relatives of the child. I then called at the institution, had a long conversation with its efficient matron, who brought the boy into my presence, and referred to the records to ascertain his family. The records read, 'Parentage not known.' I wish therefore to refute the statements made by Mr. Narcott, not from vindictiveness, but for the sake of truth. I merely published the facts as being strong proof of spiritual communication, not desiring to injure any person; and having made the statements, will prove them to the very letter, and any doubting mind can write Mrs. Nixon, or visit the institution and read the record, which is as plain as the handwriting of the Constitution of the United States.

Hartford, J. J. OGDEN.

In speaking of this case the Hartford Times uses the following language:

"THE RAND CHILD.—Referring to a correspondence which we do not care to prolong, Mr. John S. Taylor submits to us a letter from Mrs. Phoebe A. Rand, of Portland, Conn., the grandmother of the Rand child, which Mrs. Taylor assumes to have found in Springfield, through spirit-communication. Mrs. Rand's letter is dated June 14th, 1876, and says: 'I was glad to hear that Edith, where I can hear from him.' Mrs. Taylor did not tell her where he was, but that his grandmother could learn of him if she wished to. Mrs. Rand then says: 'Let me know where he is, and what you know about him.' Mr. Taylor submits this letter to us. Mr. Narcott's remark that the child's grandmother knew where the child was at the time of the mediumistic disclosure. A letter from Mrs. J. R. Nixon, of the Children's Home, Springfield, Jan. 11th, says the child is still there, and that the relatives of the boy made no reply to repeated inquiries by the officers of the Home.' Mrs. H. says the officers of the institution have received no letters from the mother since Jan. 11th, 1873. The entry on the Record-Book at Springfield, in regard to this child, is, 'Parentage not known.'"

Iowa.

COUNCIL BLUFFS.—J. M. Holaday writes, Jan. 16th, as follows: I have been purchasing the Banner of Light regularly at the post-office news-stand in this city, during the past two months, and feel truly benefited by the weekly perusal of its contents. Its clean and attractive typography, its steady moral tone and elevation above the common current of newspaper idiom, and the fairness and platonic temper which it preserves in the discussion of the affairs of the human soul, entitle it to a companionship with every reflective individual in the land. Council Bluffs has a rather large proportion of liberal and spiritualistic people, but the spirit of isolation and uncertainty continues to hang over them in a great degree. Yet we have a vigorous and growing organization, which meets every Sunday afternoon and discusses the difficult problems and truths of the human race. We maintain a free and judiciously-guarded platform, and have definitely ascertained that in home talent and the 'multitude of counselors' there is wisdom. The expression and advancement of the varied individualities of our Society seem to be secured more certainly by these weekly conference meetings than they were by the previous plan of exclusive platform lectures. Our Society at present sails under the name of Liberal Progressionists. The proportion of members who are more or less in favor of adopting a naturalistic, abstract, religious basis, is large. It does seem that the human race has always persisted in having public religion, and that it continues to demand it in all lands. I have no definite views concerning the future life, but am anxious to make a careful investigation of the phenomenal part of Spiritualism. As the philosophy all rests for verification (to our senses) upon the phenomena, it is necessary that the latter should first be fully and finally investigated by each lover of the new philosophy, before he or she can become positive and charged with its radiant and seemingly saving truths. I have taken uncommon interest in the series of articles which are being written by Andrew Jackson Davis for the Banner, and hope they will be continued. For spiritual insight, height of comprehension, and clearness of analysis, he is not excelled, in my opinion, by any writer of the present or the past. I regard Spiritualism as the last, the final resort and effort of man to obtain proof of immortality; and if it shall fail, then we shall all fall, and the conviction will seal the human mind that the idea of life beyond the grave is a whim, a false and hollow fancy."

Ohio.

THOMPSON.—Bishop A. Beale writes, under date of Jan. 24th: During the silence that has intervened since my last note to your readers, my time has been fully occupied in proclaiming the glad tidings of spirit communion. I have recently held meetings for the friends at Geneva, where, through my spiritual ministrations, the waning interests of the Society have been quickened and new interest has revived. I have just held large and interesting meetings at the village of Madison. I find an extended circuit of liberal-minded and spiritually-inclined people in this rich section of country, and the want of a working organization has become apparent to the more thoughtful, arousing the desire to form and to put into practice the glorious truths of the angel-world. I am the guest here of Henry Hurlburt, at whose hospitable farm-house the Banner of Light and Religio-Philosophical Journal are welcome weekly visitors, and grace his

reading table. Never before in the history of Spiritualism has there appeared a greater feeling in the interests of inquiry concerning the truths of spirit communion, than exists to-day, and the time is ripe for cooperation and organization to carry on the work of reformation. I expect to make engagements at Palmesville and Cleveland for the month of February.

California.

SANTA BARBARA.—Victor B. Post writes, Jan. 15th: Though not wishing to trespass upon your space, still I should like to assure you of our progress in this coast city of Southern California. We have a good, substantial organization of Spiritualists, holding meetings in Gracie's Hall each Sunday, which are well attended. We have a fine choir, and our singing is excellent. Our societies occur once a month, and are successful in meeting the approbation of both Liberalists and Spiritualists.

When we have not been able to secure the services of such prominent lecturers as Prof. Denton, Mrs. Watson, and others, we have utilized our own home talent, and without flattery I can truly say it is of a high order.

Dr. J. M. Peebles has just closed a highly interesting and instructive course of nine lectures before our Society, which were attended by large and attentive audiences. He has wrought for us and our cause a great good. His big, liberal, sympathetic soul is in the work, with truly apostolic enthusiasm, and this is one reason why he accomplishes so much good in the world. He travels, lectures evenings, lectures Sundays, receives calls, visits the sick, writes for newspapers, writes books, and yet is hale and hearty. When he visited California in 1860, he made my house his home; he did the same before sailing "Around the World," a few years ago; and he has recently been my guest again. He has a standing invitation to ever make my residence his home. Few if any of the workers in the good cause of Spiritualism and mental culture of the masses who hear his lectures and read the books he has written, have accomplished more good than Brother Peebles. In leaving our city he took with him the prayers and good wishes of all the Spiritualists and Liberalists of Santa Barbara.

The good old Banner of Light, which has been my weekly visitor ever since it first unfurled its golden-hued folds to the breeze, with its beautiful and highly instructive messages from the summer-land, still greets me with its visits, to minister to my spiritual needs and mental development. Long may it wave! is the prayer of its many California admirers.

Texas.

HOUSTON.—Mrs. J. K. Painter, Secretary of the State Association of Spiritualists, writes: With all the stumbling-blocks in the way, Spiritualism is gaining a stronger foothold. One year ago Amelia H. Colby, trance speaker, of whom much is known in the North and East) accompanied by Mrs. O. K. Smith, a spiritual vocalist of rare merit, came to our city, and gave a course of lectures before our local Society. I don't such effective blows at theological ignorance and despotism, that the press made an appeal to the citizens of Houston and surrounding country, that she be driven from our midst! But her philosophical reasoning and arguments penetrated the mental faculties of our people, until they demanded that Christianity itself. Thereupon our divines met in session; and the Rev. Dr. Cavenagh of this city, one of their strongest and most influential ministers, was chosen as champion and mouthpiece to meet Mrs. Colby in public discussion. The debate occupied two evenings, before large and appreciative audiences. Mrs. C. gave proof of the truthfulness of her position with a soundness of philosophical reasoning scarcely paralleled in our age. The doctor denied, by preaching each evening a hell-fire sermon, fifty years behind the age, dotting it here and there with misrepresentations about the reformers of to-day, and not once referring to the subject under discussion.

Since that time we have organized a State Association of Spiritualists and Liberalists: in our city a Ladies' Liberal Club, also a Liberal League, have been formed, each attracting much attention and commanding respect. Mrs. Colby and Mrs. Smith are again with us. Mrs. C. is lecturing under the auspices of the Liberal League to the best minds in our city, with an engagement to give a course of lectures under the auspices of the Ladies' Liberal Club. Efforts are now making to organize a Children's Progressive Lyceum. These ladies go north early in the spring, carrying with them the heartfelt thanks, love and esteem of the many friends in Texas for their bold and fearless efforts in promulgating religious and political freedom over much of the State.

Michigan.

CONWAY.—A correspondent informs us, (Jan. 20th) that Captain H. H. Brown has just finished a three-evening discussion with Rev. E. Dawe, Methodist, at this place, in which the reverend gentleman was badly worsted, Captain B. receiving "five votes of the six cast by the committee, and that one was given him probably out of pity." Captain Brown expects to have another discussion there at some date after March 1st, his time being engaged till then; he will return Jan. 30th, and give an address on Thomas Paine. A Liberal Reading Club is reported as one of the results of his labors already.

PALMA.—C. Cooley writes under date of Jan. 23d, strongly endorsing the value and verity of Dr. Slade's mediumship, and also his inherent and undoubted honesty as a man. Our correspondent informs us that his first experiences with Dr. Slade were at Marengo, Calhoun Co., Mich., and that he was privileged to be intimately connected with first bringing Dr. S. into the field as a public instrument for spirit communion, and encouraging him to persevere in the dark days of trial which have characterized, almost without exception, the opening period of mediumship with most of the chosen ones with whom the people have been made acquainted.

New Hampshire.

WEST CHESTERFIELD.—Mrs. Electa B. Bemis writes, under date of Jan. 20th, regretting her inability to contribute any substantial token of her appreciation concerning the importance of the Slade Defence Fund, and the high worth of the Banner of Light Public Free Circles; but she desires to extend her sympathies to all the workers for the cause, however circumstanced. "I was once," she writes, "a co-laborer in the field, not only in Dunsterston, Vt., where I then resided, but in adjoining towns, and in West Chesterfield and Westmoreland, N. H., where I now reside; but ten years last August my husband passed to the spirit land, and that event left death incumbent on me which precluded my leaving my home." She states that she has pleasant memories of the Montague (Lake Plensant, Mass.) Spiritualist Camp-Meeting.

Virginia.

RICHMOND.—Geo. W. Swan writes that circles continue to be held at his residence, as well as at other homes in the city, for spirit communion. The Banner of Light he calls "the family staff of life," and gladly welcomes its weekly advent.

A dispatch from Myceme to the London Times reports that Dr. Schliemann's latest discoveries are a large golden mask, and an enormous breastplate of gold. He had also found the body of a man, wonderfully preserved, especially the face. The head was round, the eyes large, and the mouth contained thirty-two fine teeth. There were also found fifteen bronze swords with great golden hilts—a mass of immense golden buttons, splendidly engraved, ornamented the sheaths of the swords; also two great golden goblets and a large quantity of other objects in gold, articles in earthenware, a carved wooden box, several articles in chased crystal, ten large cooking utensils of bronze, but no traces of anything in iron or glass.

[From the N. Y. World of Jan. 23d.]

A Coming Buddhist Book.

"The Veil of Isis" and the Lady Who is Writing It—A Double Attack Upon Science and Dogmatic Theology.

Mrs. Blavatsky was found yesterday afternoon sitting by a blue window with rose-pink curtains, at a large library-table, which occupied all the available space that was not taken up by a desk almost as large, in her cosy work-room. She is an affable Russian lady, no longer very young and certainly not old, who is known all over the world as a scholar in various branches of occult knowledge. She was a member of the Commission appointed some time since by the Russian Government to investigate Spiritualism, and dissents decidedly from the report of that Commission, which was adverse to the claims of Spiritualists. Piled up on the table and desk, and strewn thick upon the floor, were hundreds upon hundreds of sheets of manuscript, and in the circumscibed space on the table lay many reading and writing, were proof-sheets and more manuscripts and writing materials.

"Yes, I am writing a book," she said in reply to a question from the reporter. "It is to be called 'The Veil of Isis,' and is in two parts. In the first part I attack science, and in the second part dogmatic theology."

"Surely you do not attack science," said the startled reporter, wondering what it would be left.

"No, not science as it is, but the teachings of modern scientists. Science is a true and beautiful thing, but these modern scientists have not found out what it is. They borrow theories from the ancients, and dress them up in beautiful, eloquent language, and pass them off for their own productions. The ideas that Huxley advanced while he was over here are all taken from the ancients, as I shall show in my book. But they do not know what they are talking about—Huxley, Tyndall and the rest. They reach out to investigate things which are absolutely demonstrated, and they break their noses over the origin of matter, which is a correlation of spirit, and they reach, for a conclusion, the annihilation of man."

"What is your religion?" asked the reporter.

"I am a Buddhist."

"But not Buddhism hold out annihilation as the last best good?"

"Not at all. That is simply one of the misrepresentations of ignorant theologians. The Buddhists say that whatever is beyond the power of human language to describe, beyond the reach of human intellect to conceive—whatever is impossible in any measure to understand is, so far as man is concerned, non-existent, and what we term God is therefore non-existent. That is, that so far as the understanding of man is concerned, God can have no existence. You see it is merely a statement of metaphysics. And they believe the triple nature of man; they teach that we are a material body, an astral body and pure soul, or *manas*, as the Greek terms it. After the death of the material body we lead a dual existence, and finally, when purified, the soul enters *nirvana*, that is, it rejoins the Creator."

"But do Buddhists believe in spirits?"

"Most certainly. The lives of the fakirs illustrate that. A European or an American can hardly imagine the lives they lead. They remain in one attitude, in one spot, for years, absorbed in the contemplation of their souls. If you put food into the mouth of one of them he will eat it. If you do not he will quietly sit and starve to death. Those men are possessed of pure spirits. And they apparently overcome the laws governing matter. You would not believe me if I should tell you what I have seen them do, and yet the whole world knows that the fakirs of the West saw one of their fit brothers, the Fakir of the Nile, in mid-air a yard or more away from any support."

"But what is this astral body you speak of?"

"It is not spirit, and yet not the matter with which we are familiar. It is imperceptible matter, imperceptible to the senses."

"Believing in spirits, do you believe in what are called spiritual manifestations?"

"Certainly. The phenomena that are presented as such are perhaps often frauds. Perhaps only one in a hundred is a genuine communication of spirits, but the one cannot be judged by the others. It is entitled to scientific examination, and the reason the scientists do not examine it is because they are afraid. They explore in all directions till they come to shut doors, and they dare not open them for fear of returning to the superstitions of our ancestors, who knew far more than we do. But I believe in them because I have seen them. These mediums cannot describe me. I know more about it than they do. I have lived for years in different parts of the East, and have seen far more wonderful things than they do."

