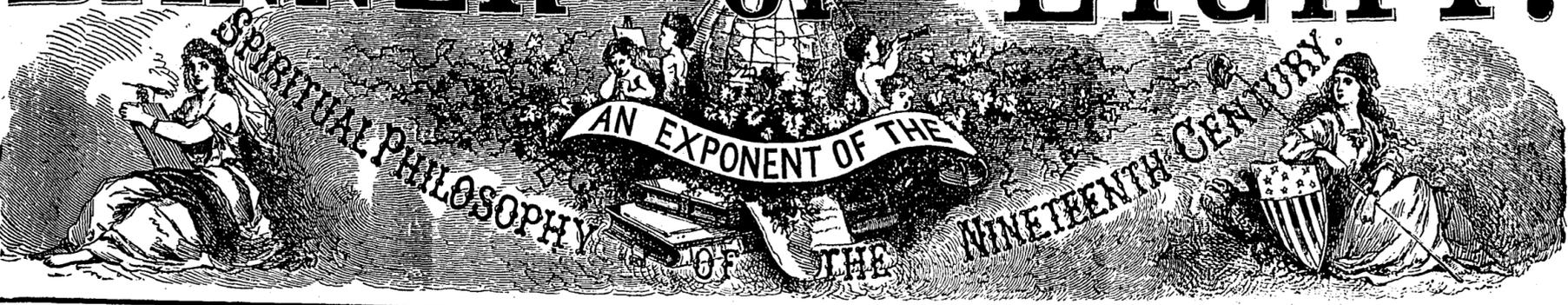


BANNER OF LIGHT.



VOL. XL.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 24, 1877.

\$3.00 Per Annum,
In Advance.

NO. 22.

Banner Contents.

FIRST PAGE.—Foreign Correspondence.—Travels in the Lands of the Aztecs and Toltecs.
SECOND PAGE.—Poetry.—To Mother, in the Spirit-Land. Spiritual Phenomena.—Materializing Stances; A Marvel in the Olden Time. Organization.—The True Working Basis. Free Thought.—Healing Mediums; Capital Punishment.
THIRD PAGE.—Poetry.—The Coble. Banner Correspondence.—Letters from New York, Kentucky, Minnesota, California, Florida, Maryland and Massachusetts. The Old Clock. The Spirit-Birth of Susan H. Blanchard, etc.
FOURTH PAGE.—Editorial Articles.—The London Press on Slade, Swedenborgian Spirits, Testimony from California. Life Beyond the Grave, An English Spiritualist on the Slade Case, etc.
FIFTH PAGE.—Conference at Parker Fraternity Hall. Brief Editorials, News Advertisements.
SIXTH PAGE.—Message Department.—Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danksin.
SEVENTH PAGE.—Advertisements.—Mediums in Boston. Book and Miscellaneous Advertisements.
EIGHTH PAGE.—A Kind of Man. The Slade Prosecution. New Publications, Brief Paragraphs, etc.

Foreign Correspondence.

Travels in the Lands of the Aztecs and Toltecs.

BY DR. J. M. PEEBLES.

NUMBER SIX.

"I do not doubt the goodness of the God whom you Spaniards adore; but if he is good for Spain, our God is equally good for Mexico."—Montezuma.
"Our God, Camaxtle, gives us great hearts and grand victories; and our Godless, Maltaic, sends us the beautiful rains, and other Gods confer upon our Republic the blessings of peace and happiness, we have no need of any foreign Gods."—A Tlaxcalan Priest to Cortez.

In remote antiquity, as well as in later periods, men who founded cities, daring heroes, and crowned conquerors, were worshipped after their deaths as gods. Accordingly, in an oracle addressed by the Pythia to Solon, there occurs this passage: "Honor with a worship the chiefs of the country, the dead, who live about the earth, and above in the heavens." The people of Aeanthus worshipped a Persian, who had died among them during the expedition of Xerxes. At Trozene, Hippolytus was venerated as a god. Pyrrhus, son of Achilles, was one of the communicating gods at Delphi. With the ancient Hebrews, Jehovah was the God "above all other gods." Eurystheus was one of the Grecian gods. And Euripides explains the origin of this worship when he brings Eurystheus upon the stage, about to die, and makes him say to the Athenians, "Bury me in Attica. I will be propitious to you, and though my body be in the bosom of the ground, I will be for your country a protecting guest."

Human nature is the same in all ages. Like Oriental nations, the Aztecs, Toltecs, and pre-Toltec nationalities had their gods. When the famous Montezuma heard of the landing of the long-bearded Spaniards, he supposed Cortez to be the good, Quetzalcoatl—plumed god of the air—whom divines were expecting to return, ushering in the millennium of peace. But Quetzalcoatl, remember, was not the great God of the Nahuatl nations. He was originally a man, (probably a Buddhist priest) then a tutelary God, as was the Jehovah of the Jews.

But while these original Americans had their prophets, their shrines, and their tutelary divinities, they believed in one Absolute Being over all, the God of the universe. To this All-Father they paid their highest devotions. Infinite and invisible, they represented him by no external image. The name they applied to this God was, in their language, *Teotl*, and the great temple where they met to worship was called *Teocalli*—house of God.

When the pious and murderous Cortez entered their great capital, Aug. 13th, 1519, making the noble Guatemazin a prisoner, there were standing and in use full two thousand temples. And throughout the Mexican Empire there were at this time, according to Torquemada, forty thousand temples devoted to worship.

Spiritual gifts, at this period, were common to the priesthood. The Catholic Clavigero tells us that some of these "priests ministering in the temples, made an unction with which they anointed the sick, rubbing their bodies and limbs violently." "Others," says he, "practiced the superstitious method of breathing over the sick to heal them." This was a practice among the New Testament apostles. These "priests commonly lived together in communities." . . . And the "priesthood was not confined to the male sex; for holy women were employed in the immediate service of their temples." These "matronly women were virgins," says Clavigero, "who consecrated themselves to the gods, the temples, and to good works." One order in the Aztec priesthood, and the "most influential, was *celibates*." They lived very austere and self-denying lives. None but "men above sixty and the most virtuous characters were admitted into their presence." This class of priests were "so celebrated that kings consulted them with eyes fixed upon the ground, and their replies were received as revelations and oracles from the dead."

The Aztecs, in the times of their degeneracy, sacrificed human beings, especially prisoners of war. The Jews, also, during one period of their history, indulged in the crime of human sacrifices. Abraham was about to sacrifice his own son, Isaac. The Toltecs never sacrificed human beings. The heaven of Buddhism had taught them that all life was sacred.

THE PRE-TOLTEC NATIONS.

It is customary for modern writers, treating of ancient America, to commence with the history

of the Toltecs who migrated to Tollan in Anahuac. But as to the question, when and why they there migrated, the relations they sustained to the mound-builders, and the pre-Maya inhabitants of Yucatan, they have given less attention, it seems to us, than the subject deserves. To this, however, Brasseur de Bourbourg and a few others are exceptions. My researches in Mexico and the authorities that I have consulted since the return, all go to show that, long before the full establishment of the Toltec empire and the ancient city at Tollan, the following subordinate nationalities were established upon this continent—the Olmecs, Xicalancas, Totonacs, Huastecs, Miztecs, Otomis, and Zapotecs, constituting that great confederacy, the *Colhuas*.

When Cortez conquered Mexico, Montezuma's people, called Aztecs, proud and arrogant, had been in power over two hundred years; while the Toltec nation as such had ceased to exist long before this time. Considering ancient America, then, the three nationalities that most interest us, because coming within the semi-historic and historic periods, were the *Colhuas*, the *Toltecs*, and the *Aztecs*. The *Colhuas*, interrelated and holding marital relations with the Phoenicians, Tyrians and Egyptians, were the pyramid-builders of this continent; and the Toltecs were the mound-builders. The Colhuatlans, built primarily in honor of their gods, served for sacrificial fires, sacred altars, and a kind of telegraphic signal stations; while the mounds related to fortifications, to the burial of kings, chieftains, and other important personages. The pyramid-builders of America preceded the mound builders.

WHO WERE THE COLHUAS? AND WERE THEY THE PYRAMID BUILDERS?

The explorations and ethnological researches of the last decade have thrown floods of light upon the hidden glories of old America. Each year the road to antiquity is better bridged. The past lives again.

Those conversant with history hardly need be reminded that Plato sat twelve years a student at the feet of Egyptian priests in Sais, Psenopolis and Heliopolis; or that the wisest men of Greece at that period—say from one thousand to five hundred years before Christ's time—completed their education in Egypt!

The hieroglyphical records of these priests, referring to the formation of continents and to the most ancient convulsions of nature, treated largely of the submergence of the island of Atlantis. The Grecian Solon, and other of the wise men of that country, had long known of the sinking of this Atlantis Isle, for not only was it recorded in their histories, but a very ancient festival of the Greeks, known as the "Lesser Panathenaia," commemorated a victory over these Atlantis inhabitants, who were defeated when they invaded Southern Europe, seeking to conquer the great Hellenic country. The festival was instituted by Erichthonius, one of the most ancient of the Greeks; Proclus, mentioning Atlantis, says: "It was an immensely large island, and held dominion over all the lesser islands of the Atlantic Ocean." Though Solon knew of the sinking of the Atlantis with its swarming millions before his visit to Egypt, yet he there heard for the first time the cataclysmic disappearance of Atlantis, described by Egyptians.

Here is the gist of Plato's version:

"Among the great deeds of Athens, of which recollection is preserved in our books, there is one that should be placed above all others. Our books tell that the Athenians destroyed an army which came across the Atlantic Sea, and insolently invaded Europe and Asia. Beyond the Pillars of Hercules—Gibraltar—there was an island larger than Asia Minor and Libya combined. From this island one could pass easily to the other islands, and from these to the Continent. . . . In the island of Atlantis reigned three kings with great and marvelous power. They had under their dominion the whole of Atlantis, several other islands, and some parts of the Continent. At one time their power extended into Libya, and into Europe as far as Tyrrhenia, and uniting their whole force, they sought to destroy our countries at a blow; but their defeat stopped the invasion and gave entire independence to all the countries this side of the Pillars of Hercules. Afterward, in one day, and one fatal night, there came mighty earthquakes and inundations, which engulfed that warlike people. Atlantis disappeared beneath the sea, and then that sea became inaccessible, so that navigation ceased on account of the quantity of mud which the engulfed island left in its place."

Though the above passage, and similar ones, found in the records of the ancients, were once thought to be fabulous—as were Marco Polo's Cathay descriptions—they are now considered, not only by geologists but by archaeologists and scholars generally, to have been statements of a literal fact—a lost island of gigantic dimensions! This oceanic catastrophe, related to Solon by those learned priests of Egypt, occurred several thousand years before that time. The Orientals in different periods calculated time by lunar months, solar years, gods, heroes, kings and reigning dynasties. It is difficult, therefore, to determine just the time of the sinking of the Atlantis. It is, however, something over 10,000 years since!

But was there any trustworthy account of the submergence of Atlantis preserved on this side of the Atlantic waters by ancient Americans? Certainly there was. That able author and archaeologist, J. D. Baldwin, expressing in part the views of another, thus writes: "This Continent extended anciently from New Grenada, Central America and Mexico, in a long, irregular peninsula, so far across the Atlantic, that the Canary, Madeira and Azores, or Western Islands, may be remains of this portion of it. High mountains stood where we now find the West India Islands. Beyond these, toward Africa and Europe, was a great extent of fertile and beautiful land, and here arose the first civilization of mankind which

flourished many ages, until at length this extended portion of the Continent was engulfed, by a tremendous convulsion of Nature, or by a succession of such convulsions, which made the ruin complete. After the cataclysm, a part of the Atlantis people who escaped destruction settled in Central America, where probably their civilization had been previously introduced."

The Abbé Brasseur de Bourbourg is the ablest authority upon this subject. This scholar—so praised by the historian Bancroft in his "Native Races"—had in his possession manuscripts written in the Nahuatl language, which he called the *Codex Chimalpopoca*. These manuscripts contain a "history of the kingdoms of Colhuacan and Mexico." These, with other Central American books and manuscripts examined by Brasseur, contain clear and distinct accounts of just such an immense convulsion as that described by the Hindus, by Egyptian priests, by Plato, Proclus, and others. And further, these Colhuas preserved recollections of this terrific catastrophe in one of their festivals, especially the one celebrated in the month of *Izeatl*, when "princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities of fire and water."

During this destruction of that part of the continent that extended into the Atlantic, and of Atlantis, "most of the inhabitants," say the Central American manuscripts, "were overtaken amid their regular employments and destroyed; but some escaped in ships, and some fled for safety to the summits of high mountains, or to portions of the land which, for the time, escaped immediate destruction."

Eminent scientists add their testimony in confirmation of the old Central American records. We have room for only M. Charles Martin's, who, writing in the *Revue Des Deux Mondes*, says, "Now, hydrography, geology and botany agree in teaching us that the Azores, the Canaries and Madeira Isles, are the remains of a great continent which formerly united Europe to North America."

When in those most interesting countries last winter, Mexico and Yucatan, I had the privilege of examining the historical paintings and unpublished manuscripts of Prof. Melgar, a master truly in studies relating to ancient America. This *señor* says, "In the Maya language of Yucatan there exists the word *Atlan*, allied philologically to Atlantis. And in the Nahuatl dialect are found the radicals *a*, and *atl*, signifying water, war, tops of hills and mountains. From these roots come a series of such words as *Atlantico*, *Atlantis* and *Atlan*."

Now, then, as records both in the Orient and Occident testify, when a portion of this continent and that immense ocean-isle, Atlantis, went down into the measureless deep, "a portion of the inhabitants," says Melgar, "fled to Central America, and all maritime and commercial relations ceased between the Continents."

Previous to the sinking of the Atlantis, portions of the Atlantes people had found their way into Africa and to different points of the American Continent. Those tribes, so nearly white, seen in the interior of Africa by Mungo Park and described by Dr. Livingstone, were the modified remnants of this race. And those migrating to America, finding better soil and a more invigorating atmosphere, united gradually with the autochthonic tribes, expressing their artistic status in pottery, pyramids, and temples, and their devotional in phallic symbols and sun-worship.

All archaeologists unite in testifying that Uxmal, in Yucatan, is vastly more modern than Copan or Palenque. But when Uxmal was deserted no mortal can tell. "Copan and Palenque, even Kabah, may have been old cities," says Baldwin, "if not old ruins, when Uxmal was built." And those magnificent ruins of Quirigua are evidently older than either Palenque or Copan. The rule is, the older the ruins the higher the style and the more exquisite the workmanship. To this end, Charney says, "At Palenque, as at Mitla, the oldest work is the most artistic and admirable."

It may be objected that the wooden lintels over the doorways in Uxmal militate against the great age ascribed to the Yucatan ruins. This was Stephens's position. Critically examining this wood, and bringing bits of it home with me, I have to say that in color it is reddish, and seemingly as hard as flint. When it is remembered that wood well preserved has been found in Egyptian tombs and temples three thousand years old; that the ancients had a chemical process of hardening and preserving wood, and that no wooden lintels were used in building Chichen, Copan, and Palenque, the objection has not a particle of weight. Palenque and Copan were doubtless wasting away long before Jesus appeared under those Syrian skies, or Guatemala Buddha taught on the fertile banks of the Ganges.

The great pre-Toltec nationality of old America may be denominated *Colhua*, and the people *Colhuas*! These, descending in part from the Atlantes of the unfortunate Atlantis, and partly from the Autochthonic races, were the pyramid-builders of ancient America. They had held for a long period shipping and trading relations with Egypt and Ethiopia. But far away, in a still more distant antiquity, the inhabitants of the two continents traversed the entire distance by dry land. This was very many thousand years before the sinking of the Atlantis.

The Pyramids of Egypt, and those of Mexico, Yucatan and Central America, bear a striking resemblance to each other, and were evidently constructed for similar purposes. Treating of this matter, Garcia Y Cubas says: "The analo-

gies between Teotihuacan and the Egyptian pyramids are wonderful. The sites chosen are the same; the structures are oriental with slight variations; the line through the centre of the pyramids is in the astronomical meridian; the construction of grades and steps is the same. In America, as in Egypt, the larger pyramids are dedicated to the sun-god. The Nile has a 'valley of the dead,' as at Teotihuacan and Cholula there are 'streets of the dead.' The openings in the Egyptian pyramids and those upon the American continent are alike, and the chambers very similar."

Having seen and examined the pyramids on both continents, I can bear testimony to the general correctness of the above comparisons. The ravages of time, however, have so worn upon and wasted the most ancient of the American pyramids, that some of them are denominated at the present time mounds! Baron Humboldt, speaking of a ruined structure at Mitla, in Yucatan, says: "The distribution of the apartments in this pyramid edifice bears a striking analogy to what has been observed in the monuments of upper Egypt, and drawn by M. Denon and the savants who compose the Institute of Cairo." Briefly stated, similarity of gods, phallic symbols, serpents, dragons, sacred animals, sarcophagi, lamps, embalming processes, ferrage of the dead, and the calendar systems of time-reckoning, all indicate common customs, and show a common culture existing between ancient Ethiopia and ancient America.

IS AMERICA THE NEW OR THE OLD WORLD?

If this continent, geologically considered, is older than the Eastern, as Agassiz and other eminent geologists affirm, why is it not natural to conclude that it was peopled before or simultaneously with the Asian torrid lands of the East? It is well known that the rocks of the Azoiic age constitute the floor which lies over the melted matter enclosed within the crust of the earth; and Dr. Hooker, the geologist, says "that these Azoiic rocks that come to the surface in North America occupy, for the most part, a very long and comparatively narrow strip of land extending from Nova Scotia to the base of the Rocky Mountains, also the Iron Mountain region of Missouri. Europe consisted, in the Azoiic age of several islands of considerable size and some smaller ones." Let it be further remembered that the Laurentian range of sedimentary rocks, highly crystallized, extending from Labrador to the Arctic Ocean, is not only the oldest known upon the continent, but the most ancient in the world. Therefore, if the rocks and soils of this continent are the oldest, may there not be as good reasons for believing that the Western Continent peopled the Eastern, as that the Orient sent her colonizing swarms to this country? Allowing the latter position to be true, America is the cradle of the races and the birth-place of the remotest civilizations. Nothing can be clearer than that the American Tropics, so rich in spontaneous fruits, and so luxuriant in tropical foliage, did not remain unpeopled till the appearance and reign of the Toltecs.

WHO WERE THE TOLTECS?

Ethnologically considered, they were an amalgamation of the Atlantes from Atlantis, and a branch of the Aryans, the latter element prevailing—they were the successors of the Colhuas, they were the mound builders of old America! The dominant opinion that the mound-builders reached America in the sixth century after Christ, will not stand the test of criticism for a moment. Recent archaeological investigations, together with better translations of long shelved Mexican manuscripts, and newly-discovered picture-writings, put the palmy period of the Toltec dynasty in this country full one thousand years before the Christian era. Because the classic Greeks and early Roman writers were unacquainted with the Toltecs, or even with the Continent of America, affords no proof that the ancient Phoenicians, Tyrians and Egyptians were not. Such an affirmation would be but an exhibition of the *petitio principii*. Home in her proudest days knew little or nothing of Cathay, now called China. And what was more to her dishonor, she had forgotten in the time of Augustus the location of her old rival, Veii, the most important city of Etruria. The locality of buried Pompeii and Herculaneum was unknown to Europe for a full thousand years!

The historian Torquemada found an ancient manuscript, describing the Toltecs as a fine-appearing, industrious, orderly and "intelligent people, cultivating the fields and working metals." They also made use of copper, were skillful artists, reaching this country in a long-past period, both by land and sea." This was no doubt literally true, the Atlantis branch coming by land, and the Aryans by sea.

Cabrera assures us that "Huichue-Tlapalan was the ancient country of the Toltecs," and in my opinion it was located in the Mississippi and Ohio Valleys.

Genelli, on the evidence of the ancient manuscripts he had consulted relating to the Aztecs and Toltecs, expresses the opinion that "the Toltecs on this Continent were in their prime long before the Christian era."

"In the histories written in the Nahuatl language," says Brasseur de Bourbourg, "the oldest certain date is 956 B. C." The Archaeologist Baldwin, quoting the above, adds, "If this date could be accepted as authentic, it would follow that the Nahuas, or Toltecs, left Huichue-Tlapalan more than a thousand years previous to the Christian era, for they dwelt a long time in the country of Xibalba."

Max Müller—and there is no higher authority—writing of the Popul Vuh, speaks of it as the original of the Teo-Amoxtil, or the sacred book of

the Toltecs, . . . and a literary composition in the true sense of the word. "It contains," says he, "the mythology and history of the civilized races of America, and comes before us with the credentials that will bear the test of 'critical inquiry.'" This, with the Quiche manuscripts of Ximenes and others, abound in clearest proofs that America was peopled several thousand years ago, and that that agricultural people who built the mounds in old America were the Toltecs.

ANCIENT INTERNATIONAL NAVIGATION.

"It seems probable," says Charles W. Brooks, of the California Academy of Sciences, "that Yucatan once extended over the present bed of the Gulf of Mexico, including the West Indian Islands. . . . And long before Egypt, the progenitor of Greece and Europe, was settled, the inhabitants of Yucatan appear, by their monuments, to have been well advanced in general intellectual attainments, and to have led all known nations in art and science."

After the inundation of a portion of this continent and the sinking of the Atlantis with its thronging millions, navigation and commerce between the two continents ceased for quite a long period. But the spirit of exploration, in remote antiquity, as in later times, sent out expeditions which resulted ultimately in re-discovering, and in the re-establishment of commercial relations between the two continents.

The Sidonians, B. C. 2000, made voyages in well-built vessels, using both oars and sails. The Arabian Coast, B. C. 1728, conducted an extensive and profitable trade between Egypt and India, importing spices, gold and silver.

Seostris sent four hundred ships into the Indian Ocean, acquiring possession of various islands. This navy, acting in conjunction with his land forces, conquered a large portion of Asia. He caused pillars to be erected along the line of his march, bearing this inscription: "Seostris, the King of Kings and Lord of Lords." This Egyptian, the second king of the twelfth dynasty, according to Manetho, flourished long before Abraham's time.