"The day after I arrived in New York," she continued, "having left Paris suddenly (I did not think of starting until the evening before I started) I went to see Dr. Slade. He knew I was a foreigner by my accent, but he could not tell if I was German or French, or what. He wrote out a message in the Russian language from a friend of my childhood, who died years ago. Again, I have had Mrs. 'Blayer' here over night. She went to bed, and I sat writing, as I often do, until three or four in the morning. I heard her trying to say something in her sleep. Probably (laughing heartily) her materialized grandfather was trying to appear. I went into her room and said, 'What is the matter?' On a sudden, a shower of freshly-cut flowers, with the night-dew on them, fell from the air, burying her up in the bed."

"But what purpose is served by spiritual manifestations?" was asked after Mrs. Blavatsky had related several such incidents.

"It is proved that spirits do exist. And I have known good done in various ways by private mediums, and by mediums in the East," was the reply. "But it cannot be expected that pure spirits will communicate with us through such mediums as many of those are to whom you can go and pay \$50 cents or \$1, or \$3 or \$5. It is capable of demonstration by medical science that spirits do not communicate through healthy persons. In some way or another, mediums are all imperfect. The spirits which are forever seeking a body to inhabit, seize on those which are defective, being unable to control those which are not. So in the East, insane persons are regarded with peculiar veneration, as being possessed of spirits."

"Possessed of a devil, the Scripture has it," suggested the reporter.

"No. *Daimon* is the word in the Scriptures. It does not necessarily mean a devil. It may mean a god, *Socrates* had a *daimon*, and he certainly was not possessed of a devil."

"A god? Then do you believe in gods?"

"According to the Scriptures, Jehovah said, 'Fear the gods,' was the indirect reply. "And what do you think the theologians had the sublime impudence to do? They translated it, 'Fear the rulers.' But, as to insane persons. Can any of the medical-scientists tell the reason for insanity? Can they explain it in any way? They stop when they come to anything that requires an explanation involving the so-called supernatural—so called because nothing can be supernatural. The whole universe is filled with spirits. It is nonsense to suppose that we are the only intelligent beings on the world. I believe there is the best spirit in all matter. I believe, almost, in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of these cases when you come to consider that there is no such thing as the law of gravitation as it is generally understood."

"I don't think I catch your meaning, exactly," said the reporter faintly.

"No. The law of gravitation is only to be rationally explained in accordance with magnetic forces, as Newton tried to explain it, but as the world would not accept it, it is left to the occultists. I believe, almost, in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of these cases when you come to consider that there is no such thing as the law of gravitation as it is generally understood."

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Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

Revue Spirite, of Paris. I cannot think of anything that would have more completely benefited our cause in Europe than the arrest of Mr. Slade in London, and the illegal, the unjust imprisonment of Mr. Lymaine in Paris. The Revue Spirite, edited by the last named gentleman, instead of being suppressed or crippled by intolerance, by religious(?) persecution and fanaticism, which stoop to any meanness to accomplish their ends, was never in a more prosperous condition, if one can judge by appearances, by its cheerful, hopeful tone, and the number and ability of its contributors. I will turn to one or two of its articles in the December issue, for which I had not space in my former communication. Referring to the Day of All Saints, it says: "That the journals generally, though not partisans of the spiritual doctrine, treat us in a very satisfactory manner." It then goes on to quote from and with genial and fraternal regard to comment upon a powerful and touching article in the new journal, L'Homme Libre, edited by the distinguished politician, Louis Blanc. After using the words "eternal separation from father and mother, who gave us their blood, of the dear children to whom we have given ours," etc., it says, "And now where are they? Where are our well-beloved? A question eternally asked by generation after generation, as they replace one the other, as leaves upon the trees replace those that have preceded them. The leaves are blown about, the rain descends, roots take their appropriate nourishment, verdure becomes again verdure. Dust, man returns to the dust, his body becomes I know not what, and, as Bossuet says, that which has no name in any language, but that which in him feels, suffers, thinks, loves, the heart, the soul, the me, this conscience, what has become of it? Worship of the dead, religion of the family. Recall the origin of the gods, Laras and Penates, these guardians of the hearth heretofore. These gods, have we them no more?"

"The grand poet, Victor Hugo, says: 'If you come to Jersey some day you can see in our dining-room a large fauteuil in oak, upon which is written these words: Sella mortuorum, seat of the dead. It is the chair of ancestors. It has its place at one end of the table. No person sits in it, yet it is occupied. Our ancestors are there, and we converse with them. We listen, and we believe we hear the old Eschylus when he cries, 'There, there! you do not see me, but I see you!'"

"Yes, the religion of the family! A widow says to her little one: 'You do not see your poor father? but he sees you; and he is joyous when you are good, sad when you do what is not right.'" "Oh mother, to make him happy I will always be good!"

It is very difficult to reach the grace of French phraseology, and more particularly when only an outline of sentiment is attempted. Further on, under the head of the "Growth of Spiritualism in France," it is said: "There exists at Pore-Lachaise, on the summit of a hill a tomb of an original character, fantastic, impressive. Great blocks of granite form a sort of grotto; it is a Druid tomb, a veritable dolmen. Does it contain the ashes of some bard or Gaulish chief? Is it a ruin brought from Carnac? No! It is of one well-known among us, and he who reposes there, though having a Gallic name, has been simply one of our contemporaries. It is the tomb of Allan Kardec, the high priest of Spiritualism."

The Revue Spirite, January 1877, begins a new volume with a graceful salutation, with expressions of fraternal regard for its confreres, for its correspondents, for all indeed who hold to the sentiment expressed by Christ: "Love one another." Its review of the year's work, progress, etc., is valuable; but only a very limited synopsis of it can be given here. It refers to Miss Blackwell and quite a number of other authors who have been engaged in translating Allan Kardec's works. It says that Messrs. Colby & Rich have already exhausted six editions of the "Book on Mediums" and two of the "Book on Spirits"; that M. Platt, of Arnhem, Holland, has translated and published at his own expense all the works of Kardec except the Genese; that much pleasure had been experienced in the visits of many friends from abroad, including Miss Kinslingbury, Secretary of the British National Association of Spiritualists; Dr. Pereira, of Bogota, Colombia; Don Echeverry, of Santiago, Chili. It thanks M. Akskoff for his services in our cause, but does not compliment Mr. D. Homfeld. Among those to whom it extends "Notre bon souvenir de notre amitie," are Mme. Blawaski (Blawatsky) and Col. Olcott.

The Revue contains also a number of articles which I shall endeavor to refer to again, such as, "Reply to M. Fritz"; "Origin and Influence of Christianity," by Madame Dafauro; "Truth and its Consequences," by P. G. L.; "The Fluids," and "That which Reason says," by M. Tournier; "A Scientific Fragment of the Mediumship of A. J. Davis"; "The General Assembly of the Spiritual and Magnetic Federation of Belgium"; "Treatment with Silk"—two successful experiments; "La lumiere magnetique," and a notice of the "Missouri Prodigy," Reub. Fields. The article on the treatment with silk concludes as follows: "After having read the report of Dr. Crowell, which was inserted in your journal, Mr. Chanquet had made for him a silk jacket, quite long and without sleeves, of a violet color. The obsessing spirit came generally at night. The first time Mr. C. put on the jacket the spirit came as usual, as soon as he (Mr. C.) had laid himself down, and threw himself heavily upon him (Mr. C.), but, as he could not reach him, he (the spirit) soon retired and went thumping all about the chamber. Since then Mr. C. has not experienced the least influence from the spirit, though he is aware of his being about; and he thanks God and the good angels that by this discovery he is now enabled to sleep tranquilly and find peace and happiness."

The Academy of Pneumatology and Psychology, at Florence, has just published a short address from the Chevalier M. Guitera de Bozzi. A portion of his second paragraph reads thus: "It is even as you have said that all is explained, all explained itself by the doctrine of re-incarnation. Before this light all injustice, all partiality, all defects disappear, vanish—that which may be in our corporeal nature or in that of intelligence. All that which is abnormal or imperfect has a cause for so being. One owes this often to another life." He subsequently quotes, and more in accord with English views, what a spirit has said to him: "Act; work always; faith without works is not of much account, is indeed nothing. Sacrifice, then, upon the altar of love, all the affections, all the passions, for this is well the work of the angels."

ment, attractive pamphlet, with the view of inducing their fellow-citizens to take into serious consideration the care and education of that portion of their being which is to exist when its material cloak can no longer hide it, trammel it. It does not claim to be a spiritualistic publication. In its Profession of Faith it says: "We shall endeavor to divide our esteem and admiration among those who have understood and followed the Christ, such as St. Paul, Origen, St. Augustin, Copernicus, Charles Bonnet, Lessing, Schlegel, Fourier, Jules Simon, Allan Kardec, Camille Flammarion," etc., etc. It will also advocate the soul's immortality and individuality; pre-existence and re-incarnation as divine laws; the plurality of habitable worlds as an undeniable fact; that the universe is composed of inferior, intermediary and superior worlds, etc., etc. The two articles following these declarations are on "Christianity and the Sacrosanct Doctrine," and "Pardon, under the head of moral teaching, and are full of pure and earnest piety."

"The Galilean" is a good name for such a work. Either by birth or by residence every one of Christ's immediate disciples was a Galilean. Galilee embraced the twenty towns presented by Solomon to the King of Tyre for his assistance in building the Temple, and in the time of Jesus' ministration there took in the whole northern portion of Palestine from the Mediterranean to the Jordan. The people of Galilee appear to have been distinguished for their liberal sentiments in regard to religion, probably arising from their intercourse with their different heathen neighbors. After the destruction of Jerusalem, the despised Galilee, as if retributively, became the refuge of the proud doctors of Jewish law, and the city of Tiberias the seat of Rabbinical learning."—(Chamber's Encyclopedia)

La Messager, of Liege (Dec. 15th and Jan. 1st), is also before me. In the December number Mr. Gaetan continues his interesting "Study on Christ the Revealer." He imparts much of his earnest spirit to his paragraphs; and where he appeals to the brethren in belief, to our brothers, adeptes de la grande cause, his far-reaching sight halts only on the boundaries "where angels dare not tread." He quotes largely from Allan Kardec, as the great apostle of great truths, the enlightener of much that is dark, and hopes and trusts that in his series of articles he has been enabled to refute the wide-spread opinion, or prejudice, only a reverberated saying, "That the Christ had produced nothing, for his maxims existed before his time."

The January number opens with a fraternal salutation to the brethren in the four quarters of the globe, and expresses the satisfaction experienced from a knowledge of the continual spread of Spiritualism—knowledge obtained by those who visit England, the United States, Mexico, Colombia, the South American States, Spain, Italy, etc., where may be found model societies made up of the most eminent men of these several countries. The illimitable liberty of thought (and speech, of course, for thought without utterance would be of little avail) in North and South America is particularly noticed, "where a priest or a professor in a public chair who dares calumniate the belief of the Spiritualists, seeking to throw ridicule upon the adepts of the grand doctrine, is called upon to explain himself in some public relation, where he can be answered, where he is obliged to bow his flag before the arguments he cannot refute. God is truth, and truth will save the world." "Mediumistic Healing," and "Catholicism Before the Time of Christ," are the other articles which go to make this first number of the fifth year of the Messager one of much interest.

El Criterio Espiritista, of Madrid, December number, completes its ninth volume, and has an inclosed index to the whole of said volume. The first article of the present issue is on false Spiritualists. "The greatest obstacle," it says, "which we encounter in propagation of our doctrines, not to say the greatest enemy of Spiritualism, is found among the Spiritualists. We distinguish in our sublime communion three groups: those which are true Spiritualists, those who have studied, who understand, who appreciate its teachings; the indifferent and egotistical" (evidently a large class, and here elaborately defined); "and lastly the fanatic, who, though considering himself as one of the initiated in the consoling doctrine, has not comprehended it, and only escapes from one superstition to enter into another." The writer then graphically points out such as "we ourselves daily encounter, those whose curiosity must be satisfied, superficial observers, who are content with table-turning and rappings, those who repose upon faith without works, etc."

The above is followed by a review of the "New Philosophy," evidently from the pen of the distinguished writer Don V. de Torres Solano. In his analysis of the subject, he adopts the teachings of the great philosopher Leibnitz, though he disclaims having presented his own opinions with the same clearness which obtains with the former. "There is nothing (series) purely spiritual as there is nothing purely material; all things (los seres) are composed of soul and body. The material does not exist of (or for) itself, neither does the spirit," says Leibnitz. The evolution of matter, its constant transformation, the relations of the finer with the more gross, here considered, require more space and more talent than I can command to satisfy the parties most interested, the author and the reader.

The "Historical Study of Dogmas" occupies five or six quarto pages of the Criterio. After presenting some views of the "first rudiments of natural right," the writer points out the unequal punishment often imposed upon criminals, the injustice which a strictly good man may be forced to suffer; and then shows why "these should seek in another period of existence the reparation of the evil, the recompense of those virtues disregarded and forgotten in this. And here is the origin of the belief in a system of rewards and punishments beyond the barriers of this transient life, in just proportion to the merits of each individual." Turning to India, to the epoch of its grandeur, we have there offered to us the most perfect of a penal code in the divine order of affairs. The belief in metempsychosis, ridiculed by persons of little reflection, of little capacity to judge of its importance and value in the order of moral philosophy, is, notwithstanding, the key most rational to a solution of those enigmas heretofore announced concerning divine justice complementary of the justice of man." But our author admits that gross fable and grotesque legends have been added, to detract from the value of those doctrines comprehended by the initiated, conserved in the form simblica in the sanctuary of science, in the Vedas. Again, when referring to the Brahmins, to the different "castes" in India, it is stated that none ever believed in infernal expiation; every punishment, divine or human, had a duration proportionate to the fault.

I turn with regret from forty more paragraphs containing much historical and suggestive matter, to notice the Revista Espiritista, of Montevideo. The November number is at hand, and though limited comparatively in its amount of material, what it does contain is sensible and sententious. "Duties and Rights" is its first article; and duty, it is claimed, antedates, far antedates, human rights. The question is then asked: Whence come the rights of man, and what is the legitimate foundation of these rights? After some elaboration of the subject the writer says: "The rights of man begin in the completion of his duties, and have their legitimate basis in their fulfillment." The concluding article of the Revista is a translation from the Banner of Light of that account which I gave some months ago of Spiritualism in Sweden in 1877.

ments with silk, given in the Banner some time since; that portion of it which relates to what had been done by Dr. Kenney, and what he himself had observed with Red Jacket. Whether this discovery be new or not with Dr. Crowell, he certainly is receiving, and will receive, the thanks of many for his observations, and what he has published regarding the use of silk as a covering for the head and body in cases of obsession, of insanity.