Necho II, an ancient king of Egypt, sent out an expedition that doubled the Cape of Good Hope. Herodotus, describing this expedition, says that "after sailing out of the Red Sea into the Indian Ocean, it continued south till the sun was north of their ships, and finally they passed around the Cape, sailing through the Pillars of Hercules"—that is, the straits of Gibraltar. Strabo says: "The ancient Tyrians taught the art of night sailing," which implies a knowledge of the mariner's compass.

The Phoenicians, B. C. 1100, extended their shipping interests along the entire northern coast of Africa, and passing the Pillars of Hercules they went on voyages of discovery, establishing commercial settlements in the Isles of the ocean. Some of these expeditions from Phoenicia and Tyre, and from the Asiatic, Malayan and Aryan countries, rediscovered and colonized this continent, said colonies uniting with the scattered Colhuas and other races, constituting after a long period the powerful, yet peaceably inclined, dynasty of the Toltecs.

THE COLHUAS, TOLTECS, AZTECS AND OUR NORTHWESTERN INDIANS.

These may be considered general names and divisions relating to the present and the very ancient inhabitants of this continent. The northern part of America was doubtless peopled by Tartars, with tribal sprinklings of Seythians, and the earlier Mongolian races. Our Northwestern Indians of to-day strikingly resemble the northern races of Asia. And then, there is no reason why those Tartars should not have crossed Behring's Strait from Asia. The passage is very easy. And further, the manners, customs and physical appearance of the rude inhabitants on both sides of the Straits are almost identical.

The Aztecs, emigrating more immediately from a region north of Mexico, settled around the lakes and upon the beautiful table-lands of this country, establishing a nationality that existed over two centuries. The warm sunny climate and the long reign of the mild-mannered Montezumas materially modified their natural characteristics. Appropriating the lingering arts and sciences of the Toltecs, they built largely and grandly upon the ruins of their predecessors. Juarez was a direct descendant of the Aztecs, and so is Gen. Diaz, the present head of the Mexican government.

The Toltecs worked the copper mines of the Lake Superior country; walled the lesser lakes, and constructed the time-defying mounds that dot the Western and Southwestern portions of this country. Attacked by the Chichimecs, a general name for all the warlike and uncivilized aborigines of North and Northwestern America, they were driven southward from their homes—old Tlapalan—disputing territory and constructing fortifications as they retreated before those Tartar-like savages. The old Central American manuscripts say the "struggle was absolutely terrible, but after about thirteen years, the Toltecs, no longer able to resist successfully, were obliged to abandon their country to escape complete subjugation." Guided by their chieftains and prophets, they reached a region nearer the sea, named Tlapalan-Conco. Here they remained a number of years; but finally "migrated to Mexico, building a town called 'Tollanzico,' and later the great city of Tollan, which became the seat of their Government." Professor Baldwin thinks that "a very long period, far more than two thousand years, must have elapsed since the Toltec mound-builders left the valley of the Chichimec." The great kingdom of the Toltecs, occupying originally most of that basin that lay between the Alleghanies and the Rocky Mountains, saw its most prosperous period between one and two thousand years before the Christian era.

Here ends the proposed series of six letters upon my recent *Travels in the Lands of the Aztecs and Toltecs*, all of which constitute but the merest skeleton of a future volume, to be denominated, Old America, its Origin, Institutions and Decline. San Francisco, Cal.

TO MOTHER, IN THE SPIRIT-LAND.

Written for the Banner of Light. BY C. FRED BLANCHARD. Dear mother, since thine eyes were closed...

Spiritual Phenomena.

MATERIALIZING SEANCES.

To the Editor of the Banner of Light: Since my letter to you giving some account of our private seances held by Bastian and Taylor...

the cabinet, and I took my seat. She then took two chairs and placed near the door, and retired to the cabinet. In a few moments she came out...

A MARVEL IN THE OLDEN TIME.

To the Editor of the Banner of Light: The following account of the throwing of ponderable bodies by invisible agencies is from Barber's Historical Collections of Connecticut...

A correspondent sends us the following from a recent number of the Western Journal whose name appears at its close, and pertinently asks: "Was it not a spirit-voice which spoke to the afflicted woman?"

Organization.

THE TRUE WORKING BASIS.

To the Editor of the Banner of Light: If the topic of organization is not exhausted, I should like to record a word on that subject...

to feel it a slight to be rejected on the ground of inharmony, for such rejection might imply a superior order of magnetism as often as otherwise. The circle properly organized and ready for labor...

scriptions are very harmless and simple: We suppose the spirits have an eye to the main chance for their mediums, as a means of compensating them; that is, the profit or pay in part that the clairvoyant gets is the few dollars' worth of bottled liquid that the Pierces, and Grovers, and Storer, and Folsoms, and others of the "Spiritual medical faculty" give their patients...

CAPITAL PUNISHMENT.

To the Editor of the Banner of Light: Many well-reasoned articles have been written against it, and recently a short synopsis appeared in the Troy Times of a sermon by Rev. H. D. Kimball of Troy, N. Y., taking ultra grounds in its favor...

Free Thought.

HEALING MEDIUMS. BY JOHN WETHERBEE. To the Editor of the Banner of Light: I wrote a word the other day and illustrated my remarks by some experience with a writing medium...

HEALING MEDIUMS.

BY JOHN WETHERBEE. To the Editor of the Banner of Light: I wrote a word the other day and illustrated my remarks by some experience with a writing medium, and from my experience since, I am not sorry I wrote it...

THE COBLE.

The eye was filled by the heaven and the flash, The ear was filled by the roar, As the great wind blew from the wild north-west, And the great waves crashed on the shore; The sky hung black and angry Over the raging sea, And away, where the mighty billows rolled, And the spray flew fast and free, The broad, brown sail of the coble Quivered and filled and shook, And out on the pier the fishermen Stood stern and pale to look.

The eye was filled by the heaven and the flash, The ear was filled by the roar, The coble tossed and veered and tacked, As she strove to make the shore; Ready with rope and rocket The stalwart coast-guard stood, And ever and ever fiercer roled, The fierce North Sea at the flood; And the sail of the home-bound coble Still fearless flew and brave, Amid the howl of the rising wind And the crash of the rising wave.

At last she fetched the harbor, And rode o'er the foaming bar, While the cheer of the eager watchers bent With the thunder on the sea; And I thought, just so, 'mid the turmoil, A heart fares, striving and straining 'Gainst the currents of earthly strife. Ah, let us keep sail and compass, Hope's star and the anchor of faith, And so glide to the haven where we would be, O'er the last long wave of Death!

-All the Year Round.

Banner Correspondence.

New York.

BINGHAMTON.—Mary A. Leonard writes, Feb. 8th: "I feel as though I must throw in my mite of testimony in behalf of the earnest workers of the cause of Spiritualism who have in times past visited our city. We have been treated to reason, philosophy and facts through Peebles, Wilson, Miss Nellie L. Davis and A. A. Wheelock. Mrs. F. W. Stephens, late of California, attended our Convention in October, performing her usual earnest work. She was here again last week, and gave three public lectures and several sances. She speaks (entranced) in a fluent and earnest manner, allowing the audience to select the subject. She improvises beautiful poems, from subjects given by the audience. Her subject last Sunday evening, in Leonard Hall, was 'The Demands of the Hour,' and she gave one of the best discourses I ever listened to."

HORNELLSVILLE.—W. W. Ingstrum says: "The rare intellectual and moral nutriment (devoid of the noxious vapor of bigotry) that uniformly abounds in the columns of the inestimable Banner of Light, renders it indispensable to my mental and moral cravings for that peace of soul that passeth all understanding. The phenomena of Spiritualism, in demonstrating spirit identity and spirit return under available and properly observed practical conditions, are engaging the serious attention of a liberal number of free and independent thinkers here. Spiritualism, in brief, is the grand centre-post on which all religious systems hinge their respective codes of faith. I fervently pray that a united oneness of interest will speedily advance a cause that concerns myriads of departed spirits and merits the practical recognition of all truly rational and God-allied souls in mortal."

NEW YORK.—Mrs. R. G. Dolger, in renewing her subscription to the Banner of Light, says: "No church service or priest ever gave me such consolation and sweet feelings, such hope for the future life, as the precious pages of the Banner of Light. God bless it and its editor."

Kentucky.

LOUISVILLE.—A correspondent—"B."—writes under date of Feb. 12th: "During the past six weeks our pleasant but very conservative city has enjoyed something of the sunshine of Liberal Thought. Mrs. L. W. Moore has delivered two lectures in the Church of the Messiah, which were much admired. Dr. J. R. Newton, the great healer, has been exercising his powers with success, and leaves to-day for Cleveland with a pleasant memory of our people. The chief impression, however, has been made by Dr. Abbie E. Cutter, of Boston, in her lectures to ladies. Our largest hall was barely sufficient for her first audience, and our best society has been listening to her for the last two weeks with great pleasure. At the close of the first week her audience rose en masse to request her to continue, and in their letter of invitation they speak of her lectures as an 'intellectual feast.' Dr. Cutter is very much pleased with our Louisville ladies, and they are really charmed with her. She combines most happily the skill of the experienced physician with wonderful powers of diagnosis, and in her lectures she speaks from the soul and to the soul with the eloquence which not only convinces the hearers but wins their sympathy and love. Her merits as a physician are becoming widely known by her success, she having rescued a poor woman at Cincinnati from impending death by cancer after all hope had been lost. She is now successfully treating one of our prominent citizens for the same deadly disease, after all medical skill had been exhausted in vain. What a wide field for usefulness is open to good women in the practice of medicine and in the field of progressive thought. With her deep enthusiasm in human progress, her practical wisdom, love, energy and eloquence, Dr. Cutter is doing a noble work, and Boston may well be proud of her, but the people of the South-west will not allow Boston to monopolize her labors."

Minnesota.

LAKE CITY.—W. F. Jamieson writes: "Having just perused the synopsis of Mrs. Cora M. Bland's lecture, published in your paper, which sparkles with gems of thought, in settings of the most graceful imagery, bound together with solid logic, I write this suggestion: Why should not all liberal societies in America write to Mrs. Bland (care Banner of Light) and engage her to deliver that lecture? Such a lecture can never wear out. The people who listen to it would return to their homes reinvigorated morally and intellectually. They would feel full of the feast of its thought. I have attended many of the Literary Bureau lectures, (admission fee 50 cents to \$1.) and will tell you how they impressed me. With a few notable exceptions, the speakers engaged by the Bureau abound in labored efforts to say brilliant things. It appears as if a programme were agreed upon that nothing should be said to make people think! It looks as if the Literary Bureau consider thinking a crime, thus allying themselves with the inquisition of Bruno's time. I hope to see societies organized without creeds all over our land, and the brave and true sustained."

California.

PESCADERO.—Mrs. S. J. Finney forwards us the following, under the caption of "One of the late S. J. Finney's last notes": "After the last organization of conscious intelligence has ascended from this earth, the evolutions of the earth will continue the same, until the last particle shall have ascended and mingled with the spiritual belts surrounding our earth; and when all the spirits of the second sphere shall have ascended to the third, that belt will continue its evolutions and pass into the third; and finally in like manner all will merge into the seventh sphere. (What is true of this planet is true of all planets in the universe.) From the seventh sphere the spirits will ascend to a series of belts surrounding our solar system, formed from the evolutions of our sun; and when all the planets and their spiritual belts shall have merged into these great solar

belts, the evolutions of the spiritual belts mingling with the evolutions of the sun and entering the great solar belts, the sun will no longer evolve solar rays; having become a spiritual sun, it will evolve spiritual rays only. After the spirits have all arisen to the last of these series of belts, and all the belts have merged into it—(stop one moment and consider the eternal grandeur, beauty and sublimity of this celestial scenery, a belt formed of a countless number of suns, each sun surrounded by a solar belt containing all the spirits of its solar system)—from this great solar belt the spirits will ascend to a series of belts formed from the evolutions from the great centre around which our sun revolves. Our sun will finally evolve its last ray into its solar belts, and the evolutions from the great centre, or round which our sun revolves, will mingle with and sweep all these solar belts into its spiritual belts. And this evolution and ascension will continue until every particle whence spirit has neared the great centre from whence all came. I see a point in the illimitable future when there will be but one great infinite negative belt, embracing and surrounding the great positive Deficit centre. And, between the two, new universes will be formed of infinitely greater refinement, beauty and grandeur, than any now in existence. Spirit is the great creator, refiner and consumer of all matter, the only reality in the universe."

EUREKA.—W. J. Sweeney writes: "A few earnest souls still contrive to keep our banner floating in the breeze, but from some cause we progress or increase our numbers very slowly. Last fall Lois Walsbrook spent two months with us, followed by Dean Clarke, who tarried with us three months; and for the last two months we have listened to Mr. Todd, with the exception of two Sundays, when we were favored with two thrilling discourses by Mrs. Belle A. Chamberlain. Desiring to say nothing derogatory of either of the other lecturers, whenever Sister C. speaks here she has full houses. What we want is a good test medium. We still keep alive our Lyceum, and have the best hall in the city."

Florida.

JACKSONVILLE.—J. Edwin Churchill writes Feb. 3d: "For a number of years I have been traveling, speaking and holding circles, developing mediums, through Georgia and Alabama, and now I am in Florida. We have organized a society of some twenty members of free thinkers, and have adopted the name of 'Friends of Progress.' We meet every Sunday at National Hall at 2 o'clock. J. Griffith, President, and J. Edwin Churchill, Secretary. A choir is being organized, and an organ secured. There are circles held three times a week, at the American House, (where a pleasant and comfortable home can be secured for all persons who wish to spend any time in a general climate and with a social element, at reasonable rates.) Dr. Courtney has established a Hygienic House one mile and a half from the city, and can accommodate invalids at the usual rates. All persons are invited to open a correspondence with me in regard to our Liberal Colony, in which we propose to support no drones, we living in families, securing public land as homesteads, getting an act of incorporation from the Legislature granting us special privileges of self-government, so we may not be compelled to pay taxes to support Church or State, or a privileged aristocracy of lawyers, doctors, preachers, &c. I shall take my journey further south in the early spring, with my own team, prospecting and speaking, and in the mean time I will keep all the friends of the dear old Banner advised as to our cause. With the great body of barren and sandy land in Florida, there is much that, by cultivation and judicious fertilizing, can be made a source of pleasure and profit. I would say that there is no duty of the year that a man cannot but out cultivating the soil. I am delighted with the climate, and think that by spring I shall be entirely restored to my usual health. Jacksonville is a thriving, fresh, and new little city, commonly estimated at 11,000 inhabitants, including East Jacksonville and Brookline. There are many very fine hotels and boarding houses here, and churches scattered all about. On the whole, Florida is the place for invalids, and if they come here they can breathe without the fear of taking cold every five minutes. I hope to go east some time in the early summer, along the Atlantic coast. Until further notice address me at Jacksonville, care American House."

Maryland.

BALTIMORE.—Lottie Fowler writes under date of Feb. 13th, from the Manson House, in that city, that "Mrs Dr. Washington Danskin is having a decided success in her practice. She is a lady of high excellence in society, her mediumship is of the first order. Her husband is a host of himself in spiritual teaching; he has a mind peculiarly adapted to the elucidation of the great spiritual truths for time and eternity; he never wears in his labors of love in the great cause, and ultimate success must be the result of his labors. Mrs. M. J. Hollis, of Kentucky, is spending the winter here and in Washington City. She is giving sances, I learn, with great satisfaction to her visitors. She has stood the test of America and Europe, and her mediumship has met the most unqualified approval after the severest trials. I learn she contemplates a visit to Europe during the year. Thomas Gales Forster, the distinguished lecturer and able defender of spiritual truths, has been enlightening the good citizens of the Monumental City. He expects to visit Europe in the spring. The societies of Spiritualists are working successfully and most harmoniously here. Baltimore makes a delightful residence. The citizens are kind and hospitable to a fault, fully appreciative of merit, and extending the sweetest courtesies to spiritual mediums of acknowledged worth. I am spending some time here, meeting with my usual success, though the ill health of friends in Boston may hasten a visit to them at an early day."

Massachusetts.

BALDWINVILLE.—S. Carter writes that he is unable to perceive so much evil in the want of concentration on the part of Spiritualists as many appear to deserv. He thinks the strong individuality shown among the masses who have adopted the spiritual belief, is only an evidence that people are learning more and more to think for themselves. He is of opinion that no circle and the press are doing much work now which once fell to the domain of the pulpit and the rostrum, hence, perhaps, the paucity of meetings. But he believes everything is proceeding for the best good of all.

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

The Journal of Commerce has been investigating the length of time it takes to transmit a message over the Atlantic cable. The first signal is felt in four-tenths of a second; but the following one goes through more rapidly. As many as seventeen words have been sent over the Atlantic cable in one minute. Fifteen can easily be working under pressure; and twelve words a minute is a good working rate. A fact not yet explained by the scientists is that the electricity does not move so rapidly from New York to London as in the opposite direction.

THE OLD CLOCK.

The old clock in the corner stands, With solemn face and useless hands, No tick nor sound, but silent, dead, An emblem of years long fled. Faithful and true, time honored one, Thou'st done thy duty nobly run Eight days at length without complaint, Or let, or hindrance, or restraint. And there thou stand'st, and when I gaze Upon thy form, as in a maze, Methinks before my eyes, I see Loved ones, a happy company: Familiar faces, grave and gay, With some with whom there's many a play, And joyous, pleasant time I've had, The thought of which now makes me sad. Where are those loved and cherished forms, Who fought life's battles, faced its storms? Does echo answer, where? 'oh where? No! Faith points upward, you'll meet there. My mind recedes, in days of yore, A girl again I live once more, My dolls and playthings, playmates too, From the long past are brought to view. Oh, free and careless peaceful days, 'Too full of bliss to last always! We romped and played, roamed o'er and o'er 'The verdant fields and pebbled shore, 'Too fleeting youth! Alas! how soon 'The morning fair gives place to noon, 'The noon to eve, the eve to night! How swift each season takes its flight And yet 't is well: who'd wish to stay Ever among our toys at play? Oh! rather let our minds aspire To objects greater, grander, higher! Oh, very dear thou art to me, 'The old clock, for from my infancy 'I've looked on thy familiar face, And now I give thee resting-place, Beneath my humble roof content To let you dwell; for not mispent 'Has been your life; for others' good 'Many long years you've patiently stood, And ticked and ticked, and marked the time For age and manhood in its prime. And this the moral I can see: May I as useful, patient be!"

-[M. C. SMALL.

The Spirit-Birth of Susan H. Blanchard.

On Friday, Feb. 6th, the sun of this mortal existence set to rise no more for Mrs. Susan H. Blanchard, of Worcester, Mass., one of the best public mediums that has yet appeared to bring light to a dark and materialistic age, one of the purest and truest of that faithful band who have fallen in the track of their onerous duties, assolders in the new dispensation. Mrs. Blanchard had drunk deep draughts of the cup of sorrow from early youth to the last day of her toilsome life. No doubt the misery of this stern but inevitable teacher had its share in fitting her so admirably to alleviate the sorrows of others: certain it is that, in her public and private capacity alike, few women have succeeded in endeavoring themselves so thoroughly to a large circle of friends and admirers as the subject of this brief notice. Her gifts as a medium between the visible and invisible realms of being have been exercised for some eighteen years, but we believe it has only been during the last eight years that she could so far overcome her repugnance to the pains and penalties of a public career as to submit her sacred gift to the cold criticism and exigent demands of the world as a professional medium. Mrs. Blanchard was essentially a test medium, and by her remarkable powers of clairvoyance, spiritual sight, trance speaking, writing, and diagnosis of disease ever succeeded in convincing the numerous visitors who thronged around her of the presence and ministry of the angels, and the watch and ward of immortal spirit guardians. Now, but the according angel of heaven and more just tribuna than those of earth can ever number, she hears this patient and faithful laborer has gladdened, the darkened eyes she has brought to the light of truth and immortality, of the bleeding hearts, her gentle ministry and tones of inspiration have bound up. Well and faithfully did she perform her Master's bidding in every phase of life and under the most trying conditions of private sorrow and public effort.

"None knew her but to love her, None named her but to praise." During the last few years of her career she resided with her friends in the Martha Jones, whose untiring zeal and energy in the cause of Spiritualism too well known and appreciated by every Spiritualist of Worcester to need comment here.

In company with this attached friend, the poor medium visited a certain well-known practitioner of Boston, N. Y., under whose treatment it was claimed she could be cured of that fell disease to which so many of this generation have fallen a prey, namely, a cancer. Despite the efforts put forth, the disease again reappeared, and took a deep and incurable hold upon her system. For six drearful months of pain Mrs. Blanchard remained confined to her bed, and though ministered to with all the tenderness and watchful care that kind friends could bestow, none but those who surround her could understand the extent of her sufferings appreciate the angelic patience, resignation and fortitude with which she bore them. Never was there a more notable evidence of the glorious consolation that true Spiritualism can bring, both in the hour of trial and at the approach of death. The Spiritualism she taught to others, was completely demonstrated in her own noble example, and the value of her blessed faith never shone forth more gloriously than in her own person. Before the hour of mortal sunset, whose approach she fully realized, she arranged with her beloved friend Mrs. Jacobs every detail which she desired to be carried out in her obsequies, selecting the songs she wished to have sung, and exacting from the writer of this notice a promise often reiterated, that she would be present to celebrate her soul's birthday into a new and better home. In the afternoon of the event at hand, she manifested a calm and almost child-like interest, and in all the minutie over which the beloved one thus peacefully lingered, her friend Mrs. Jacobs followed out her wishes. Summoned from Boston to fulfill the long-promised duty of heralding the pure spirit to her home of light, on Tuesday, Feb. 6th, the writer joined a large circle of sorrowing friends at her late residence, and assisted them in taking leave of the form so dear to their mortal eyes, a form those eyes might never look upon on earth again. The Universalist society granted the use of their handsome church for this interesting occasion, and their esteemed pastor, Mr. St. John, attended at the house, as well as at the public service in his own church, to assist the writer in conducting the exercises.