The Psychische Studien (December number), published at Leipzig and New York, has come with its usual freight of valuable contributions. Its first abtheilung contains the report (continued) of Prof. W. F. Barrett's address before the British Association for the Advancement of Science, in its recent session at Glasgow. Following this are "Facts," or a view of phenomena by M. F. Pavlicek, Finance Commissioner; Spiritualism in England, by Von C. Reimers; Study of Abnormal Organization, with many minor items, including one on phrenology, the persecution of Dr. Slade, Mr. Sergeant Cox on the same, Mrs. Kane (Maggie Fox) in England, Mrs. Markee in the United States, etc.

The Dagbladet (Scandinavian) for December has an article on Spiritualism, which contains extracts from the letters of Sergeant Cox and Dr. Wylde, Mr. Crookes, Wallace, &c. Referring to the Rev. Mallalieu's utterance that "all such impostors as the Spiritualists ought to be put in prison," the editor says: "This is rather thoughtless talk from a minister. Supposing he should be taken on his words, then he himself would be one of the first in prison; for the priests are greater impostors than deceiving Spiritualists. The priests threaten us with hell if we do not believe as they do, and pay for it. The Spiritualists do not threaten with anything. The priests say: 'Whoever we are teaching you shall believe without inquiry.' The Spiritualists say: 'Come to us, investigate, and judge for yourself.' The priests are impudent enough to give us remission for all sins, consequently abolishing all moral obligation; the Spiritualists say: 'There is no remission, but that every one has to work out his own salvation.' The priests are opponents of liberty and equality, and enemies of natural science and enlightenment. The Spiritualists are friends of political and social liberty and promote science and culture. The priests ought to be the very last to recommend a prison for impostors." (I am indebted to the editor of Dagbladet for this translation.)

A second number (No. 10) of the Agatheerast has been received. Its high aim seems to be to make all people honest, temperate, industrious. The editor appears to have had a "sitting" with Mr. C. H. Foster, and to be astonished at the result.

Charles the Eleventh's Extraordinary Vision.

Charles XI., father of the celebrated Charles XII., was one of the wisest kings who sat on the throne of Sweden. He put a check on the many privileges usurped by the nobles, diminished the power of the senate, and promulgated in his own authority several important laws. In a word, he altered the form of government, which until now had been oligarchical, and forced the states to acknowledge him as absolute ruler. The Lutheran religion found in this monarch a sincere adherent. He was brave and enlightened, but cold and precise in character, holding the imaginative powers under constant check and control. The death of his wife, Ulrica Eleonor, whom he treated harshly during her lifetime, made, however, a greater impression than could have been supposed on so rough and undemonstrative a nature.

Becoming more and more morose after this event, Charles XI. gave himself up wholly to the management and affairs of his kingdom, thus betraying a mind ill at ease, which sought distraction from its own depressing thoughts in the toil and cares of government.

One autumn evening he sat, in company with Count Brahe and Dr. Baumgarten, opposite a bright fire, his head resting on his breast, and his eyes fixed on the grate, in profound silence. The Count Brahe finding that his presence was unheeded by the King, tried to make some excuse for withdrawing from the apartment, and suggested that his Majesty stood in need of repose; but a sign from the latter held him to his seat. The doctor in his turn spoke of the injurious effects of late hours upon the health. The King then replied, in a suppressed tone, "I have no wish to sleep at present. But after a sentence or two their efforts fell to the ground. His Majesty was passing through a phase of profound melancholy, which rendered the position of the two courtiers somewhat delicate. One of them, looking toward the portrait of the late Queen, said, with a deep sigh, "How striking is the resemblance! what a sweet and dignified expression!" The King, who seemed to consider every allusion to the Queen as a personal reproach, replied that the artist had flattered her, and rising from his chair took one or two turns up and down the room, to calm the agitation of his feelings. He stood for a moment at a window that looked upon the courtyard; the night was very dark.

The palace inhabited by the present Kings of Sweden was then in an unfinished state, and Charles XI., who had commenced its construction, occupied the old palace, which lay open to the sea. The King's private cabinet was situated at one of the extremities of the building, almost facing the large hall where the states met. The windows of this saloon appeared on a sudden to be brilliantly illuminated, a phenomenon which excited the greatest astonishment in the King. At first he made various conjectures as to the cause, but finally rejected them, one by one. After remaining for some minutes gazing on the windows, and just as the Count was about to call a page, the King held him back, and announced his intention to go himself and inquire into the singular circumstance. The attendant, in whose charge were the several keys of the apartments, was immediately aroused from his bed, and the King entered the gallery which served as a sort of vestibule to the above-mentioned hall. What was his astonishment at finding the walls completely draped with black! He inquired by whose order this alteration had been made, and a speechless answer that this gallery had always been panelled with oak, and that he had never seen it otherwise. The King was advancing to enter the large saloon, when the old man exclaimed, "Sire, do not go further; there is some magic influence at work here. Since her death, your august spouse visits the palace every night, and walks in the large saloon." "Heaven preserve us!" rejoined the Count; "go no further; you know not to what danger you may be exposing yourself." "At all events," added Baumgarten, whose light had been extinguished by a gust of wind, "wait until I call a score of halberdiers." After much opposition on the part of his attendants, the King himself took the key, and before he could be prevented entered the large hall, and this is the spectacle that presented itself to the wondering eyes of the monarch: The saloon was illuminated with innumerable wax lights; black hangings had replaced the figured tapestry; along the walls were placed methodically German, Danish and Muscovite flags, trophies of the army of Gustavus Adolphus. In the centre were Swedish banners, wrapped in black crape. The various sections of the states were arranged according to precedence. Every individual was in mourning; and among them all not one was personally known to the monarch from which the King usually addressed his Court, a bloody corpse was lying, covered with the insignia of royalty, on the right stood a child, with a crown on his head and a sceptre in his hand; on the left leaned an aged man. This figure was developed in a cloak of ceremony, such as was worn by the former administrators of Sweden, before Gustavus Vasa had made one united kingdom of his country. In front of the throne sat several persons, grave and formal in their demeanor, and clothed in the black legal robes of judges. Before them was a table covered with books and papers. Between the throne and the corresponding side of the room stood a block, with a black veil thrown over it, and near to it lay an axe. No one in all this assembly seemed to take any notice of the presence of Charles and his companions, who on their

entrance heard a low murmur of voices. Then the oldest among the judges, who appeared to fill the functions of president, arose and struck three times on a book placed before him. A deep silence followed, and the door facing Charles being opened, the monarch saw several fine-looking young men enter the saloon, richly dressed, but with their hands tied behind their backs. They carried themselves haughtily, and with firm countenances. Behind them walked a large muscular man clothed in a coarse brown leather, and in his hands he held the ends of the cord which bound the young men. The one who led the way, and who seemed to be of the most consequence among the prisoners, stopped when he reached the middle of the saloon, and gave a proud look at the block. The corpse then appeared to become agitated, as if in pain, and some light-colored blood issued from a wound. The young man bent his knee and bowed his head; the axe flashed in the air, and fell with a heavy sound. The head rolled on the ground until it reached the feet of Charles, whose shoes were sprinkled with the blood. The King until then had stood in dumb amazement, but this ghastly spectacle unloosed his tongue, and advancing a few steps toward the phantom in the official cloak of an administrator, he exclaimed, "If you come from God, speak; but if from hell, depart, and leave us in peace." The phantom replied, with slow emphasis, "King Charles, it is not in thy reign that this blood shall flow; but after five successive reigns, we shall follow upon you to the blood of Vasa."

The members of this numerous assembly then faded into pale tinted shadows; these again gradually disappeared; and the lights went out, and the lanterns of the King and his attendants alone remained, casting a dim reflection on the old tapestry gently stirring in the wind. After a while the attendants were heard. The apparition had lasted about ten minutes. The black draperies, the severed head, the flowing blood, had all vanished with the phantoms; but on the King's slipper a dry stain remained, as if in souvenir of the extraordinary scene. Charles, on retiring to his cabinet, caused the whole of the circumstances to be immediately written down, and added his own signature to that of his attendants. This document still exists, and its authenticity has never been disputed. Its conclusion is especially remarkable: "And if that which I have stated," says the King, "be not the exact truth, I renounce all hope of a better life to come, which I may have merited in virtue of some few good deeds; but above all, for my zeal in advancing the happiness of my people, and defending the interests of religion."

If we turn to the life of Gustavus Vasa, and to the condemnation of Ankarstrom, his assassin, we shall find more than one coinciding link between these facts and this singular prophecy. The young man beheaded was Ankarstrom; the corpse crowned represented Gustavus III.; the child is his son Gustavus Adolphus IV. The old man must be the Duc de Sudermanie, the uncle of Gustavus IV., who was 10-year of the kingdom, and then King, after the deposition of his nephew. O. D.

A SURPRISE.

BY MRS. EDNA HALL, OF BOSTON.

"We are indebted to that genial wit and traveled gentleman, James Pines, of Ipswich, for a copy of the following poem, which he recited at the first time published with the name of the author. Mr. Massett was wont to recite it in the cultured circles of London society with great acceptability. Mr. Gustavus, on hearing it, remarked that it was one of the most telling recitals he had ever listened to. Our worthy friend 'Pines' is now back with us, full of over-flowing that generous bonhomie and an ever fresh and sparkling. —Ed. San Francisco Post."

"She is dead" they said to him; "come away! Kiss her and leave her; thy love is clay!" They smoothed her tresses of dark brown hair; On her forehead of stone they laid it fair; Over the eyes which gazed too much, They drew the lids with a gentle touch; With a tender touch they closed up well The sweet, thin lips, that had secrets to tell; About her brow and beautiful face They tied her veil and her marriage lace— And drew on her feet the white silk shoes— Which were the only ones she could choose: And over her bosom they crossed her hands— "Come away," they said, "God understands!" And there was silence, and nothing there But jasmine, and scents of eglantine, And lily, and roses, and rosemary, And they said: "As a lady should lie, lies she;" And they held their breath as they left the room With a shudder, to glance at his silliness and gloom. But he who loved her too well to dream The sweet, the stately and beautiful dead, He lit his lamp, and took his key And turned it. Alone—heard and she. He said she; yet she would not speak, Though he tried to talk to her the quiet cheek. He and she; but she would not smile, Though he called her the name she loved erewhile. He and she; still she did not move To any passionate whisper of love. Then he said: "Cold lips and breast without breath, Is there no voice? no language of death?" "Dumb to the ear, and still to the sense, But to heart and soul distinct, intense?" "See, now! I will listen with soul, not ear: What was the secret of thy being, dear?" "Was it the infinite wonder of all That you ever could bid life's flower fall?" "Or was it the greater marvel to feel The perfect calm o'er the agony steel?" "Was the miracle greater to find her deep, Beyond the reach of any mortal sleep?" "Did life roll back its record, dear? And show, as they say it does, past things clear?" "And was it the firmest heart of the bliss To find out so what a wisdom love is?" "Oh, perfect dead! Oh, dead most dear! I hold the breath of my soul to hear!" "Listen and listen, and you do not tell, As high as to heaven, as deep as to hell. There must be pleasure in dying, sweet, To make you so placid from head to feet. I would tell you, darling, if I were dead, And 'twere your hot tears on my brow shed. I would say, though the angel of death had laid His sword on my lips, to keep it unsaid. You should not ask vainly, with streaming eyes, Which way the wind blows, or the chiefest surprise: 'Tis the very strangest and suddenest thing Of all surprises dying must bring. Ah, foolish world! Oh, most kind dead! Though he told me, who will believe it was said? Who will believe that he heard her say, With the sweet, soft voice, in the dear old way. 'Tis the utmost wonder is this: I hear, And see you, and love you, and kiss you, dear, And am your angel, who was your bride, And know that, though dead, I have never died!" "The poem given above was printed in these columns under the head of selected miscellany, some time since; but we copy it here, at the earnest desire of several correspondents.—Ed. B. of L."

Passed to Spirit-Life:

From Weedsport, N. Y., Dec. 1st, Bro. Amos Holcomb, aged about 70 years. He has been a firm and consistent disciple of Spiritualism for more than twenty years, highly esteemed by all who knew him as an upright, intelligent and honest man. His funeral was attended Dec. 4th at his late residence by the friends, in the presence of a goodly number of relatives and friends. This one by one of the tried and true of the early disciples of our dear gospel are passing over to the more blissful pastures and, returning, bearing their good news to the true followers of their convictions concerning it, and exhorting to more united effort and earnest zeal in spreading the glad tidings to needy man. From Byron, N. Y., Jan. 15th, Mrs. Martha, wife of Henry S. Peckham, aged 40 years. Thus our dear sympathetic sister, and everybody's friend, residing for some time at a fatal attack of diphtheria, has passed triumphantly to a higher home, bearing with her the last breath of a firm testimony in favor of the beautiful doctrine of Spiritualism. Her funeral was attended at her late residence, Jan. 17th, by the writer, in presence of a large number of relatives and friends who were deeply impressed with the thought, who is that left the sole occupant of their beautiful and happy home. Byron, Jan. 21st, 1877. J. W. SEAVEN.

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Banner of Light.

BOSTON, SATURDAY/FEBRUARY 3, 1877.

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

COLBY & RICH.

EDITORS AND PROPRIETORS.

LESTER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to L. COLBY, EDITOR, or ISAAC B. RICH, BUSINESS MANAGER, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Spuriousness is the deep-basis of a great truth, surrounded, not doubt, in many directions, with error and falsehood, but a truth for the establishment of which they are to be maintained, facts, capable of being verified...

Acquittal of Henry Slade.

We learnt by Atlantic telegram, Jan. 29th, that the prosecution against Slade was quashed in London on that day on a point of law. Undoubtedly the "long heads" among the government advisers discovered that they had got an elephant on their hands...

LATEST!

Since writing the above we have received another ocean message, from Mr. W. H. Harrison, editor of The Spiritualist, dated London, Jan. 30th, in which we are informed that new summonses against Dr. Slade and Mr. Simmons have been taken out on exactly the same grounds as before...

Giles B. Stebbins vs. Prof. Carpenter.

On our first page will be found a scathing rebuke which Giles B. Stebbins, of Detroit, Mich., (compiler of the "Bible of the Ages") administers to the scientific inanity of Prof. Carpenter, of England (of "unconscious cerebration" fame)...

Mrs. Scattergood, a trance medium of note in England, who is now on a visit to this country, will speak in the course conducted by Robert Cooper, at Parker Fraternity Hall, Boston, on Sunday afternoon (3 o'clock), Feb. 4th—admission free. It is to be hoped that on this, her first public appearance in Boston, she may be greeted by a good audience.

Read the notice on our fifth page concerning "Arcana of Spiritualism."

How Bishop Fooled the "Solid Men of Boston."