A very large and very interested congregation manifested their respect for the noble medium by their attendance, and it is worthy of mere mention to witness a spiritual funeral served to swell that attendance to an unusual extent, there is the best reason for believing that every one, without distinction of sect or creed, partook of the universal feeling of interest and sympathy that pervaded the meeting, and left the place feeling that it was good for them to have been there. Many a stranger, no doubt, heard the sublime truths of the Spiritualists' belief for the first time—many besides there were who that day unlearned much of the scandal and prejudice that had filled their minds against the Spiritualists. The services exerted a soothing, no less than a hallowing effect on all present. Peace and good will prevailed, and the spiritual medium and Universalist minister who occupied the same resting-desk, formed a not unprofitable emblem of the land to which the parted spirit will find neither sect, creed nor form of unkind demarcation. A fine quartette added the charm of their sweet voices to the occasion, and when all was done the congregation slowly and respectfully departed, after receiving the thanks of the writer for the use of their church and the assistance of their pastor.

Mrs. Susan H. Blanchard was a native of Massachusetts, attained the age of 41 years and 10 months, and leaves behind her a name on which the halo of affection and respect will long shine, unsoiled by a single stain. ESMA HARDINGE BUTTEN.

Passed to Spirit-Life:

Feb. 6th, from the town of New Hampton, where she was stopping for a few days, Susan A., wife of Rufus Cass, of Ashland, N. H. She has left a kind and affectionate husband and three daughters (the oldest only about thirteen years of age), and a circle of friends to whom she was long and patiently and resignedly, being sustained by the presence of loved ones that had passed on before. A short time before leaving the form she gave a mother's kiss to her children, and gave the friends a full view of the body for burial, being perfectly conscious of the change about to take place. The funeral services were held in Ashland, 9th inst., Mrs. A. E. Brown, of Johnsonbury, Vt., officiating. A large and remarkably attentive audience was present, among whom were many of the most intelligent and true friends of the cause of Spiritualism, who were strangers to the philosophy of Spiritualism listened with respectful and earnest attention to the beautiful ideas as they freely flowed from the spiritual world and were vocalized through the organs of the speaker. D. K. S.

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

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed) strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Pennsylvania State Society of Spiritualists. The Eleventh Annual Meeting of this Society will be held at Lincoln Hall, Broad and Fairmount Avenues, Philadelphia, March 31st, 1877, and on Sunday, April 1st, at 10 A. M. The next meeting will be the Twenty-Ninth Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia, in conjunction with the members of this Society and friends of the cause from all parts of the State and from other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and efficient organization throughout the land. The general subject of organization will be considered, and it is hoped that some-thing of value will be accomplished. The object of the organization will be to bring into more harmonious relations with each other, that the power which rightfully belongs to the masses of Spiritualists, in this and other lands, may be so directed as not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the real benefit of mankind everywhere. The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letters addressed to our Secretary. "Come, let us reason together." There are thousands of Spiritualists in this great State whose influence would be much more effective if we knew each other better. Let us meet together in a friendly society, without a creed or any restriction of individual freedom, but with a determination to aid each other and to work in the reform of the age, all of which are more or less intimately associated with our cause. ISAAC RICH, Pres.

New Books.

A COMMON SENSE VIEW OF KING DAVID AND HIS TIMES.

BY H. H. MASON, A. M. For the purpose of presenting KING DAVID AND HIS TIMES in a full and impartial light, it is proposed, in this history, to remove the illusive veils thrown around them by a superstition possessed of the dangerous power to blind, and in its place to substitute the clear and unobscured truth, either by honest conviction or craftily concealed by poetry, yield themselves up to its influence. Price \$1.50, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Civil and Religious Persecution IN THE STATE OF NEW YORK.

BY THOMAS R. HAZARD. A meaty and trenchant series of articles—originally appearing in the Banner of Light—showing up the pretensions of the fossilized dogmas of the past, and the danger of allowing these dogmas to call in the arm of the law for their support in a proscription course which seeks by force to drive the field of all celestial, liberal and spiritual notes of healing, is here condensed into a pamphlet of neat size and readable shape, which is offered at a merely nominal price, and which will be circulated throughout the nation by those who desire to do a really good act for their fellow-men. 128 pp. Price 10 cents, postage free; \$4.00 per hundred, sent by Express. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

OLD TRUTHS IN A NEW LIGHT; An Earnest Endeavor to Reconcile Material Science with Spiritual Science and with Scripture.

BY THE COUNTESS OF CAITNESS. This voluminous book—the production of a ripe and thoughtful English mind—presents points worthy of the most careful study by the part of Spiritualist and Liberal "progressive" on the side of the Atlantic. The author's original publications, we have been obliged to set the price at \$4 per copy, postage 10 cents, this sum leaving us but a fraction over the actual cost when landed in America. For sale by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

THE BETTER WAY: An Appeal to Men in behalf of Human Culture through a Wiser Parentage.

BY A. E. NEWTON. In the Editor's Appeal he says: "I may have some unwelcome truths to tell—some distasteful advice to give—possibly may even have to say some things which will offend the past. Quarrel with me if you will—but wipe me if you can—but listen! STRIKE, BUT HEAR!" Paper covers, 48 pp., 25 cents; flexible covers, 50 cents; postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE BEGINNING AND THE END OF MAN.

BY LYSANDER S. RICHARDS. This work traces the origin of man not only through all animal and vegetable life, but through the rocks and earlier nebula form of the earth, and will be found very interesting to investigators of geology and antiquity of man. Price 15 cents, postage 1 cent. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Is it the Despair of Science?

BY W. D. CUNNING. This pamphlet is very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations by tracing the analogies offered by the subtler forces of Nature. Price 15 cents, postage 1 cent. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

INNER MYSTERY. AN INSPIRATIONAL POEM.

BY LIZZIE DOTEN. This Poem was delivered by Miss Doten at a Festival celebrated through the organs of the Modern Spiritualism, held in Music Hall, Boston, March 31, 1868. Price 25 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE HOLLOW GLOBE; OR, The World's Agitator and Reconciler.

A Treatise on the Physical Confirmation of the Earth. Presented through the organs of M. L. Sherman, M. D., and written by Wm. F. Lyon. Price \$2.00, postage 10 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A DISCUSSION

Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Hamme, Unitarian. Subject—Discussed—Resolved. The Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SOJOURNER TRUTH'S Narrative and Book of Life.

Price \$1.25, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Books.

THIRD EDITION. AROUND THE WORLD; OR, Travels in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (?) Countries.

BY J. M. PEBLES, Author of "Seers of the Ages," "Spiritualism Defined and Defended," "Jesus—Muth, Man or God," &c. This intensely interesting volume of over four hundred pages, fresh with the glowings of something like two years' travel in Europe and Oriental Lands, is now ready for delivery. As a work embodying personal experiences, descriptions of Asiatic countries, and observations relating to the manners, customs, laws, religious and spiritual instincts of different nations, this is altogether the most important and sterling book that has appeared from the author's pen. Printed on fine white paper, large 8vo, 414 pages, gilt side and back. Price \$2.00, postage 10 cents. For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE APOCHRYPHAL NEW TESTAMENT;

BEING ALL THE GOSPELS, EPISTLES, AND OTHER PIECES, NOW EXTANT, ATTRIBUTED, IN THE FIRST FOUR CENTURIES, TO JESUS CHRIST, HIS APOSTLES AND THEIR COMPANIONS, AND NOT INCLUDED IN THE NEW TESTAMENT BY ITS COMPILED.

TRANSLATED, AND NOW FIRST COLLECTED INTO ONE VOLUME. With Prefaces and Tables, and Various Notes and References. FROM THE LAST LONDON EDITION. Price \$1.25, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Never to be Re-published. Harmonical Philosophy and Spiritualism COMBINED.

By special purchase we possess all the remainder of the first and only edition of this highly-prized volume. BY ANDREW JACKSON DAVIS, Comprising a remarkable series of twenty spontaneous discourses delivered by the Harmonical Philosopher in the city of New York, in 1863, entitled: MORNING LECTURES!

Best judges pronounce these inspirational lectures among the finest of the author's productions. It is well to bear in mind that No more Copies of this Volume will ever be printed.

The plates having been destroyed, in part, and otherwise appropriated, so that now is the time for all restorers of Mr. Davis's works to purchase copies of The Last Edition of a Rare Book. Price, bound in paper, reduced to 75 cents, postage extra; bound in cloth, \$1.50, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A REVIEW OF A LECTURE BY JAMES FREEMAN CLARKE, ON THE RELIGIOUS PHILOSOPHY OF RALPH WALDO EMERSON, BY LIZZIE DOTEN, INSTANTIAL SPEAKER.

Price 15 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Health Evangel,

BEING A Key to Dutton's School Charts. This little volume contains all the essential principles on which health and long life depend. The charts contained in the book show plainly the conditions of health and the causes of disease, all comprised in sixty words upon the charts, and fully explained in a work of fifty pages. It is the freest offering of an earnest physician, and is strictly scientific and reliable. It bears the impress of an original mind, and was doubtless written under the inspiration of superior intellects who love the human race. Cloth, 50 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Spiritualism as a Science, And Spiritualism as a Religion.

An Orator delivered under spirit-influence at St. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1874, by Cora L. V. Fayant. This is No. 1 of a series of Tracts entitled "The New Science." Price 5 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

DIALOGUES AND RECITATIONS

ADAPTED TO THE Children's Progressive Lyceums, AND OTHER FORMS OF Useful and Liberal Instruction. BY MRS. LOUISA SHEPARD. This work is particularly adapted to Children's Progressive Lyceums, and will be found to contain a variety of plays, suitable for all grades and classes in the Lyceum. Cloth, 50 cents, postage 3 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PSALMS OF LIFE: By John S. Adams.

This selection of music will be recognized by all who have had experience in singing, to comprise tunes with which they have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangements. The collection of chants will be found unusually large, a feature that their rapidly increasing use will at once commend, and all grades and classes in the Lyceum are not suited to common times, but which will be highly valued for the sentiments they represent. Price, boards \$1.25, postage 10 cents; paper \$1.00, postage 4 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW EDITION—PRICE REDUCED. JESUS OF NAZARETH; OR, A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

Embracing his Parentage, Youth, Original Doctrines and Works, his career as a Public Teacher and Physician of the People; also, the nature of the Great Conspiracy against him, with all the incidents of his Tragical Death, given on spiritual authority from spirits who were contemporaries mortals with him while on the earth. Given through the mediumship of Alexander S. Mayhew. Price \$1.50, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

Having recently purchased the stock in trade at ANDREW JACKSON DAVIS'S PROGRESSIVE BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

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

COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 24, 1877.

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

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLBY & RICH, EDITORS.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to COLBY & RICH, 9 MONTGOMERY PLACE, BOSTON, MASS.

Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification.

Problems Propounded in Advance of Publication.

Since we printed Bro. Davis's announcement of his preparation of the second volume, or Sequel, to "The Stellar Key," both he and we have received very congratulatory letters, many of them proposing questions to be answered and settled by the author in the course of his series of chapters, the commencement of which will within a few weeks appear in the columns of the Banner.

The London Press on Slade.

Now that Dr. Slade has to use their own expression, "escaped like a bird out of the snare of the fowler," it is of interest to note the tone of remark on this celebrated and most singular case by the press of the British metropolises.

Swedenborgian Spirits.

If we completely comprehend the doctrine of Swedenborg on the subject of spirit-communications, as that doctrine is set forth and illustrated by the avowed exponents of the New Church faith, it conveys the idea that spirits have free access to mortals, but only in a general and indefinite, and not in an individual way.

Then it adds in comment, "these premonitions are fully explained in the doctrines of the New Church. They are caused by spirits who are always present with man, and are constantly exerting an influence upon him. This influence is generally inappreciable. It does not take away man's freedom, as in the case of Mr. Freese, who acted according to the premonition in one instance and against it in another."

not suspect for a moment, however, that the same invisibles at whom they mock with such a stolid self-complacency, may have so planned the mode of the intended victim's escape for the very purpose, and a double one, of outwitting a bigoted and intolerant prosecution, and of delivering an exponent of great and immortal truths.

The Times remarks that it would seem obvious, as Mr. Flowers admitted, that the applicability of the statute turned upon the question "whether Spiritualist tricks, such as those of Slade, could be held akin to palmistry and fortune-telling." The counsel for the prosecution, it adds, seem to have felt very doubtful "whether Mr. Flowers's opinion on this point could be upheld, and they endeavored to evade it."

And for this superserviceable zeal "in defence," as the Times says, "of the dupes of Spiritualists," it proceeds to administer some broad thrumps upon the backs of the British public. It is really entertaining to observe the supreme assumption of this always assuming journal.

Wherefore collect the great British public within this idle fulmination, and like the brutal Roman Emperor who wished the people had but one neck, seek to strike them dead by a single blow? No one is going to be frightened in that way. It is not so easy to persuade ordinary people that they cannot tell better than others can tell for them when they are conversing with their invisible relatives and friends.

It is so amusing to witness the baffled Times's descent from its high horse of universal censure to the scolding-seat of an old woman. We can almost see the ample frills of its high-crowned cap shake in harmony with the rattle of its spectacles, as it querulously finishes by saying that "not much, perhaps, would have been gained by the conviction of Slade. But, after all the endeavors made of late years to free prosecutions from technical difficulties, it is extremely unsatisfactory to find all the trouble taken in this case thrown away at the last by a technicality."

It is the scorpion biting the file again. Spiritualism will defy the might of the very press that molds the ordinary opinions of a nation. It works with a power and presence which makes all hostility seem blind. We have thus carefully recited the true grounds of the decision, on appeal, on this celebrated trial, because it forms a very distinct landmark in the progress of Spiritualism abroad.

Life Beyond the Grave.

The future life, as described in detail by a spirit, through a writing medium, has been cast in a little volume and published in London by E. W. Allen. It makes fresh and very impressive reading. There is so much in it that a person feels ought to be true, that its recital by a disembodied spirit, with all the necessary circumstance, is sufficient to bring conviction.

They premise, by way of caution, that there are many men in the spirit-world who do not understand the conditions by which they are surrounded, and the laws which govern their own state. A glance at the unusually full and minute list of contents is enough to persuade anybody of the profound and varied interest which their perusal will excite.

fully upon the good or evil, according to our character."

We will continue a little further with the quotation, for reasons which will make themselves obvious: "As we shun evil and live according to the commandments, we come more fully under the power of the angels who can protect us from danger and lead us to good. Some persons are more easily impressed by their influence than others, and there may be times when we come more fully under their power than at others; but the angels and good spirits always do the best they can for us. We are always in their presence, and as men advance in spiritual life they will be led more entirely by the Lord by means of his Word and the messengers he sends to us."

In fact there are many points, if not the most of them, in which the Swedenborgians and Spiritualists hold a similar belief. Taking the above testimony as a basis, however, the main point of difference is this, that the Swedenborgians believe in hands or bodies of spirits that do not seek to establish their identity when they communicate with mortals, while the Spiritualists hold to a distinct individuality among spirits, stronger by far than it was when they were invested with blood and flesh.

"Spiritism," says Prof. Parsons, meaning Spiritualism, "does nothing more than extend this life beyond the grave. If its theories, or its dreams, are realized, the other life is but a continuation of this. So far is it from opposing naturalism, that it gives to the merest, lowest and grossest naturalism an element of perpetuity; and this is its highest idea of immortality."

Prof. Parsons continues by saying that the tendency of the age to naturalism is what, above all other things, needs correction, and he professes to believe that it will be soonest done by the doctrines of the New Church. It may be so; but he totally misapprehends, or else misrepresents, the philosophy of Spiritualism, when he states that it holds the other life to be but a continuation of this, as if on the same plane and under similar conditions.

The future life, as described in detail by a spirit, through a writing medium, has been cast in a little volume and published in London by E. W. Allen. It makes fresh and very impressive reading. There is so much in it that a person feels ought to be true, that its recital by a disembodied spirit, with all the necessary circumstance, is sufficient to bring conviction.

An English Spiritualist on the Slade Case.

Mr. Slade's health, at the time of the dismissal of the suit against him in London (Jan. 20th) was so wretched that his friends recommended his instant departure for the Continent; and by medical advice he went to Boulogne. The indefatigable Lankester had caused new summonses to be served against him and Mr. Simmons; but the two gentlemen were not at home at the time, and the service was not accepted on their behalf.

"There are two courses, each open to objections, and each having its advantages. 1. We may justly say that every claim of honor has been satisfied; that Slade has voluntarily stood his trial, and that he cannot be expected to undergo the wear and tear of another trial; that he is on his way to St. Petersburg; that his health is shattered; and that the animus of the present relentless persecution is obviously such that justice cannot be expected; that testimony in regard to spiritual phenomena will be excluded and ignored as they were by the Bow-street magistrate; and that the tone of the press is so bitter and unfair that we despair of a fair trial at this juncture. We decline, therefore, to take the responsibility of advising Mr. Slade to

goes on, if so disposed." "We see," says the spirit, "the spiritual counterpart of your garments saturated with the magnetism of your thoughts, and that alters their spiritual appearance, so that they cannot long remain just as they were when first put on."

"Thus you see," adds the communicating spirit—since the thoughts of the mind tinge the magnetism which the body throws out—"how advisable it is to keep your thoughts pure, and the same obligation lies upon us also, in order that you may not be the means of doing injury to others. On the other hand, it is equally true that a man may unconsciously do a considerable amount of good in the world by simply living a good life, and thus influencing others, not so much by his example as by his personal magnetic sphere, which is beneficial to the morally diseased with whom he comes in contact."

Testimony from California.

We are glad to note evidences from independent sources of the spread of the Spiritual Philosophy and the vitalizing truths it embodies. In a recent issue of the Index, published at Santa Barbara, California, there is an article full of encouragement relative to the growth of Spiritualism on the Pacific coast.

"Spiritualism," remarks the Index, "is the subject to be investigated, not Spiritualists. If we judge of Christianity by its professors, we must form a low opinion of it; and yet, that is how Spiritualism is judged by the majority. Spiritualism means—not table-tipping and piano-moving, playing on guitars, ringing bells, and writing on slates, not the production of spirit-hands, or flowers, or wax-molds, or even levitation or the setting aside the laws of gravitation; all these are mere incidents, and affect the real question as little as the quaint dress of the Friends does the truths of Christianity."

And it proceeds to remark that it is not a plant of but a few years' growth, but that it is older than Christianity, or Judaism, or Brahminism; that the Egyptians practiced it in the days of the Pharaohs, the Phenicians and Chaldeans studied its mysteries, the Persians were learned in its philosophy long before the days of Zoroaster, the Chinese held it as a religion before Confucius was born, the Greek mythology was based upon it, and the religions of the early inhabitants of Palestine were largely made up of Spiritualism.

Then it comes down to the plain, practical sense of the whole matter. "If it is possible to commune," it reasons, "with departed spirits, or with spirits belonging to other spheres, it cannot hurt the churches to know it, but the knowledge may qualify the ministers to give such advice to their flocks on the subject as shall save them from going astray."

The Spiritualist Meetings.

Thus far carried on at Parker Fraternity Hall, under management of Robert Cooper, have now reached a condition requiring immediate action in their behalf, or an abrupt ending of the course. It is greatly to be deplored that this worthy enterprise finds itself so unfortunately embarrassed; we have done what we could to help it to success, and if the doors of that hall are now closed, the act will be the legitimate result of the lukewarmness displayed in this regard by the professed friends of the cause.

Travels in the Lands of the Aztecs and Toltecs.

"Travels in the Lands of the Aztecs and Toltecs," by Dr. Peebles, on our first page, is the most important of the series, and forms an appropriate close for it. The present paper treats of the Indians, Aztecs, Toltecs, Colhuans, and the sinking of the great Atlantis Isle. Read it.

plead again to a charge substantially the same as that on which he has already been acquitted.

The argument against general acceptance here, is that it is not a good deal that it will practically surrender a good deal that our opponents want; and that they will, if it is adopted, practically have succeeded in driving Slade away, as they so earnestly wish. And we do not yet know that these fresh summonses are not mere brutum fulmen got up for that very purpose.

We doubt very much the policy of inducing Mr. Slade to return to England, because, even if the testimony in behalf of genuine phenomena were admitted by the judge, it would make no impression in the present state of the public mind, and would be sneered away by a few coarse jests and contemptuous gestures on the part of the prosecuting counsel. Mr. Slade's best course is to recover his health, if possible, and then fulfill his engagement in St. Petersburg. We hope to hear that this is what he has decided to do.

Medical Bigotry in Massachusetts.

The would-be conservators of human health in this Commonwealth are making great strides toward the inauguration of a policy which will result, if not checked, in the practical banishment from the State of all but those physicians who wear the badge of the regular medical faculty upon their backs.

With the city government of Boston forcing the Mayor into the august presence of the Legislature, armed with a petition for the "regulating" of medical practice within the corporate limits, we have now the new spectacle of petitions placed in the stores of the apothecaries praying that the law-makers of the Bay State will pass an act remanding the treatment of disease back to the hands of the old-fashioned drug doctors.

It is useless for the medical bigots to say that the spiritual school of healing, at any rate—whether by laying on of hands, or by remedies prescribed—has not won surprising victories in this State, all the more wonderful because, in most cases, it is only after the M. D.s have given them up as doomed to die, that the majority of the patients have called in a spiritual physician.

Are the people of Massachusetts ready to yield their individual right to employ any person or any mode of practice which in their judgment indicates the best results, into the hands of a rigid and unbending medical monopoly? Non servamus.

A late London letter to the Boston Daily Advertiser touches upon the released Dr. Slade, and chuckles at the thought that he, and with him Spiritualism, is to be put beyond the pale of recognition by law. In the same way the American doctors are chuckling at the thought of having the field to themselves by laws that shall fine and imprison healing mediums.

Then it comes down to the plain, practical sense of the whole matter. "If it is possible to commune," it reasons, "with departed spirits, or with spirits belonging to other spheres, it cannot hurt the churches to know it, but the knowledge may qualify the ministers to give such advice to their flocks on the subject as shall save them from going astray."

The Spiritualist Meetings.

Thus far carried on at Parker Fraternity Hall, under management of Robert Cooper, have now reached a condition requiring immediate action in their behalf, or an abrupt ending of the course. It is greatly to be deplored that this worthy enterprise finds itself so unfortunately embarrassed; we have done what we could to help it to success, and if the doors of that hall are now closed, the act will be the legitimate result of the lukewarmness displayed in this regard by the professed friends of the cause.

Travels in the Lands of the Aztecs and Toltecs.