The following little bit of information appeared in the Boston Transcript of Jan. 26th: "It will be remembered by the public, and it will be remembered longer by those directly interested, that a few months since Governor Rice and his associates interested in the preservation of the Old South invited W. Irving Bishop, of New York, to visit this city, and give his exposures of Spiritualism in Music Hall...

The solid men of Boston were, it would seem, very handsomely "sold" by the smart Mr. Bishop, the great "exposer" of Spiritualism. He played his cards in this business quite adroitly. First he got the reverend and enthusiastic Dr. Bellows, of New York, to fill his sails with one of his loudest blasts of puffery; thus commending him to the Rev. Mr. E. E. Hale, and other prominent members of the Unitarian clergy...

Handbills, to which were appended the names of the Mayor, the Governor, and other eminent civilians, were widely circulated in the drug-shops and barbers' shops of the city. The entertainment was to be all for the benefit of the Old South fund; Mr. Bishop did not appear in the attitude of an impetuous youth, whose object was money, but he gave the impression that with the most magnanimous and patriotic motives he was in Boston, first to unmask a "pestilent superstition," and then to do his part toward rescuing the venerable church edifice at the corner of Milk street from the destruction to which the vandals would have doomed it...

Bishop, it would seem, succeeded in bleeding the public purse to the extent of \$1100, and of this the Old South Fund got \$80! "Only a pennyworth of bread to all that sack!" His pretensions that he could explain any of the phenomena of Spiritualism turned out the merest moonshine. Baldwin, though the cleverest man of the two, is equally impotent when the question is in regard to genuine phenomena, and not mere tricks and feats of jugglery...

The appearance of Bishop and Baldwin in Boston will have a good effect. Coupled with the prosecution of Slade, it will call the attention of sincere searchers after truth to the subject as it has never been called before. Meanwhile the Mayor and Governor, Dr. Holmes, Professor Horsford, Rev. Mr. Hale, and the rest, including the committee for raising funds for the Old South, have our sincerest condolence. We think they will have cause to remember Bishop to the end of their days.

Managing the Tribes.

Daybreak is visiting the minds of some of those people who have to do with the management of the Indian tribes. The Indian Commissioner, J. Q. Smith, believes that there is a way to be followed better than any yet devised. A correspondent of a New York paper, who has recently interviewed him on the subject, has reported from him several very interesting and timely opinions. Fresh facts are also given by him, with which it is essential that the country should be acquainted. The idea of Commissioner Smith is, that it is quite within the power of Government to adopt a policy in relation to the Indians that will in time convert them into civilized and self-supporting beings, and ultimately qualify them for citizenship...

It is simply to extend the laws of the United States over all the tribes, and to break up the tribal system of government altogether. He would have courts established for the punishment of crimes committed on the reservation, whether by whites or Indians; and he would thus teach the Indians that, instead of looking to tribal government and control, as now, they are amenable to law, and are likewise the subjects of its protection. Next, he would collect all the tribes upon three or four great reservations, the chief one to be in the eastern part of the present Indian Territory-adjointing the State of Arkansas. There are some seventy thousand square miles in this Territory, and it has a present population of eighty thousand Indians. It is estimated that it is capable of maintaining fully one hundred and twenty-five thousand more. The progress already made by some of the tribes occupying this Territory affords the best encouragement for the further pursuit of the policy that has made so beneficent a provision for them. Into this Territory Commissioner Smith would

collect the Apaches, Comanches, and the other Indians of New Mexico, Arizona and Colorado, the whole Sioux nation, the Blackfeet, Crows and Arapahoes, together with the tribes inhabiting Western Dakota and Montana. He then, proposes to compensate the semi-civilized tribes at present occupying the Territory for giving up the lands which they now hold in common, and to induce them to agree to the new land-tenure system, by which it is held individually. The patents of lands thus granted in severalty to be inalienable from the Indian families accepting them for the term of fifty years. He would finally erect a simple form of territorial government over the whole Territory, excluding from it all white men except Government agents, licensed traders and their employes, and such persons as are necessary to protect the railroads running through the Territory.

The expectation is that the establishment of Indian tribes already in the Territory would operate strongly on the outside tribes above-named to induce them to accept such an arrangement and cooperate honestly with the Government in carrying it into execution. Mr. Smith is at present laboring to impress these views of his on the minds of members of Congress. We observe that a bill has very recently been introduced into the Senate, proposing to create the Territory of Oldahama out of what is now called the Indian Territory. The allusion to railroads in the Territory will not be overlooked. It seems not at all improbable that roads will in time be running north and south through it, as at least one does now; but we hope the day is far distant when hungry land-grabbers will be suffered to seize the best of the lands in the Territory, under the pretext of railroad building. Let the interests of the Indians be protected first.

Prof. William Denton at Home Again.

This distinguished platform advocate of the Spiritual Philosophy, who has been absent for a brief time in Europe, on a purely business mission regarding arrangements for the securing of apparatus for the illustration of his lectures—scientific and philosophic—has made the return voyage across the Atlantic in safety. On Saturday last he called upon us, looking hale and hearty, and full of the promise of good work for years to come. He will at once commence his lecture season in Massachusetts, and we prophesy a treat for his hearers.

The following, which embodies some of the ideas suggested from his tour, is contributed by him to our columns:

To the Editor of the Banner of Light: During my flying trip to Great Britain and the Continent, I did not see much of direct interest to Spiritualists. I did, however, see Dr. Slade, and was glad to find him looking well and cheerful in prospect of his coming trial. He speaks in the highest terms of the sympathy and generosity manifested by his English and American friends, and he seems to have no fear of his vindication, which must come sooner or later, as certainly as that spirits manifest themselves to mortals, a fact which some of us have had demonstrated to our senses hundreds of times.

I had an opportunity of examining the Lord's Prayer in Greek, which was written in Dr. Slade's presence upon the under surface of a slate laid upon a table, in the presence of three reliable witnesses. I also saw several double slates containing interesting messages written in them when carefully closed and secured. I was told that as many as fifty messages had been written in a similar manner at Dr. Slade's sances, for various parties in London. He informs me that such tests are given much more readily now than at any previous time.

It is quite evident that if Prof. Lankester had carefully examined the phenomena that came before him, instead of prematurely jumping to the conclusion that Dr. Slade was an impostor, he would never have placed himself in the unenviable position that he to-day occupies. And if M. D. Conway had spent an hour with Dr. Slade, and seen what I and thousands have seen done in his presence, he never would have made the utterly false and foolish statements regarding him contained in his letters to the Cincinnati Commercial.

At the Polytechnic I heard a lecturer who pretended to explain how various phenomena called spiritual are produced, and exhibited what he called Slade's table. To one who ever sat with Dr. Slade, or was at all conversant with spiritual phenomena, it was an exhibition of a pretentious pander, feeding a prejudiced and gullible public with the falsehoods they wanted rather than the truths they needed.

I had the pleasure to become acquainted with the wife of the late Prof. Gregory, of the Edinburgh University, whose work upon Animal Magnetism a quarter of a century ago was a most able introduction to the truths of the Spiritual Philosophy. Mrs. Gregory is an active Spiritualist, and is doing much to spread a knowledge of its soul-satisfying truths.

Messrs. Harrison and Burns are faithfully laboring with great success, and are laying the foundation for a philosophy and a religion that will be enduring as the human race. I visited the museums of Edinburgh, Liverpool, London and Paris, and obtained a number of interesting specimens for the illustration of my lectures; but I did not obtain a very favorable impression of the intellectual condition of the English people, and I am more than ever satisfied that the United States, with all its faults, is the best country on earth. Judging from what glimpses of the country and people I obtained, and what I saw in the periodical press, England, like France, is almost given up to superstition on the one hand, and frivolity on the other.

The Royal Polytechnic, that should be a school of art, is a combination of the theatre, variety show, bazaar and restaurant; the Crystal Palace at Sydenham, that ought to be, and probably was intended to be, a College of Science, has degenerated into a huge Punch and Judy show. In the afternoon I saw Punch and Judy performed in it to an admiring crowd, and Sirbad the Sailor played in the evening to delighted thousands.

WILLIAM DENTON.

We spare no pains or expense to make the BANNER OF LIGHT a first class paper, and earnestly ask in return patronage sufficient to pay current expenses. While we are ready and willing to do all within our power to assist others, it is no more than common justice that our hands should be fully sustained in the grand work to which we have devoted so many years of arduous toil. Friends of the cause everywhere, we earnestly urge upon you all to see to it that your representative journals do not flag from lack of adequate support.

The Scientific and Literary Review says that Dr. Collyer's pamphlet on the Slade prosecution, "like all productions from the pen of Dr. Collyer, is clear and forcible; and certainly what he states with regard to Slade and his so-called spirit-writing should cause everybody to pause and give the matter further consideration before they venture to decide that Slade is a mere juggler and impostor."

Free religious meetings are held regularly at Liberty Hall, (corner Park street and Congress Avenue,) Chelsea, Mass., on each Sunday evening, Rev. L. K. Washburne presiding.

Verification of Spirit Messages.

The following are some of the notes and narratives received by us from correspondents touching the reliability of various communications given through the mediumship of Mrs. Sarah A. Danskin, of Baltimore, and published in our sixth page Message Department:

REV. DR. JACOBUS.

To the Editor of the Banner of Light: I see reported in your issue of Dec. 30th a message purporting to come from the Rev. Dr. Jacobus, late professor in the Western Theological Seminary at Alleghany City, Pa., who was suddenly translated from the kingdom of grace below to the kingdom of glory above. Having been more or less acquainted with this distinguished brother and divine for many years, I feel an interest in this case. This interest is increased by the fact of my personal and intimate acquaintance with a relative of his now a resident and business man of this city, to wit, S. M. Baldwin, Esq., 920 F street, Washington, D. C., bookseller.

From my knowledge of Dr. Jacobus—chiefly through his writings—I should say that the communication in the Banner referred to is characteristic of the man. This conviction is sustained by the testimony of his cousin, Mr. Baldwin, named above. To be sure, my personal acquaintance with Dr. J. was not sufficiently intimate to enable me to form any positive opinion on the internal evidence of authorship connected with the message aforesaid—for I was not intimate with Bro. Jacobus—he being a clergyman and professor in one branch of the church, and I of another. Yet I am not inclined to question the genuineness of this communication, since I know that other men who have been transferred to the higher life have done so in past ages according to the good old book—as in the First Book of Samuel 28th chapter, where Samuel communicated with Saul, and also in Matthew 17th chapter, where Moses and Elias communicated with Jesus, Peter, James and John on the top of Mount Tabor. And many other cases of like purport. These cases among his old theological friends must be of great worth, inasmuch as the Bible is authority absolute with them.

In more modern times, by the million those ancient cases are duplicated, without the shadow of a question. This I know by a great many very pleasant experiences of my own. This you may think strange of, since I am myself a preacher. But I am glad to inform you, sir, that I never shut the door of my house in the face of a beggar even, much less did I ever shut the door in the face of my friends. And when they wish to visit me from their celestial abodes I say, with all my heart, "Come in, thou blessed of the Lord! Come in!"

Washington, D. C., Jan. 2d, 1877.

CAPT. IRA MALIN.

To the Editor of the Banner of Light: There is a communication in the Banner of July 22d, from Capt. Ira Malin, of Vevay, Switzerland Co., Ind. This communication is recognized by two ladies—Mrs. Jane Cranston, living at No. 68 Eastern Avenue, Cincinnati, Ohio, and Mrs. James, of St. Louis, Mo. Mrs. C.'s brothers were intimate friends of Capt. I. Malin, and knew him well from childhood, and testify as to his decease at St. Louis. They recognize the communication as correct in regard to his place of birth, age, name, and business, and think it in every way characteristic of the man. We write this as a testimonial to the cause, hoping it will be published as an additional evidence to all who are seeking for the truth.

Fraternally yours, M. A. AMPHLETT, 32 Eastern Ave., Cincinnati, O., Jan. 24th, 1877.

HARRIET SHELDON.

To the Editor of the Banner of Light: In the Message Department of the Banner for Sept. 30th, and given through the mediumship of Mrs. S. A. Danskin, you have a communication from Harriet Sheldon, Congress street, Brooklyn, N. Y. Her husband, James Sheldon, Jr., who went to spirit-life a few years earlier, was a native of this town, and the facts as she gives them are recognized by three residents of this place. Yours for the truth, E. L. GARDLEY, Southampton, Mass., Nov. 13th, 1876.

MARY KENDALL.

To the Editor of the Banner of Light: The communication in the Banner of Oct. 21st, from Mrs. Mary Kendall, through the mediumship of Mrs. S. A. Danskin, I recognize as true. The one from Dr. KENDALL, in the same paper, through Mrs. Rudd, I think is her husband, although I may be mistaken, as he gives no clue by which to recognize him, except the last sentence, "Simply say that Dr. Kendall has visited your circle." That expression was so characteristic of the brevity of the man, that I thought he might be our family physician of long ago.

S. E. STUART, Leominster, Mass., Dec. 6th, 1876.

To the Editor of the Banner of Light:

I notice in your issue of the 21st of October, a message from Mary Kendall (of Clinton, late of Sterling, Mass.) which I should judge was characteristic. I recollect very well when I was a boy of about eight years, Dr. F. L. Kendall married her; my father's family physician, and quite an intelligent man. My father was a grater, and attended to the Doctor's orchard. When Clinton was set off from Lancaster, the Doctor bought property there and established his son in business. The son was the first wife's child. I make you this statement, which I know to be correct, although I have not seen any of the parties for over thirty years. It is at your service in the cause of God's truth.

CHARLES JOHNSON, Smith's Landing, O., Dec. 28th, 1876.

AMOS SMITH.

To the Editor of the Banner of Light: I find in the Banner of Light of Dec. 30th, 1876, a communication through the mediumship of Mrs. Danskin from Amos Smith. As I was acquainted with Mr. Smith for a number of years, I can testify to the truth of the communication. The facts of the case are as follows: Mr. Smith left his residence in Babylon to spend a few days in Brooklyn for the benefit of his health. On Sunday, Oct. 29th, he went to Prospect Park for a ride, and on the way back was attacked by heart disease, and died in a few minutes; his remains were taken to the residence of his brother-in-law, C. O. Pendleton, from thence to the Presbyterian church at Babylon, L. I. He was in the forty-third year of his age; thus corroborating the communication in every particular.

Yours for the truth and the spread of spiritual light and knowledge, WM. DUNSCOMB, 321 Leonard street, Brooklyn, N. Y., Jan. 9th.

LIZZIE BUCKLEY.