"Travels in the Lands of the Aztecs and Toltecs," by Dr. Peebles, on our first page, is the most important of the series, and forms an appropriate close for it. The present paper treats of the Indians, Aztecs, Toltecs, Colhuans, and the sinking of the great Atlantis Isle. Read it.

Message Department.

The Spirit Messages given at the Banner of Light Public Free Meetings, through the mediumship of Mrs. JESSIE S. RUDD, are reported in this Department...

The Banner of Light Free-Circle Meetings are held at No. 99 Broadway, New York, on the first and third Fridays of each month...

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

Invocation.

Our Father and our Mother God, we come before thee today with a heart overflowing with thanksgiving; we bless thee for the beautiful flowers before us; we thank thee for the kind hearts that we behold...

Questions and Answers.

Q.—[From the audience.] What will be the nature and extent of the next political contest? Will it be of a peaceful, or of a severe and bloody character?

and to our hand, "I would like to influence the medium and say something, I hardly know what, but I would like to see if I can again communicate with earth..."

Mary Bell Tolson. I am a little girl. I am only eight years old. I went away from Glasgow, Missouri, my name is Mary Bell Tolson...

Benson. I passed out, Mr. Chairman, many years ago, by my own hand. I refused to take sustenance. I felt that I did not care to live any longer...

Eben Stevens. I do not know but I am intruding. I care not to take up any space in your columns, because I so frequently am able to communicate with my friends...

Walter Hobart. I have had a desire for some time to communicate here and through your paper, thinking it may reach some of my friends...

Dr. John Clough. Mr. Chairman, if you have room in your columns, I think I'd like to send a message. I used to have some curious ideas when I was here...

Joseph Sherman. Mr. Chairman, understanding that all are welcome, whether they know what they come for or not, I make my appearance today...

take hold of; but you must go back to earth to do it." I shook my head doubtfully, and said, "What can I do? Lo! I have got through with all the earth, and I care not to meddle with it more..."

Dennis McCarty. Shure, sir, an' it's meself that's here, an' what can ye do wid me? I've been stealing nothing from ye, sir, an' I haven't meddled wid any of ye...

E. P. C. It has been very beautiful to me since I came to spirit-life, although unexpectedly I learned that that faith in which I had placed so much reliance was not in itself really and truly to be realized...

Eliza Josephine Arbuckle. My name is Eliza Josephine Arbuckle. I came into the higher life at Council Grove, Kansas. I feel the remains of the old disease, it still lingers around me as I return to earth...

Orrick Bayley. Orrick Bayley was my name. I died in Harford County, Maryland. I was seventy-seven years old. This life has come to me as remarkably pleasant, beautifully diversified in scenery and well suited to the taste...

William Conn. It was in Hanover, Pennsylvania, that I died. My name, William Conn. I was formerly of Baltimore. It is merely repeating that which others for centuries upon centuries have spoken before me...

things before midnight, very likely they would be blotted out; and at night, because I wanted the recording angel to blot out all the naughty things I had done, I tried very hard to think things over, and to feel sorry for them...

Frank M.—. Mr. Chairman, I don't wish to give my full name, but I would like to reach my mother and father, who dwell in your city, and often see your paper—in fact almost every week...

MESSAGES FROM THE SPIRIT-WORLD.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin...

Mrs. Danskin's Mediumistic Experiences.

[Part Fifty-Eight.] BY WASH. A. DANSKIN.

The influence which the Roman Catholic Church has so long held over its adherents, renders them peculiarly susceptible to spirit impressions and control. The minds of these people not only bow in submission to the mandates of the Church, but they have been taught to feel the necessity of some mediator, some instrumentality, specially selected or appointed, as the channel through which the divine will must be made known to them...

We have had many interesting experiences with these people, both mortal and spirit, at our "circles"; sometimes when Mrs. Danskin would be controlled in our own apartments, with no one but myself to hold converse with the controlling influence, and sometimes in public, when I have discussed the respective merits of their views and ours with some of the most eminent of their clergy...

She knew the result in the desperate case of the youth; she knew that when his physician had pronounced him beyond the reach of medical skill, he had been brought again into health, and she implicitly trusted to one whom she felt was surrounded by pure and gentle spirit-influences, although a heretic, rather than to one of the faculty approved by her Church...

Orrick Bayley.

Orrick Bayley was my name. I died in Harford County, Maryland. I was seventy-seven years old. This life has come to me as remarkably pleasant, beautifully diversified in scenery and well suited to the taste; it excites my admiration. The visible God, as a man seated on a throne, surrounded by angels and arch-angels, I have not seen; but his handiwork lies around us, above us and beneath us...

Through unknown to myself, there was still an intuitive feeling that if we lived beyond the grave, we should have some knowledge of it. Living in a skeptical world, and surrounded by unbelievers, I dared not let the inner senses speak to the outer, but now I am free. No one can blame me, no one can accuse me of doing wrong from mercenary motives, consequently I subscribe myself as being one who has found immortality, and with immortality faculties unfolded to see, to hear, and to know...

This is my evidence, not placed upon pages and then folded and laid aside, but open and free to all. Come one, come all, and drink of the crystal waters as freely as I have done, and then your knowledge will be as clear as my own. Good-by to you, and thanks.

William Conn.

It was in Hanover, Pennsylvania, that I died. My name, William Conn. I was formerly of Baltimore. It is merely repeating that which others for centuries upon centuries have spoken before me. Centuries control my fate, in life and in death. I have no fault to find with it, for the law is the sustainer of both men and angels. Who are angels? They are those who once lived and walked and talked with you; they, too, like myself, have died and gone hence to be recorded in the great book of life everlasting...

Harriet Holly Borrell.

At Springfield, Mass., Harriet Holly, widow of the late Hon. William Borrell. I was not buried in Springfield; I was taken to Salisbury, Conn., and there was my body deposited. I was sixty-nine years old; and why I am thus communicating with strangers I cannot very clearly understand, except it be to tell the story of my being resurrected into that new life which brings all the faculties of the woman into active utility...

Here we are met by kindred, and welcomed on the shores of an eternal life. Whatever diversity of feeling may have been with the one linked to yourself, he or she, as the case may be, comes from their path for the new-born spirit; bids it enter in and partake of the joys which angels in its kindred—have prepared for it. And sometimes they will talk thus: "We waited and waited at the bedside, not impatient, but with patience, to wait the spirit through the blue ether; then, lest our feelings would overcome us, we for a season would leave you and place you under strangers' care for instruction..."

This is my story, this is my condition, this is my experience. I speak not for others, I speak for myself. And now, having performed the work which has been allotted me, I withdraw, giving thanks to yourself, and unlimited gratitude to the angels for having, in due season, taken away the scales from my eyes, and given me light and liberty.

I do not think I told you my residence was on Liberty street; it was better to place it there, lest some should doubt it.

Anna Jackson.

My name is Anna Jackson. I was barely eighteen years old. I was buried from my sister's. Her name was Onderdonk. She lived on Fifth Street, Jersey City.

Wonderous are thy ways, Maker of the heavens and the earth. The earth was my footstool for a season. Afterward heaven became my resting-place. Though young in years and devoid of classic education, still in this eternal city there is no division of status in the grades. Sometimes the one who was low in the ladders of earth becomes high in the courts of heaven. Ofttimes the beggar has a better foundation in the spirit-world than if he was a king. Oh, what a world of beauty and of knowledge! Oh, let me grasp it all, while my spirit floats in ether! I have all the universes before me, but my anxiety to gather all in at a glance disturbs my vision.

Now to this anxious soul I must say, peace and quietude be with you, and wait your Maker's time, and he will unlock all that seems to be a mystery. I did not ask death to come, but in its coming, oh, sister, I have found joy which you could never have given me.

There was more within my make-up than you or others gave me credit for. The day is past, the time has come when I can obtain all the knowledge that my mind was anxious for. To you, sister, this may seem strange, but in its strangeness you will find this truth—that when the body dies, the spirit has power to see and know and hear what kindred say.

I am safe over the river, the river of life, the river of beauty, the river of thought divine that carries us little by little nearer the source from which we sprang.

Feed my hungry soul, oh Master! let me have what thou dearest well when I enter into those courts which thou hast prepared for those who love thee. Make me an instructor and a messenger to human hearts from thee. This I ask, oh Father of mercies: hear me when I call, not in anguish, but in rejoicing. Oh, Father who art in heaven, hallowed be thy name. Thy kingdom come on earth. Thy will be done.

Josephine Lewis.

My name was Josephine Lewis. I was eighteen years old. I died in the house of my brother-in-law. His name was John England. My father's name was William, and my mother's name was Sarah Lewis. I was in November. It was hard for me to die. I knew not the plan of the other life. Consequently dread and fear crept over me when the change came. Now I find I have very changed earthly things for things which to me are very much more pleasant.

Mother, this is no sin, this speaking to those whom we once loved and loved; it is a law-made compact with the angels. I know friends weep and mourn over the departure of the young. If they could only view the advantages we have, they would not allow a tear to dim their eyes; they would feel as happy as I am to-night—night with yourselves, not with me!

I wonder now at myself when, in the quiet of my room, my thoughts would go out to the time when I would have to go into the grave. How I would tremble! I would fear and I would cry; but I knew not then what a boon it was to die in the body and have life in the spirit. I return to pay back the debt I owe to friends and kindred for their kind attention. This is a duty—not a duty that is enforced, but a duty of love. To love one another is the command of the highest mind in the universe, and, mother, I am passing under that grand and beautiful law; I am learning wisdom, and with wisdom comes kindness to every one.

I cannot tell you more; I am not sufficiently unfolded yet; it comes little by little; as I get it I will bring it. Baltimore was my place of residence. I do not wish to give anything more definite than that I have. My kindred are opposed to this, and will think I am an angel of darkness rather than one of light.

Mary Mittnacht.

My name is Mary Mittnacht. I died in New York. I am the wife of George Mittnacht, and the daughter of Mary and Horace Bray, of Anne Arundel County, Maryland. When the veil is lifted, and immortality becomes a certainty, then the interior senses become alive. Death may have its terrors, but the beauty-life overshadows all fears. I am free. I know God, and he knows me. Under the law of divinity I work, supported by truth and sustained by understanding. Ah, woe! many mortals grave when they lower the casket down into the grave and have no evidence of an immortal life; but when their minds are quickened with this grand and beautiful truth the body only pays its debt, while the spirit goes home in rapture and delight, to make itself known to other laws and conditions. Oh, how beautiful is the reunion of friends and kindred! Faces meet you that are familiar; hand clasps with hand in truest friendship, and you are made welcome to the shores of life through physical death.

Mine is a beautiful story—the gliding out of the body, being passed on through one sphere to another by the angels. Oh, think what a rapture I was in when first my senses understood! I had passed through the change called death! Now this is life—life, with all its grand advantages; no drawbacks, no hindrances, no obstacles. Every gate at which we knock is opened, and we enter therein and receive our lessons of wisdom—not by force, but through love.

Would that I had known this ere I went away from earth; but I did not. Since I have learned it my joy is so ecstatic it bids me tell the world. I know I shall not be understood or believed, for they think me dead, gone afar, nevermore to return; yet if they would only listen to their heart the little rap of the spirit who comes to its kindred home to make itself known, to make itself felt. Alas! I go back disappointed! I have now told the story of my resurrection from death into life, where the flowers bloom and the birds warble and the waters flow. This is my home.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 24, 1877.