To the Editor of the Banner of Light: I am a constant reader of your valuable paper, and am always desirous of advancing the cause of Truth as I conceive it to be taught in the "Harmonical Philosophy," or through the agencies of direct spirit communion. In the Message Department of the Dec. 30th number I find a communication through the mediumship of Mrs. Danskin from Lizzie Buckley, of Finksburg, Carroll Co., Maryland. Being a native of this State, and having an intimate friend living in the town named, I wrote him relative to the matter, and find that Lizzie Buckley did die in November of consumption. She was the eldest daughter of Ann and Cornelius Buckley, completely verifying the message, and proving that we must continue to enjoy a conscious individualized existence after death.

Very truly yours, F. A. GROVE, Kirksville, Mo., Jan. 16th, 1877.

JULIA CUMMINGS.

To the Editor of the Banner of Light: I consider it a pleasure, as well as a duty to others, in being able to verify the message of Miss Julia Cummings, published in the Banner of Jan. 20th. I have known her eight or nine years, and she is, as she stated in her message, the eldest daughter of Thomas and Julia Cummings, who recently lived on 48th street, near 5th Avenue, New York City, and moved within the year to Claremont Avenue, Brooklyn, which last residence she gave. She was sensitive and refined, and the message is characteristic of her individuality. They are not Spiritualists, but belong to the Episcopal Church. I hope they will now begin to realize the great beauty of such complete identification of their supposed lost one. If any persons are not satisfied with these particulars, I shall be pleased to furnish more. Very truly yours, DR. C. C. DUSENBURY, 1123 Spruce street, Philadelphia, Pa., Jan. 28th, 1877.

Woman Suffrage.

The ninth annual meeting of the Massachusetts Woman Suffrage Association has been held in this city during the current week. It was addressed, among other speakers, by Miss Beedy, from England, who observed that suffrage was almost as common for woman in England as for man, the only exception in man's favor being that he alone can vote for members of Parliament. Property qualification is the basis for suffrage there, and women who possess that qualification have always voted except for a few officers. Arguments have been advanced, she said, for more than a hundred years, in favor of giving to woman the right to vote. In 1866, Disraeli stated in Parliament that women have as good a right to vote as men have. Mill and other Members of Parliament have made strenuous efforts to give them the ballot. Municipal franchise was conferred on women in England in 1863. In 1869 they were eligible to places on School Boards.

Disraeli and Gladstone, with many other Members of Parliament, are in favor of extending the franchise to the female sex. The clergy of the Established Church are reported to be on the side of woman, and the Dissenting clergy are also of the same opinion. The Bishop of Gloucester said that the Bench of Bishops would certainly favor a measure enfranchising women, and Cardinal Manning is also reported to be disposed the same way. Woman suffrage is likewise extremely popular as a cause among the literary classes, and at every session of Parliament a petition is sent in bearing, with others, the name of Florence Nightingale. English opinion is, on the whole, said to be positively inclined to the establishment of woman suffrage. Miss Beedy places it on the sense of justice and fair play that rules the English mind. In Cornwall the women have exerted a powerful influence in the choice of local officers who are favorable to the temperance movement.

The Shaker.

On the third page of the Banner of Light for Jan. 27th, the reader will find, by reference, an excellent piece of music, coupled with choice words, and entitled, "Over the River," which received authorship from Benjamin Moorhouse, of Mount Lebanon, N. Y., and was furnished us by the courtesy of Elder G. A. Lomas, editor of The Shaker, (the official organ of that sect—published by N. A. Briggs, Shaker Village, N. H.,) in which paper the song first appeared. In the issue immediately preceding the publication of the piece, we announced to our patrons that this sterling expositor of the Shaker belief had changed its form from that of a magazine to that of an eight-page newspaper. It commences the new year with good prospects; its much-admired musical department has been carried over to the new shape of publication, and its list of correspondents—not limited to the brotherhood alone—presents the names of noted advocates of the cause of peace and other kindred efforts. We cordially thank The Shaker and its managers for their harmonious contribution to the interest of our columns of the 27th ult., and wish them, in common with all travelers in paths looking to the amelioration of man's condition in the life that now is, a New Year in which success shall bring a full measure of "happiness" beyond the power of Time to take away.

Dr. Mack's Work in England.

We are pleased to receive from R. Bowler, Jr., of Uttoxeter, Eng., a letter wherein he endorses to the full the usefulness of Dr. Mack as a healer, in that country, and regrets that Miss Lottie Fowler should have felt to make intimations to the contrary in a recent number of the Religious-Philosophical Journal which has fallen under his notice. He says in the course of his epistle: "As one of Dr. Mack's patients, who has derived benefit from his treatment, I feel it a simple act of justice to write a few lines in his defence for publication in the Banner."

As far as my observation goes, Dr. Mack is one of the best healers of the present day, and one of the last men to blow his own trumpet, or trade on a hollow reputation. I have myself received great benefit from his treatment, and know of many other cases, and have witnessed him treat patients and perform wonderful cures in cases where he certainly had neither profit nor fame to expect: As, for instance, the case of a poor old man, over seventy-eight years of age, who, through an accident that occurred to him six years previously, was so lame in the hip joint as scarcely to be able to hobble about on two crutches, and who, after a single treatment, was able to go home with the assistance of a walking-stick. The old man passed away a few weeks ago; but up to the last he constantly prayed God to bless Dr. Mack—with tears of joy in his eyes—for the good he had received through the Doctor's instrumentality."

History of the Slade Case.

"The Slade Case: Its Facts and Lessons; a Record and a Warning, by M. A. (Oxon.)" This is the title of a work to be ready in a few days, and we hope that every American Spiritualist will read it. It is full of good advice and excellent hints, tersely and vigorously presented. The profits of the sale of the work will go to the Defence-Fund, which has been instituted in London for the legal defence of mediums against government and other prosecutions. We hope to have the work on sale in a few days. The price is 6d. in London, and probably will not be more than 15 cents here.

Mrs. Matilda J. Gage, of New York, delivered the eighth lecture of the women's course in Paine Memorial Hall, Boston, Sunday evening, Jan. 28th. Her subject was the "Influence of Christianity on Woman," in which she took the ground that Liberalism alone—and not the Church—offered to woman the opportunities toward which she was aspiring at the present day.

W. E. Gladstone assures the Spiritualists Defence Committee that he is "as yet wholly ignorant of the grounds on which the Government can have arrived at a decision that the country shall become the prosecutor of Dr. Slade. The decision is to me a surprising one."

J. J. Morse is doing good work in the Provinces, so says The Spiritualist (London, Eng.,) of Jan. 12th.

In re Warren.

In a late issue we cautioned the public against a personage who under the above designation has been operating in Massachusetts and elsewhere for some years past; and concerning whom we have had frequent complaints from correspondents, of which the following is a specimen: To the Editor of the Banner of Light:

It is a pitiful and painful thing when any medium, or any one with a pretence in that direction, lends himself or herself directly and knowingly to deceit. A gross instance of this recently occurred in this place, one Warren and an associate appearing with flaming handbills, announcing "Mrs. Warren and three of the best mediums in the world in a full-gallop" display of "spirit power"—table "raises and floats in mid air"—large piano ditto, and "played upon without a living soul touching it," the "spirit bands, faces," and "many spirit forms" on "the open stage" with "flowers brought and passed" by hands plainly seen, &c., &c. I suggested a question that this was a very large promise, but was unequivocally assured that it would all be as announced. Yet not a thing was done of the kind; nobody was on hand except the two men in a decent rope-tying performance.

D. J. MANDELL.

Athol, Mass., Jan. 23d, 1877. It now appears that the same person has attempted to deceive the people of Marlboro', Mass., to which several sincere Spiritualists of that town objected: The Boston Traveller says: "B. N. Warren, who advertised 'A Religious Illustrated Lecture of Spirit Power in the Light,' to be given in Fairmount Hall, on Sunday evening, Jan. 28th, promised to do marvelous things, and the announcement drew an audience of five hundred persons, representing all classes." The upshot of the séance was that he was detected in not keeping his promises, etc., and the committee denounced him. "A demand was made for the ticket money," says the Traveller report, "but it was found that the Treasurer had left town, taking about \$150 with him. Great excitement prevailed, which continued until after midnight, upon complaint of L. L. Tarbell, Heman Fay, Esq., issued a warrant for the arrest of Warren for a violation of the Sunday law."

The Spirits and the Darwinian Theory of Creation.

A San Francisco correspondent writes us that Dr. Peebles's lecture against Charles Darwin's views of man's origin created not a little excitement—some of the Spiritualists approving and others disapproving of his positions. Thomas Walker, the English boy-orator, succeeding Mr. Peebles, and his controlling spirits permitting the audience to fix upon subjects, the following question, among others, was handed in: "Which is Right, Darwin or Peebles? or the Origin of Man from a Spiritualistic Standpoint." While the subject was handled in a most able and philosophical manner, as all admit, the spirits as a whole sided with Peebles, and A. R. Wallace, who says that "Other influences than those which developed animals have developed the mind and intelligence of man." The spirits argued the immutability of types, and the impossibility of the transformation of one species into another species.

*Mr. Peebles's views are fully expressed in his pamphlet, "The Conflict Between Spiritualism and Darwinism," price twenty cents, which Colby & Rich have for sale.

Convention in Behalf of the Poor.

A gentleman has left at this office a call for a meeting to consider the right way to help the unemployed of our cities and large towns, the same to be held in Hampshire Hall, corner of Kneeland and Washington streets, Boston, on Wednesday and Thursday, Feb. 7th and 8th, beginning at 11 o'clock A. M., and continuing through the day and evening. The day sessions of Wednesday will be devoted to statements of facts respecting the condition of the poor, and the remaining sessions to proposing a practical remedy. The call is signed by many prominent citizens—lawyers, doctors and divines figuring in the list.

Thomas Paine.

The one hundred and fortieth anniversary of the birth of Thomas Paine was celebrated at Paine Hall, Sunday forenoon, Jan. 28th, a large audience being present. Horace Seaver, Esq., editor of the Boston Investigator, presided, and made a fine address, and other remarks were offered by W. S. Bell, Dr. T. A. Bland, David Kirkwood, J. Verity, J. P. Mendum, and others. A poem was also recited by Annie F. Brown. The celebration was continued on Monday evening following by a fully attended and much enjoyed assembly for dancing. The music was by Sayago's Band, C. D. Smith acting as prompter.

The Spiritualists of Cleveland, O., recently met at Hardy's Hall, under the auspices of "The First Religious Society of Progressive Spiritualists" of that city, David Critchley, President, and united for more energetic work on the following basis, (according to the Cleveland Leader's report):

The rent of hall and incidental expenses, \$500, to be met by re-renting the hall, the deficiency, if any, to be met by twenty members of the society. The expenses of having continuous lectures will be about \$1,000 per year. This is to be met by yearly subscription, the subscriber receiving the amount of subscription in tickets of admission to the meetings—admission fee of ten cents at the door, monthly sociable, and soliciting of donations.

The following committee of six were appointed to solicit subscriptions for the coming year: Thomas Lees, George Young, George Caughey, Robert Harlow, Mr. Jennings, Mrs. Pirnie. The society has under consideration the engaging of a speaker for a year, with an occasional change of rostrums with some other speakers.

Mr. John Hardy writes us stating that his wife—the well-known medium for paraffine molds—has recently given successful séances for this order of her development in Quincy, Exeter, Amesbury Mills, etc. He denies the statement made in the Boston papers that Mrs. Hardy challenged Baldwin, and says that on the very night in which she was announced (by the Advertiser, for instance) as to hold a trial séance with Prof. B. at Tremont Temple, she had not dreamed of such a thing, and was even not in Boston, she being fifty miles distant from the city. The story he considers to be a foolish canard circulated by somebody in order to augment the then decreasing audiences of the great "exposer."

Our English exchanges are full of reports concerning Dr. Slade and his séances. He has been of late thoroughly investigated as to his membership by the Research Committee of the British National Association of Spiritualists, and the results were found to be satisfactory in the extreme.

The Cincinnati Commercial says that the mother of Clara Louisa Kellogg was a professional spirit medium some twenty years ago.

The "Stellar Key"—Second Part.

I have the happiness to inform you, Mr. Editor, that recently my best hours daily have been given to observations and investigations of things spiritual; and now I can say that the Second Part, which was long ago promised, of the "Stellar Key," is in process of being born; and it will be furnished to you for publication in the BANNER OF LIGHT in chapters, and with illustrative diagrams, under the general title of "VIEWS OF OUR HEAVENLY HOME." And I hope all this will bring you one thousand new subscribers. Your friend, A. J. DAVIS. Orange, N. J., Jan. 28th, 1877.

Mrs. Cora L. V. Tappan's Discourses in England.

We have just received (at the Banner of Light Bookstore) from Great Britain a fresh supply of Mrs. Cora L. V. Tappan's excellent addresses, which were reported during her triumphant engagement in that country. The volume is bound in plain cloth, price \$2.00, postage 12 cents. The demand for this work has been so great that the entire edition in plain cloth was exhausted before we had time to duplicate our order. We have also a good supply of the full gilt edition, price \$2.50, postage 12 cents.

The Investigator Society.

Next Sunday forenoon, at 10 1/2 o'clock, Mrs. Julia E. Wright will lecture before this organization at Palm Memorial Building, Appleton street, Boston. Subject, "Pestilent Superstition," a Reply to Rev. Dr. Bellows.

The Haverhill Tri-Weekly Publisher states in a recent issue that remarkable manifestations are now occurring in the family of Mr. John R. Pickering, of Rochester, N. H., at his private residence on Charles street, his wife evidently being the medium. These embrace materializations, paraffine molds, slate-writing, etc., etc. The account sets forth that on certain occasions two of the spirit forms have borne the medium outside the cabinet. Those who have thus far seen these singular proceedings have been unanimous in vouching for their entire honesty.

Mrs. Emma Hardinge Britten will give the fourth reading from the celebrated work "Art Magic," on Sunday evening, Feb. 4th, at New Era Hall, Hotel Codman, 174 Tremont street, Boston, subject, "Sex Worship," or curious revelations concerning the origin of all theologies.

The reading will be succeeded by a short address, after which the audience will be at liberty to discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Emma Hardinge Britten.

The eighth annual Convention of the New England Labor Reform League, was held last week at Codman and New Era Halls, Boston. Speeches during its sessions were made by Messrs. E. H. Heywood, Moses Hull, W. G. H. Smart, A. H. Wood, Henry Appleton, Dr. B. F. Clark, D. A. Wheeler, Nathaniel Beal, Miss Bolles, of Providence, R. I., Bishop Ferrette, Mrs. A. T. Heywood, John Orvis, Charles McLean, and others.

A late issue of the New York Express contains the following: "Dr. A. M. Shaw, Superintendent of the Connecticut Hospital for the Insane, contradicts the frequently expressed opinion that there are ten thousand persons in the asylums of the United States who have been crazed by Spiritualism. The Connecticut Hospital has, since 1868, received twelve hundred patients, and not one became insane from that cause."

We have on file for publication soon many highly interesting original essays, etc., etc. We are doing the best we can with what space is at our command, to bring these before the public, and we trust our correspondents will bear with us patiently in the premises.

In another column will be found an account of the home of Lady Cathness, contributed to our columns by Mrs. Anna Kimball. Lady Cathness is now at Stagenhoe Park, Hertfordshire, England.

"Dr. Carpenter's Theories, and Dr. Carpenter's Facts," is the title of a witty and most admirable reply to the Doctor's senile attacks on Spiritualism. It is from the pen of M. A. (Oxon.) We shall republish it soon.

Rev. J. L. Dudley, D. D., so a correspondent informs us, is creating a marked impression by his ministrations in the pulpit of the Parker Memorial Hall (Twenty-eighth Congregationalist) Society, Boston.

Read the advertisement which Mr. I. P. Greenleaf puts forth on our fifth page. This gentleman is one of the old pioneer workers of the spiritual movement, and deserves well at the hands of the public.

We have received from its author a copy of a pungent pamphlet entitled "A Voice from the Pews; or, A Tabernacle Supplement," to which we shall advert at a later date.

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.

W. Phillips, bookseller, stationer and news-dealer, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light.

Miss Lottie Fowler expects to be in New York City next week. She intends to make a short sojourn there, and then proceed to Boston.

We shall print next week a brief review by T. B. Hall, Esq., of Rev. Joseph Cook's position regarding Theodore Parker.

Albert Peace, formerly an editor in Lowell, Mass., has been released, through the influence of Spiritualists, from the Auburn, N. Y., Penitentiary, where he was confined on a life sentence. He is now interesting himself in the propagation of Spiritualism.—Boston Sunday Herald.

"I often wish I could see you and tell you how much I appreciate your valuable paper, the dear good old Banner. My husband, Dr. I. H. Priest, has been a subscriber for the past twelve years; we could not do without it."—Philena A. Priest, Healdsburg, Cal.

New Music.—The following fine pieces of music have been brought out in this country by Robert Cooper, their composer, and are for sale at 223 Washington street, Room 8, Boston: "Come in Beautiful Dreams, Love," words by George D. Prentiss; "The Three Horsemen," descriptive song, words from the German; "The Eagle of Freedom," patriotic song and chorus, words by Miss Lizzie Doten; "Gone Home," sacred song, words by Miss Lizzie Doten; "The Bright Celestial Shore," ditto, words by Tucker; "Safe within the Vale;" and "Over the Crystal River."

Movements of Lecturers and Mediums.

J. Madison Allen spoke in Cleveland, O., the last two Sundays of January. Will make further engagements. Address Cleveland, O., care Samuel Curtis, 24 Fulton street, or Matfield, Mass., box 26.

Prof. H. G. Eccles has of late spoken with excellent success in Northfield, Florence, Coleraine, East Dennis, and other towns in Massachusetts. He expects soon to lecture at points in Canada and in Ohio. He can be addressed at his home, 101 Fourth street, Brooklyn, E. D., N. Y.

Mrs. Abbie N. Burnham spoke in the Charles-town course on Sunday, Jan. 21st; on the 28th she lectured in Lowell, Mass., at Reed's Hall. At the close of her lectures on that day (as also on the following Monday evening), she gave tests of spirit presence, all of which were recognized. She returns to Lowell for Feb. 4th.

Mrs. P. W. Stephens (sister to E. V. Wilson,) has just closed a highly successful engagement in Glens Falls, N. Y.

A correspondent writes: "Dr. Ira Davenport, father of the Davenport Boys, and Dr. Frank T. Ripley, trance test medium and lecturer, will start for Boston, Mass., by the way of Chicago, on the 14th of February, to give lectures and tests in public halls. All societies wishing a call from them to lecture and give tests will write to Dr. Ira Davenport, St. Louis, Gratiot Co., Mich., St. Louis Springs, or before the 12th of February."

Mrs. Scattergood, inspirational and trance speaker from England, is prepared to receive calls from societies. Present address, P. O., Fall River, Mass.

Warren Chase lectures in San Francisco during February and March, and will visit Oregon in July and August. Address 224 16th street, San Francisco, Cal.

ONY-CALCIUM STERROTONIC 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 trees; four week evenings) (Illustrated) in one locality where hall will be furnished by the Society. Address W. F. Jamison, Albion, Mich.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum, No. 1, 73 Washington street, commencing at 10 1/2 o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman, 174 Tremont street.—Lectures from Art Magic and discourses on Spiritual Science, no participation in an evening on Sunday at this hall, under direction of Mrs. Emma Hardinge Britten.

GRAND ARMY HALL, 616 Washington street, corner of Essex street.—Morning prayer every Sunday at 2 1/2 and 7 1/2 P. M. Good mediums and speakers all ways present.

TEMPLE'S HALL, 483 Washington street.—Mediums meeting every Friday evening except the first in the month. Admittance free.

PHYLIAN TRIPLE, 170 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 7 1/2 o'clock. Many prominent mediums and speakers will be present. Admittance free. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

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

Rochester Hall.—The meeting of the Children's Progressive Lyceum was held as usual at this hall, Sunday morning, Jan. 28th. Mrs. Willis held the attention of the children for some twenty minutes in an excellent address. She was followed by Ernestine Eldridge, May Cottle, Celia Clark, Linwood Hekok, and Louvernest Allyn in recitations, also by Nellie Thomas in a sweet song. A piano solo by Jessie Kimball, a harmonica solo by Mr. Dearborn, and a poem by Mrs. Carnes (who was controlled by one of the members of the Lyceum who has "passed over"), completed the exercises.

WM. H. MANN, Rev. Sec. pro tem. The Independent Dramatic Association, H. B. Johnson, Manager, H. B. Drisko, Stage Manager, gave its second entertainment for the season at Rochester Hall, Boston, on Tuesday evening, Jan. 30th. W. H. Allen, Musical Director, performed an overture, "Miss Lizzie J. Thompson read 'The Maniac' with marked effect, and Baker's 'Flower of the Family' was presented in a highly creditable manner by Messrs. F. L. Union, E. D. Stickney, H. A. Johnson, C. A. Wright, G. H. Lincoln, and Misses A. W. Smith, M. B. Towle and M. R. Blake. The evening's amusement closed with dancing, which was generally participated in. The members of this Association will give an entertainment in March at the Y. M. C. U. Hall, Boylston street, when they will present Fred. Marsden's original American comedy, in four acts, entitled "Clouds."

Nassau Hall.—A correspondent writes: "The Free Platform Society of Spiritualists have permanently located in Nassau Hall, where they have a free circle, with good reliable mediums, every Sunday, at 10:30 A. M. Moses Hull speaks at 2:30 and 7:30 every Sunday. 'Moodly and Sankey Infidelity,' is the subject of Moses Hull's discourse in this hall next Sunday night."

The Slade Defence-Fund.

- Amount previously acknowledged, \$2,168.93 Received since our last issue: A. S., San Diego, Cal., 50 Mrs. M. A. Merrill, Kent, Ohio, 50 Mrs. R. Fales, Buffalo, N. Y., 1.00 Dr. P. Hammond, Fredericksburg, Tex., 1.00 Christina C. Frazer, Tontogony, Ohio, 1.00 Mary C. Hilton, East Turner, Me., 5.00 C. E. Houghton, No. Bennington, Vt., 5.00 E. Cushing, East Boston, Mass., 2.00 P. B. Lounes, Adair, Ill., 1.85 Nathan Johnson, New Bedford, Mass., 2.00 I. Vredenburg, Norwalk, Ohio, 1.00 P. Cunningham, Richwood, Ohio, 1.00 Catharine Cunningham, " " 1.00 J. S. L. Cunningham, " " 1.00 Friend, Northboro', Mass., 50 A. B. Paine, East Bethel, Vt., 50 Mary Farquhar, Rose Bluff, La., 1.00

To the Editor of the Banner of Light: A pleasant party was gathered on Wednesday evening, Jan. 24th, at Mrs. George Lee's residence, at the Beachmont Hotel, on the Narrow Gauge Railroad. The affair was engineered by Mrs. Maggie Folsom, of Dover street, Boston. It consisted of about one hundred and fifty persons well known in the spiritual fraternity—or the most of them were. Dancing, aided by good music, commenced at once, after which a season of speaking was indulged in, which well filled the intermission between the early and the later dancing. The speeches were made by Mrs. N. J. Willis, of Cambridge, Mr. J. B. Hatch, the wide-awake Conductor of the Lyceum, Hattie Wilson, Susie A. Willis Fletcher, Mrs. Sanford, and Mr. M. V. Lincoln, and the remarks were all happy and appropriate. Mrs. Webster, the elocutionist, read two effective pieces. The dancing was then continued till eleven o'clock, when a special train took the party to the city. It was a very pleasant and social affair, much of which was due to Mrs. Folsom, who always seems well calculated to make such entertainments easy and pleasant.

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

To LET.—Splendid new rooms, suitable for office purposes—in a highly eligible location—furnished with all the modern improvements: gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further particulars.

Passed to Spirit-Lie:

From East Somerville, Mass., on Thursday, Jan. 19th, Mrs. Louise Horton, wife of Lewis Horton, after months of intense suffering. Husband, brother, sister, mother and kind friends stood around the bed to cheer her passage through the dark valley of shadows. She was a faithful wife and a kind mother. Two lovely children remain to perpetuate and bless her memory.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first five lines and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum, each insertion. Classified—Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

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

Advertisements inserted at continued rates must be left at our office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. Monmouth, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 18w*N.11.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., corner Warren and Fayette sts., Syracuse, N. Y. GUARANTEES EVERY CASE OF PILES. Ja.13 9w*

From Elder H. L. Gilman, a Minister of the Gospel in Glover, Vt.

"I have been troubled for several years with a difficulty of the heart and lungs, and have tried almost every remedy recommended, without receiving any assistance, but had been growing weaker and weaker, until, hearing of WIGGAT'S BAL-SAM OF WILD CHERRY about a year since, I commenced using it, with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no hesitation in saying that it is the best lung medicine before the public; and I cheerfully and conscientiously recommend it to all persons suffering with pulmonary complaints."

A Favorable Notoriety.—The good reputation of "Brown's Bronchial Troches" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ja.27 4w*

Spermatorrhea.

DR. R. P. FELLOWS' warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made "eight hundred" permanent cures. Charges moderate. Address with stamp, Vine-land, N. J. 5w*—Ja.27.

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 Sides. Ja.20 4w

DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *quintessence methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicinal Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York.

PATIENTS VISITED AT THEIR HOMES WHEN NECESSARY. F.3. THE SOCIETY OF SPIRITUAL SCIENCES have engaged the services of a remarkable Medium to answer **SELED LETTERS**. \$2. Description of the writer, \$1. 1151 Fulton street, Brooklyn, N. Y. D.16.

DR. C. C. DUSENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. Ten years' practice among the *élite* of New York City. F.3.2m

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 P. M. D.30.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 6th and 6th Ave., New York City. D.30.

J. V. MANFIELD, TRANCE MEDIUM, answers sealed letters, at 361 Sixth-st., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D.30.

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 disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can send Mr. Moise at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

WASHINGTON BOOK DEPOT. RICHARD H. BRIGHT, Bookseller, No. 1110 Seventh street, at the New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CHICAGO, ILL. BOOK DEPOT. W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritualist and Liberal Papers.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 31 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Cones streets, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 826 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. CHAS. NING & Co. keeps for sale the Banner of Light and other Spiritualist and Reform Works published by Colby & Rich, at the Harvard Rooms, 421 street and 6th Avenue, and Republican Hall, 55 West 33d street.

ST. LOUIS, MO. BOOK DEPOT. B. T. C. MORGAN, 2 South Jefferson Ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of Liberal and Reformatory Works, published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REGAN, 629 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (back stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pencil, Planchette, Spencer's Golden Pen, and other articles. Also a full supply of Tobacco Preparations, Dr. Ayer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at 27. Address, HELEMAN SNOW, P. O. box 117, San Francisco, Cal.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published at the BANNER OF LIGHT by Colby & Rich, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published by Colby & Rich, Boston, Mass.

HARTFORD, CONN. BOOK DEPOT. E. M. HOSK, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any book published in England or America, not out of print, will be sent by mail or express.

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Magnetic and Electric Powders. Great Nerve, Reputator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDICINE. PURELY VEGETABLE.

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For the cure of Female Weakness, Painful Menstruation, Protrusion, Inflammation and Obstruction of the Womb. Price, 50 cents per box. For sale wholesale and retail by COLBY & RICH, at Montgomery Place, corner of Providence street (lower floor), Boston, Mass.

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ARE PLANTED BY A MILLION PEOPLE IN AMERICA. VICK'S Catalogue—300 Illustrations, only 2 cents. VICK'S Floral Guide, Quarterly, 25 cents a year. VICK'S Flower and Vegetable Garden, 50 cents, with elegant cloth covers, \$1.00. All my publications are printed in English and German. Feb. 3. Address, JAMES VICK, Rochester, N. Y.

Mercantile Savings Institution,

No. 581 Washington street, Boston.

DEPOSITS made in this Institution will draw interest quarterly, commencing on the first day of April, July, October and January in each year. Dividends payable in gold or currency. The Institution has a paid-up surplus fund of \$205,000 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new Savings Bank law. 6m—Feb. 3.

The Scientific Wonder!

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THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and to domestic circle should be without one. All those persons who desire to practice the writing of messages should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communication with the deceased. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. Price of Planchette, \$1.00. Postage free.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Providence street (lower floor), Boston, Mass. 187—Dec. 18.

MEDIOMETER,

OR, Planchette Attachment.

A SIMPLE and ingenious apparatus for the development of writing in the Planchette, and is designed to eliminate all theories of fraud and unconscious imbecile action on the part of the medium. All those persons who desire to practice the writing of messages, unassisted by the use of the attachment, whether they possess the true telepathic writing power, with this attachment, Planchette becomes a scientific instrument for investigation. Price of Mediometer, \$1.50. Price of Planchette and Attachment combined, \$2.50. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Providence street (lower floor), Boston, Mass. 187—Dec. 18.

ARCANA OF SPIRITUALISM:

A MANUAL OF Spiritual Science and Philosophy.

BY HUDSON TUTTLE.

This work embodies the results of the author's researches and experiences during the last twenty years, and is without doubt the most thorough presentation of the subject of Modern Spiritualism

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Advertisements. SARAH A. DANSKIN, Physician of the "New School." Pupil of Dr. Benjamin Rush.

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Advertisements. Jos. John's Works of Art. The Dawning Light. The Orphans' Rescue.

Advertisements. Life's Morning and Evening. AN ART POEM, IN ALLEGORY. A river, symbolizing the life of man, winds through a landscape of his mind.

Advertisements. Dr. F. L. H. Willis. Care Banner of Light, Boston, Mass.

Advertisements. SOUL READING. OR PSYCHOMETRICAL DELINEATION OF CHARACTER.

Advertisements. ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, first published monthly.

Advertisements. Mrs. Jennie S. Rudd. Fine Photographs of this well-known worker—now Medium at THE ASSOCIATED PRESS OFFICE.

Advertisements. The Home Battery. DR. WILLIAM BRITTEN'S celebrated Electro-Magnetic Medical "Home Battery."

Advertisements. PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons.

Advertisements. DR. J. R. NEWTON. WILL be at the FIFTH AVENUE HOTEL, Louisville, Ky., until further notice.

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MR. HENRY C. LULL, Business and Medical Clairvoyant. Rooms 1225 Washington Street.

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"Pike's Toothache Drops" Cure in 1 Minute.

DR. STORER'S Great Vitalizer, Nutritive Compound.

Photograph of PARAFFINE MOLD OF A MATERIALIZED SPIRIT-HAND.

MRS. M. M. HARDY. The hand represented in this picture was obtained at an extemporaneous held Wednesday evening, April 25, 1876.

DR. J. W. DENNIS, No. 100 W. 4th Street, Cincinnati, O.

The Mental Cure. BY REV. W. F. EVANS.

The Vital Magnetic Cure. BY A MAGNETIC PHYSICIAN.

Nature's Laws in Human Life. The Philosophy of Happiness.

ART MAGIC; OR, Mundane, Sub-Mundane and Super-Mundane SPIRITISM.

RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM.

"GHOST LAND;" OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM.

THE CONTRAST: EVANGELICALISM AND SPIRITUALISM COMPARED.

Eating for Strength. A New Health Cookery Book.

THE VOICES. The author has revised and enlarged The Voice of Prayer.

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Works of J. M. Peebles. THE SEEDS OF THE AGES. Sixth Edition.

Works of J. M. Peebles. WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon.

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The Evolution. The new Method by which, for list of the best books.

The Evolution. Address, A. K. BUTTS, 34 Day Street, N. Y.

The Evolution. ELASTIC TRUSS. This new Truss is worn with perfect comfort night and day.

The Evolution. THE highest award was given by the CENTENNIAL EXPOSITION to the Cabinet Earth Closet.

The Evolution. MRS. JEANNIE W. DANFORTH, CLAIRVOYANT and Magnetic Physician.

The Evolution. Charles H. Foster, Medium, No. 20 West Twenty-Ninth Street, New York.

The Evolution. TEMPLE HOME. Private Institute Address for Women.

The Evolution. NOTICE. A WASHINGTON, D. C. Medical Board has given a high grade of honor to Dr. Andrew S. Peck.

The Evolution. AUSTRIAN KENT ON LOVE AND MARRIAGE.

The Evolution. STRANGE VISITORS: A SERIES OF ORIGINAL PAPERS.

The Evolution. Now Dwelling in the Spirit-World. BY MRS. SUSAN G. HORN.

The Evolution. Old Theology TURNED UPSIDE DOWN.

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The Evolution. A CHALLENGE TO THE CHRISTIAN CHURCH.

The Evolution. THE FUNDAMENTAL PRINCIPLES OF SCIENCE.

The Evolution. THE UNIVERSITY OF THE FUTURE.

The Evolution. THE VOICE OF PRAYER.

Written for the Banner of Light. PEACE.

BY MRS. C. L. SHACKLOCK

Art thou weary of the strife On the battle-field of life? For the calm of perfect peace dost thou pine? Rest from turmoil and from care; Keep the inner temple fair, Thou may'st dwell securely there; It is thine. Every precious gem of thought, Every work which thou hast wrought, With a noble purpose fraught for the right, Shall upon thy temple's shrine With a ceaseless luster shine, In the light of love divine, ever bright. Flowers shall bloom which may not fade, And no foe shall e'er invade The retreat which thou hast made for thy soul. Free from weariness and sin, From the tumult and the din, Thou in peace shalt enter in and be whole. All thy labor has been fraught With a purity of thought, And the kingdom thou hast sought is thine own. Heaven is not a world apart, For within the humblest heart Shall the Lord of life and light make his throne. Trust the Friend all friends above; Trust his tenderness and love; He will all thy fears remove, and thy soul, By its sorrows sorely tried, By his mercy purified, Shall in perfect peace abide and be whole.

Journalings in Chicago.

To the Editor of the Banner of Light: Agreeably to my promise, though not as early as I anticipated, I send you a few items of the Journal among the Spiritualists and mediums of Chicago. While persecutions of mediums reign in England and on the Pacific Coast, while the Atlantic cities are agitated with exposures (?) of media and disensions in their defence, Chicago and the West seem singularly free from these disturbing elements. The public test-mediums continue to give satisfaction to believers and investigators; notably Messrs. Bastian and Taylor, in their materializing séances; at some of which most beautiful and surprising results are obtained. I hear also of Miss Lottie Fowler, in her satisfactory life readings, and of more than a score of private test-mediums whose powers are evidently increasing. During the holidays a stroll among the Spiritualists and mediums revealed a wonderful state of activity and rapid growth of interest in the cause in social circles not before invaded by the subject. I am informed that there are no less than twenty or thirty private circles that meet every week, and some large social gatherings, two or three of which it was my good fortune to attend. One composed almost exclusively of mediums meets alternating weeks at the houses of two prominent Spiritualists of the West Side, and donations are received for the benefit of the Progressive Lyceum of this city. At one of these circles I saw at least ten different mediums under control at once, giving tests, or messages, or poems to little groups gathered around them. One lady, an entire skeptic, received such a test as sent her home in a very thoughtful frame of mind, names, dates, and personal incidents being freely given. If I were not afraid of violating hospitality I could easily give the names and addresses of these mediums. Another instance: a laughing, rollicking medical student came for an evening's sport, under the invitation of a friend. He sat by the medium who gave the above test, and in a moment she exclaimed, "Why, for, it's Massa Charley! how'd do?" He had been in the army, and this was a colored boy whom he had known. A distinguished gentleman (formerly Professor and President of a university in Ohio), now of the North-west, has been not only aroused to a very great interest in the subject, but has actually spent nearly three months here—notwithstanding urgent business elsewhere—to investigate this subject. He attends all of Mrs. Richmond's lectures and every private séance that he can reach, and is welcome to all.

The Friday evening receptions of Mrs. Cora L. V. (Tappan) Richmond are an interesting and unique supplement to that lady's Sunday ministrations in this city. She speaks during the entire winter—as you are aware—of the "First Society of Spiritualists," at Grow's Opera Hall, West Madison street. There are no other public lectures in the city, and I notice nearly all of the most prominent Spiritualists at that place, who seem drawn to hear the inspirations of Parker, Wesley, Priestly, Ballou and others of the band controlling her. Severely cold weather and great distances prevent some from attending. Not officially connected with the Society, but certainly so by sympathy of the members of each, the Children's Progressive Lyceum meets in the same hall every Sunday, at the close of the morning services, under the management of zealous and devoted leaders and officers. (I am not versed in the official vocabulary.) This Lyceum deserves a far greater amount of support than it receives. Can any Spiritualist explain why parents who have outgrown the terrors of a past theology, indolently encourage their children to follow in the same path, rather than lend a helping hand to plant flowers in the gardens of God? (Instead of the thistles and thorns of fear.) The ladies of the Lyceum gave the children a Christmas entertainment which was well attended by "older folk" and well enjoyed. The programme consisted of tableaux, suggested, I am told, by "Ohna," one of Mrs. Richmond's familiar controlling spirits, and one, the Floral Tableau (Flora and her children), was unique and beautiful, representing the "mother of the flowers," with her representative children gathered around her, to whom she gave each a typical crown and a commission to bloom on earth after the following manner:

TO DAISY. "A mother on the earth Thinks her dear boy is dead, So she'll show him to show her love best. To the rose, lily, bluebell, she gave their respective colors, and then the group retired amid illumination. Mrs. Richmond herself participated, by an impersonation of "Joan d'Arc," in the "Baptism of Worship." The entertainment closed with a Christmas tree.

I hear of professional gentlemen drawn to investigate the subject by the development of media in their own social circle. And I believe I can safely say that Spiritualism has never presented a more encouraging aspect in this city than at the present time.

The Religio-Philosophical Journal continues to disseminate liberal sentiments among the people, combining the staid and keen intellect of the senior with the more sparkling, and sometimes a little severe, style of the junior editor. "A Happy New Year to you, dear Banner. May the truths you scatter on the white wings of thought return in flowers of love from grateful hearts." Chicago, Jan., 1877.

Manifestations in Presence of Maud E. Lord.

To the Editor of the Banner of Light:

Mrs. Maud E. Lord, now in this city, is holding séances at the residence of Mr. N. M. Phillips, the Vice-President of the First Society of Spiritualists, which meets at the Harvard Rooms. Recently Mrs. Lord very kindly offered to Mrs. Phillips her services, in order that she might invite some of her many intimate friends to a private séance.

The room used for the purpose is a back parlor eighteen feet square, and with only the following articles therein: twenty chairs, two pictures hanging on the walls, a small round table, and three or four vases on the mantelpiece. The sliding doors opening into the front parlor were locked, and the key retained by Mr. Phillips, also the key of the door leading into the hall. There were no other means of communication from or into the back parlor except two windows, which are at least twelve feet from the ground, and these were fastened.

Mrs. Lord generally has but twenty persons at her séances at one time. Mrs. Phillips was not aware of that, and being a very impartial woman had invited more than double that number. At the time of meeting there had assembled forty persons. Here was a dilemma.

As Mrs. Lord did not wish to have any of the friends disappointed, she suggested that there be an inner circle of twenty formed, and the other twenty could form a semicircle partly around them. Mrs. Lord also stated that it was very unusual to have good results from a séance so arranged.

A part of the plan was to sit half an hour and see what the spirits could and would do. After that time the outer circle was to take the place of the inner circle, and the inner the place of the other.

As soon as the light was put out the guitar was played upon; it was also placed upon the laps of the sitters in the inner circle; it also went as high up as the globes on the gas fixtures, which it touched several times, the globes emitting the peculiar sound of glass when it is violently struck. Persons in the inner circle were touched by spirit-hands, both gently and with considerable force, just as they desired to be, and as the playfulness or choice of the supermundane visitants chose to manifest their joy in being able to return to their dear earth-friends. There were also numerous spirit-voices heard in different parts of the circle speaking to their friends. Questions in regard to the identity of spirits were answered by raps on the guitar while it was held on the laps of the sitters, and in every instance when the medium was furthest away from the person who was then communicating with his or her spirit visitor. In fact, you could always tell where the medium was, for she continually clapped her hands, and was all the time describing the different spirits that she saw around the members of the circle.

One gentleman was present who was not yet fully convinced in regard to the fact that spirits can and do communicate with mortals. He was a member of the Second Adventist branch of the fast-decaying old theological tree; and the spirits endeavored to make an impression on him by rapping him on the head with the guitar while he was in the outer circle. When he was in the inner circle various spirits spoke to him audibly, among whom were his wife, father and others; and I have no doubt that if he continues to receive as good evidence at other times and places as he did at this séance, he will become one of us in respect to a knowledge of the ability of spirits to do what is claimed for them.

Mr. Phillips was spoken to by his sister, who passed to spirit-life less than a week ago. Judge Carter was present, and his spirit friends gave him many tokens of their kind remembrances, among the number being the late Judge Edmunds. Mr. J. V. Mansfield was also one of the circle, and was not forgotten by his late earthly acquaintances. Numerous brilliant spirit-lights were seen during the séance, besides other forms of manifestation. If Mrs. Lord's influences can accomplish so much when the conditions are not perfectly harmonious, (as was the case on this evening on account of the unusual number present,) they must be able to do splendidly when the conditions are just right, and I have no doubt but she will be able to compass a great work in this city. Fraternalty yours, WILLIAM WIGGIN.

1360 Broadway, New York City.

"Vital Spark of Heavenly Flame."

To the Editor of the Banner of Light:

When chance leads us into a religious congregation which assembles for praise, prayer, burial, or festivity, we are struck with the spiritual significance of many of the phrases used on these occasions. They were once meaningless words to us, and they seem to strike the ear of others as mere commonplace utterances, mere cant phrases. But interpreted by the spiritual understanding, they become full of life and truth. The old hymn book, called "Watts and Select," has these jewels of utterance on many of its pages. Imagine for a moment that the Holy Ghost means simply an influx of spiritual power, that its beautiful symbol was a dove, and how the sacred song, "Come, Holy Spirit, Heavenly Dove, with all thy quickening powers," reveals the aspiration of a true soul for spiritual life from spheres of love.

"Oh, refresh us, oh, refresh us with thy grace," is but another cry for spiritual life. It is the uplifting of the affections to the region of spiritual love. If we could at this moment recall the hymns and psalms that were drawn out by the village choir with such solemnity, we should find them not the utterances of ignorance and superstition merely, but the breathings of a pure desire for spiritual strength. Men and women, in all times and places, express some sentiment, and that which is termed religious sentiment grows out of the desire innate in all for a descent of life and force from a region of spiritual love, and hence spiritual aspiration may be said to be universal. The religious world, in contending against Spiritualism, is blindly attacking the root of the tree of faith, and the sacred poet who should discard Spiritualism from his hymns would leave them worthless. The revival movement just inaugurated here in Boston can have but one law under which it acts—that of magnetic or psychologic power—and the hymns of Moody and Sankey that are most effective are the ones that teach some truth of Spiritual Philosophy.

"The Gate Ajar" is a favorite. It simply tells of the open door to the spiritual life. How many of us have exclaimed in spirit, when we have received a message from some beloved one gone before us to the higher life, "Oh, can it be that gate is left ajar for me!" "Hold the fort, for I am coming," asserts the positiveness of spiritual aid. "Oh, to be nothing, nothing," shows the necessity of the passive condition in order to receive the richness of spiritual life. Thus we find that the old hymns and the new are full of the living fire of spiritual truth. This vital spark is in all religious force or power. Without it there is inaction and death. Let the fires kindle, for what is seemingly but the flame of bigotry, burns toward the altar of spiritual love. Better is a little life than utter stagnation, and the up-breathed prayer of love that will pour out a blessing that shall be felt in spite of intolerance and ignorance. DR. F. L. H. WILLS. Boston, Jan. 29th, 1877.

Art Magic—Explanation Desired!

To the Editor of the Banner of Light:

When the celebrated work on Occultism, Art Magic, was announced for publication, it was expressly stated that only five hundred copies would ever be printed, to be sold exclusively to subscribers; that the work would never be placed in the market for sale; would never be submitted for purchase to any but the said five hundred, from whom was required the sum of five dollars each as payment for the book, exclusive of postage, which was subsequently rated at fifty cents extra. In contrast to the above, I see, in recent numbers of the Banner of Light and Boston Investigator, an advertisement of Art Magic for sale to the world at large, price three dollars, exclusive of postage; it being also stated that the book in question has been translated into two foreign languages, and is now in process of translation into two additional languages, thus extending its perusal largely beyond the exclusive five hundred. Being one of the original subscribers, having paid for my copy five dollars, I respectfully solicit an explanation relative to the sale of this work for two dollars less than was charged the said subscribers, to whom it was solemnly promised that none but themselves would ever have an opportunity of purchasing it, at any price, it being intended solely for the select few, never to be entrusted to the general public. I would here remark that, as for myself, I am now, and have ever been, willing that the work should be open to all the world. Seemingly, there is a breach of contract in this matter on the part of the publishers. I say seemingly, for it may be so only in appearance, not in reality. An explanation relative to the foregoing facts is accordingly desired. WILLIAM EMMETTE COLEMAN. Leavenworth, Kansas, Jan. 11th, 1877.

(From the New York World, Jan. 21th, 1877.)

Mme. Blavatsky's Book.

A General Summary of its Two Mystical Volumes.

The mysterious labors of the reverend Wang Chang Foo, the Buddhist who is seeking proselytes in Minnesota, and who is in correspondence with Mme. H. P. Blavatsky, will probably be aided in no small measure by the forthcoming treatise which that lady yesterday announced through the columns of the World.

"The Veil of Isis" is to be published shortly by Mr. J. W. Bouton in handsome shape. It is to be a large book, illustrated, and containing diagrams intended to symbolize certain propositions advanced in it. Although, however, it is Buddhist in tendency, and is written by an avowed Buddhist, it is not a simple treatise on Buddhism, but an ambitious effort to expose the alleged errors and misrepresentations of modern science and Christianity. And it differs from the works of those who have undertaken to tell of the faith of the ancients in that it presents these faiths not from the outside, as any observer might present them, but authoritatively, as only an initiate can do. Mme. Blavatsky, who has given importance to the Theosophical Society by becoming its Corresponding Secretary, has put into this work the fruit of the study of a lifetime in the East, where she is said to have acquired an unusual knowledge, not only of Oriental languages, but of ancient religions.

The book is divided into two volumes, one treating exclusively of the relations of modern science to ancient theosophy, and the other of the ancient world-religious and their offshoots in various ages. The theologies, myths, symbology, etc., emblems and theories of past and present generations are all traced in review, and discussed with great show of erudition and critical acumen. The analysis of the myths of India, Babylonia, Egypt, Greece, Rome, Phoenicia, Mexico and the Germanic peoples are said to be extremely interesting. The origin of modern faiths is patiently traced, and the points of resemblance carefully marked. Max Müller, Haug, Champollion, Layard and other authorities are cited against themselves, and answers made to their speculative inquiries. A large portion of the work is devoted to the consideration of the Bible, and the writer explains what in many places seems to be the original meaning of the words and phrases which are now translated in the light of modern thought. The book of Job she considers to be an allegorical description of the trials and final triumph of a neophyte in the ancient mysteries; while Genesis and Exodus are alleged to be purely esoteric.

The story of Jesus is also treated at great length, and the miracles related in the New Testament are compared with those which the author claims to have seen performed in the East and by spiritualistic mediums here. And the so-called identity of Christian and Buddhist doctrines in many points is carefully discussed.

In the other volume the various views of scientists respecting the universal ether, the impalpable known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reviewed, criticised and compared. The relations of man to the universe, including his control over its phenomena, are viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

CONCERNING GODS AND INTERVIEWS.

To the Editor of the World:

STR—In my brightened country such a thing as an "interview" is unknown. Had I been aware of its dangers I would have tried to use magic enough to impress my words upon the intellect of any young gentleman who called upon me yesterday in your behalf. As it is, I had in his "report" a little error that is calculated to give my very esteemed antagonists, the theologians, a poor opinion of my illudical scholarship. He makes me put into the mouth of Jehovah the injunction, "Fear the gods." "What I said was that in Exodus, xxii: 28, Jehovah commands, 'Thou shalt not revile the gods';" and that, attempting to break their force, some commentators interpret the word to mean the "rulers."

As I have had the opportunity of knowing many rulers, in many different countries, and never knew one to be "a god," I made no allusion to express my wonder at such an elastic interpretation. The theologians do not imitate the moderation of the "Lord God," but "revile the gods" of other people without stint, especially the "gods" (spirits) of the Spiritualists. As none of their writers have thought of availing themselves of this weapon of defence, I thought it no more than fair to introduce it in my "Veil of Isis," for their benefit as well as that of the "heathen" to whom you are so kindly sending missionaries to convert them. Hoping that I am not trespassing upon the hospitality of your columns in asking the insertion of these few lines, I am, sir, your obedient servant, H. P. BLAVATSKY, A baptized Buddhist, and the Corresponding Secretary of the Theosophical Society, New York, Jan. 2d.

The New York World says of Madame Blavatsky that she was first brought to the prominent notice of American Spiritualists by her investigations of the Eddy family in Vermont, and her replies to Dr. Beard on his theory in explanation of the manifestations occurring there, she was born in 1816 at Ekaterinodar, a province of Russia, of which her father, Colonel Hahn-hahn, was Governor. He was a cousin of the Countess Ida Hahn-hahn, the authoress. Her father dying, she went to her grandfather, one of the three councilors of the Viceroy Woronzoff, in Tiflis, in Georgia. At sixteen she was married to M. Blavatsky, aged seventy-three, Governor of Erivan. At the end of a year they separated, since which time she has traveled all over the Eastern countries, and, in fact, the entire world.

Mr. Bright affirms that within the lifetime of men still living Heaven has expended ten thousand million dollars for wars "which might, with honor, have been avoided, and in needless or excessive armaments in preparing for war."

BRIEF PARAGRAPHS.

SHORT SERMON.—As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united.

JUROR.—The acids formed from iodine are idiotic acid and—"Professor—"You may be seated."

The London July has the following national prospects for 1877: In spite of the wet, we shall begin the new year swimmingly. There will be the usual number of seasons, viz., five: spring, summer, autumn, winter and the London season. Dresses will continue to be worn light, in those parts where the natives swallow each other. War may be expected, and there will be engagements all over the world. Mr. Gladstone will not be re-elected. About September we shall have fresh accounts of the sea-serpent.

Jacques Offenbach's book on America has at last left the translator's hands, in Paris, and will soon be issued from the press of G. W. Carleton & Co., New York.

A correspondent of one of our country exchanges quotes wittingly the following lines: "Tossing his clangers o'er a heedless town, To call the worshippers who never come— Or woe come only in looking to be worn light, in those parts where the natives swallow each other." as correctly describing the effect of the church bell's peal in that locality when it strives to summon together a congregation.

Thirty persons in Leeds recently attended the wake of an Irish girl who died of typhus fever. Every one of them has since been sick with the fever, and nine of them have died.

That wicked, wicked Shah acts as if he was preparing to take advantage of his Moslem brother's distresses, by whooping thirty battalions of Persian Infantry, sixteen squadrons of cavalry, and three batteries of artillery have been sent to the Turkish frontiers! The splendid military aid he has sent to the Sultan, and as it seems to be in order for everybody to take a hand, why should he not transfer Bagdad to his diadem.—Boston Post.

John S. Houghton, a native of Dedham, Mass., died in Philadelphia on the 11th ult., of apoplexy, in the sixtieth year of his age. Mr. Houghton, before his majority, edited and published the Dedham Patriot and Canton Gazette, which attained a wide circulation. In 1839 and '40 he was the special Washington correspondent of the Boston Daily Atlas. In December, 1846, he, with others, commenced the publication of the Boston Daily Mail, a penny paper, being one of its editors.

Seventeen persons were rescued in mid-ocean from the Portuguese barkentine Anaxibia, by Captain Brazeo, of the steamer Kankin, which arrived at Baltimore, Md., Jan. 28th. A heavy storm prevailed, and the rescue was a perilous undertaking.

A new book has been written called "The Nose with fifty cuts." See what a fate befalls the advance guard of the face in the battle of life.

Signor Antonio Biliz, one of the most famous of sleight-of-hand performers and necromancers, died at his residence in Philadelphia, on Sunday, Jan. 28th, at the age of sixty-seven years. For several years he has not appeared—except incidentally for some benefit—in public. One daughter of Signor Biliz is the well-known prima donna, Mrs. Jenny Van Zandt. He was the "Biliz at our Lyceum" who has been embalmed in the "Biglow Papers."

Dakota has no "h" in it, and no "c." The proof-readers of the country may as well paste this close to their ink-blot.—Courier-Intendant.

It is the booming that strikes and graciously returns to the victim. Sarcasm is the envenomed shaft that sticks in the victim's glizard.

Awake, oh, Peoples! Know that ye are One— A People, not a mass of the selfish blood! For ye are children all, and with a common Sun; Not hostile Nations, but a Brotherhood!

You can get over shoes in the streets, but don't get out without them.

T. D. Peterson & Brothers, Philadelphia, have in press a new book by Mrs. Emma D. E. N. Southworth, entitled "The Fatal Secret," which is being printed from the author's manuscript. It was written expressly for this volume, and has never before been printed in any form. It will be published on Saturday, the 3d of February, in uniform style and price with her "Ishmael" and "Self-Raised," and all others, will do so immensely popular. Booksellers, and all others, will do well to send in their orders at once, for the book is certain to have a large sale.

ALFRED TENNYSON. His artist hand unlocks the silver gates Of song, and through the ringing portal leap Glad melodies, rejoicing to be free; And, obedient to his master's will, To bear the thought that wakes his minstrelsy, Nor like Pandora's doves they dare to stray, Nor like Prometheus' snakes, on cruelly fast, As snakes his light shapes round a fairy ring. Sometimes they laugh, like merry brooks at play; Or sing melodious strains of melody; Or breathe like far-off chimneys or ebb-tide sweet; Or chant deep anthems as the pine-tops swing; Or breathe, with long tone, and complaint; Or love with Eud and her "Ishmael."—William Leighton, Jr.

The kerensol oil works of Bernard Jenney, South Boston, were blown up by a terrible explosion on Jan. 20th, in the early evening. A number of men were injured, and the building, which was a large one, was killed. About one hundred laborers were thrown out of work by the accident. Several parties are believed to have lost their lives by the breaking of the ice under the spectators who went to view the conflagration. One body—that of Miss Nellie Crowley—was recovered.

Moody and Sankey began the campaign at their Tabernacle in Boston, on Sunday, Jan. 28th.

The number of dissenters from the Greek Church in Russia has very much increased of late, especially among the masses of the common classes of the higher clergy, who feel the mystical doctrines of fashionable preachers and the manifestations of "Spiritualists," have undermined the influence of the Orthodox clergy.—Ez.

Isaac Friedlander, the grain king of San Francisco, sold from his farm last season 18,000 tons of wheat, for which he received \$48,000 in gold.

PRODUCTS OF THE CAPE ANN FISHERIES.—The estimated products of the fisheries of the District of Gloucester, Mass., for the year 1876 were as follows: 425,000 qts. of fish, \$2,225,000; 61,000 lbs. mackerel, 400,000; 30,000 do. herring, \$275,000; 40,000 qts. other dry fish, \$40,000; 120,000 shells, \$10,000; 11,000 cwt. fresh fish, \$745,000; 275,000 gals. fish oil, \$132,000; 2,750,000 lbs. smoked haddock, \$275,000; 800 tons fish manure, \$25,000; miscellaneous, \$10,000; total value, \$1,618,500.

We call men "lions" when they are tight, "sheep" when they are slacking, and "sawed" that go to sea, and "slaved" that go a-slighing.—Graphic.

Samuel M. Baldwin, bookseller and publisher, 92 F street, Washington, D. C., has our thanks for copies of two photographs wherein are grouped in appropriate fashion the likenesses of Washington, Franklin, Thomas Paine, and other "Friends of Liberty."

Iglesias, flying from Mexico, has found rest in San Francisco. Lerdo longs to do likewise.

In some countries common tree frogs are used as barometers. The frog is placed in a tall bottle with a light ladder. In the weather the animal always climbs up the ladder, and comes down when a storm is approaching.

Capt. Hobbs, otherwise "Comanche Jim," a grand-grandson of Tecumseh, the Shawnee chief, is lecturing in Kentucky.

The one hundred and eighteenth anniversary of the birth of Robert Burns was celebrated by the Boston Caledonian Club on the evening of Thursday, Jan. 25th, by a grand reunion, dinner and ball at No. 463 Washington street.

Burleigh writes of a church in New York where the singing is superb, and thousands go to hear it; but when the rector ascends to the pulpit the congregation scatters as if the riot act had been read. As we go to press the Eastern Question loses nothing of its intricacy, and despite the reports that Russia and Turkey are both "weakening," nothing of a practical nature transpires to give color to the story. Prince Gortschakoff, the son of the late minister to Great Britain, is reported to be at the point of death, and his decease may make a great difference in the premises. The whole Turkish army in Bulgaria on the Servian border is not much over 100,000 strong. It comprises 133 infantry battalions and seven regiments of cavalry, and his 200 field pieces. The main body is at Widdin. Sanitary condition of the army is not satisfactory, and the artillery lacks munition and horses. The spirit of the men, however, is excellent, and the work on the fortifications is going on with great activity.

The Spiritualists of the "Detectives," by that king of detectives, Allan Pinkerton, of Chicago, whose recent publications, including "The Expressmen and Detectives," and "The Model Town and Detectives," have reached a circulation of over forty thousand copies, is announced by G. W. Carleton & Co.

The card of the Mercantile Savings Institution of Boston, which appears in another column, will attract the attention of those having surplus funds which they desire safely invested. With a reserve capital of \$25,000 it would seem that nothing could be safer than this well-known institution.

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 special attention. Strangers wishing information will address A. B. BRISTOL, Acting Pres. State Association of Spiritualists, Houston, Texas, Jan. 18th, 1877.

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