A KIND OF MAN.

Whom we meet in the impetuosity of the... A mighty moral teacher, this... Who deals, with finely flourished arms...

The Slade Prosecution.

The January Quarter Sessions for hearing appeals were held today by adjournment at the... Mr. Hill said that although he retained his opinion...

Mr. Serjeant Ballantine still objected to discussing the question of amendment, and at the conclusion of his remarks in reply, the Assistant Judge and the magistrates retired...

Mr. Serjeant Ballantine said he had a preliminary objection to make which was of a purely legal character, viz.: that the conviction was bad upon the face of it...

Mr. Serjeant Ballantine pointed out that his learned friend could apply to the Queen's Bench for a mandamus to compel the Sessions to hear the appeal...

Another Prosecution of Dr. Slade. Mr. Geo. Lewis, jr., accompanied by Dr. Donkin and Prof. Lankester, attended yesterday before Mr. Flowers, at the Bow-street Police-court...

The Assistant Judge asked Mr. Stavoley Hill whether, assuming that the words were inserted, there were any other facts which would have any bearing upon those words beyond the facts to be gathered from the evidence of Dr. Lankester and others...

Mr. Serjeant Ballantine was further, but briefly, heard in support of his objection that the words "by palmistry or otherwise" were a limitation of the preceding words, and of the very essence of the offence...

The Assistant Judge called upon Mr. Hill to argue in support of the conviction. Mr. Hill contended that there were two modes in which a conviction could be correctly drawn...

the offence was "by palmistry or otherwise," the appellant was charged with using subtle craft, means, and devices, and it was then set out in extenso what the craft, means, and devices were...

The Assistant Judge suggested that if the words "by palmistry or otherwise" had been inserted, the Court could have considered whether the means were means by palmistry or something like palmistry...

Mr. Cooper also argued upon the validity of the conviction, submitting that it was sufficient to set out that the appellant was a rogue and a vagabond within the meaning of the Act...

The Assistant Judge concurred that the counsel for the Crown had his opportunity, and that the time had gone by for amending.

Mr. Hill said that although he retained his opinion as to the form of the conviction being given, he would, in submission to the Court, ask for an amendment.

Mr. Serjeant Ballantine still objected to discussing the question of amendment, and at the conclusion of his remarks in reply, the Assistant Judge and the magistrates retired.

The Assistant Judge delivered judgment in these terms: There could be no better illustration of the rule that summary convictions must show upon the face of them everything required to give the magistrate jurisdiction...

Mr. Hill, however, contends that the conviction is sufficient on the face of it for this purpose. The Court is of the contrary opinion. The word "otherwise" following the particular description or example in a penal statute must, of course, be construed in accordance with the restrictive rule applicable in such cases...

Mr. Hill asked for a case to be stated on the legal question thus raised. Mr. Serjeant Ballantine pointed out that his learned friend could apply to the Queen's Bench for a mandamus to compel the Sessions to hear the appeal...

Mr. Hill said that the point would be raised, but out of respect to the Court he had felt bound to ask for a case.

The Assistant Judge said that they must leave Mr. Hill to take that course. Having no doubt on the point, they could not keep the appellant under recognizances.

Mr. Lewis said that of course, since Mr. Flowers had convicted Slade, the case had passed entirely out of the hands of Prof. Lankester and Dr. Donkin and himself (Mr. Lewis). A decision of a magistrate was always supported by the Solicitor to the Treasury...

New Publications. The Atlantic Monthly for February—H. O. Houghton & Co., New York...

The poet Steadman treats in metrical measures on "News from Olympia"; Henry James, Jr., continues "The American"; Longfellow delineates "A Dutch Picture" with the help of colors...

A. Williams & Co., 231 Washington street (corner School street), Boston, furnish us with the February numbers of Scribner's Illustrated Magazine, and St. Nicholas—both of which they have on sale...

The Galaxy for February—Sheldon & Co., New York City, publishers—presents the following table of contents: "The Administration of Abraham Lincoln, by Gilman Welles"; "Art's Limitations," by Margaret J. Preston...

Wide Awake for February—D. Lothrop & Co., 39 and 37 Franklin street, Boston, publishers—leads off with a winter sketch (illustrated) called "Little True Blue," and furnishes many short stories, poems, etc.

The Human Inhabitants of France are less numerous than the hens alone by about 4,000,000. At two and a half francs each the latter represent 50,000,000 francs...

A BORN ORATOR (IN THE EAST).—Farmer (proposing landlord's health): "An' if a squireless 'ad deo as our squireless deo, there wad be so many on 'em as dew as they dew dew!"

Color blindness is said to be much more prevalent than is generally supposed. Recent experiments on this point demonstrate that in Edinburgh it affects over 17 per cent of the inhabitants examined...

The London customs officers seized twenty-seven gills of a peculiar fluid, the other day, and on examination found it to be nicotine, the product of 250 pounds of tobacco sweepings, mixed with alcohol, which virulent fluid was to be used in transferring cabbage leaves into the finest Havana cigars...

What is a claim, anyway? asks an exchange. Why, it is a natural sandwich, of course; only, the shells are not quite so hard as the bread that you find in a piece of ham on the lunch counter.

The Eastern question seems to grow in intricacy as days proceed. It is reported that the Porte has offered to provide the armistice a month if the Montenegrins will negotiate in a Turkish town also that the Russian army is ready to cross the Pruthi also that peace between Serbia and Turkey is now assured...

The Roman correspondent of the London Times states that it has been resolved that any cardinal may be elected Pope on the death of Pius IX., irrespective of nationality. This decision was not reached without considerable discussion between the Pope and some of the cardinals.

"I hope to see societies organized without creeds all over our land, and the brave and true sustained."—W. R. Jamieson.

BRIEF PARAGRAPHS.

STRICT SCRIBER.—Beware of Irresolution in the intent of thy actions; beware of instability in the execution; so shalt thou triumph over two great fallings in the nature of man.

London, with all its municipal extravagance, is much more economically governed than New York. In the English metropolis, the total yearly cost for 1875 was covered by eleven dollars per capita. The tax in New York is thirty-four dollars a head, and the city debt is \$120 for every man, woman and child of the population...

There have been periods when the country heard with delight that the war was about to end. But in the case now let the soldier be ever so much abroad in the present age, he can do nothing. There is another person abroad—perhaps a less important person, in the eyes of the public—but whose labors have tended to produce this state of things; the school-master is abroad; and I trust more to the school-master, armed with his pen, for extending and upholding the liberties of my country...

A New York paper says that the fall of two and two-twentieths inches of rain represents, statistically speaking, for that locality, about a fall of 37,468,750 tons of water; the heat liberated by the condensation of vapor into that amount of water being sufficient to melt 187,000,000 tons of cast iron.

It is stated that Pope "has recently observed a young man studying painting by Raphael in the Vatican. 'You are of the academy, my son?' 'No, your holiness, I am too poor.' 'To what art your name there, and I will pay the fees.' 'But, your holiness, I am a Protestant.' 'The academy is for artists, and that is enough for me.'"

While men pay reverence to mighty things, They must reverse their, then blue-climbed Isle Of England—not to-day, but this long while To the front of a world of great Kings, Soldiers and poets. Round the Sea Bings His steel-bright arm and shields them from the guile And hurt of France, Greece, and the angry smile, The East and the East his tribute brings. Some say his old-time power is on the wane, 'Thy moon of grandeur, filled, contractual length— They see it darkening down, from less to less. Let but a hostile hand make touch again, And they shall see thee in thy ancient strength, Each iron clink, quivering, in Scindia's Magazine.

Under the new postal law you are allowed to write your name, preceded by the word "from," on the margin of a newspaper which you wish to send to a friend, in order that the recipient may know from whom it came.

The Havana (N. Y.) Journal says that a man was taking aim at a hawk that was perched on a tree near his chicken-coop, when his little daughter exclaimed, "Don't take aim, pa, let it go by accident." "Why so?" asked the father. "'Cause every gun that goes off by accident always hits somebody."

I'd like to be an "assler," And with the police stand, A star upon my button, And a bun on my hand; If any one should fail to sweep The snow before his door, I'd send him to Station Prison For a year, or may be more.

According to the Cape Ann Advertiser the loss of life in the Gloucester (Mass.) fishing business since 1850, has amounted to 1882 men. Three hundred and forty-two were seen, valued at \$1,595,600, have also been destroyed. Its editor says in regard to these facts: "City Hall, packed to its utmost capacity, sits and all would scarcely hold the men from this port lost in the fisheries the past forty-six years. What a host of them have gone forth to be buried in the sea, and what a host of widows and orphans have been left behind! The figures are indeed startling!"

The Sultan is threatened with paralysis of the brain; and a most divided state of counsels exists in Constantinople, because of the want of harmony between the party of the Palace, and the party of the Constitution, or in other words, between the conservative nobles and the people. Edin Pasha, the Turkish grand vizier, has been dismissed, and Mahmud Damad, a brother-in-law of the Sultan, has been appointed his successor. Eight thousand military engineers are changing the gauge of the Roumanian railways to that of the Russian roads. The work will be completed in twenty days.

Peace is officially declared to exist in Mexico. Marriages and Deaths are always printed in juxtaposition, appropriately denoting the near proximity of life and death—from the cradle to the grave. General Nicholas-Anne-Théophile Changarnier, who died at Paris Wednesday, Feb. 14th, was born at Autun, April 25, 1793, and first won distinction in the invasion of Algiers. "Walter," he yelled, with an awful roar, "This napkin, I'm sure, has been used before!" "By four, sir, no," "did the waiter say?" "You're only the third that's used it to-day."

SOMETHING LIKE AN APPETITE. Bring me turtle here in bowls! Bring me turbot, bring me soles! Turkey, too, and plenty of chine; Bails of sausage-meat combine; Turkey cake and Roman punch; Of plum pudding a goodly bunch; With mince pie, both brantly sauced, Bring—the list I can't exhaust—Bring them all—and, when you do, Bring the nearest doctor, too. [N. Y. Com. Adv.]

Time wears slippers of lard, and his tread is noiseless. The days come sifting, dawdling one after another; they creep in at the windows; their fresh morning air is grateful to the lips as they part for it; until, before we know it, a whole life of days has possession of the citadel, and time has taken us for its own.

There was a large attendance at Music Hall, Boston, on Saturday afternoon, Feb. 17th, on the occasion of the third annual concert of Mr. W. J. D. Leavitt's pupils, and the performances proved to be of a very enjoyable character. General Nicholas-Anne-Théophile Changarnier, who died at Paris Wednesday, Feb. 14th, was born at Autun, April 25, 1793, and first won distinction in the invasion of Algiers. "Walter," he yelled, with an awful roar, "This napkin, I'm sure, has been used before!" "By four, sir, no," "did the waiter say?" "You're only the third that's used it to-day."

To keep hair in curl, take a few quince seeds, boil them in water, and add perfume if you like; wet the hair with this, and it will keep long and soft. It is also good to keep the hair in place on the forehead if you are going out in the wind. The best way to keep the hair from falling out is to use a little quince juice on the scalp. You can save the seeds yourself.—Ez.

Rational Spiritualism.

GENERAL VIEWS AND OPINIONS OF THE AMERICAN SPIRITUALISTS, ON MORALS, THEOLOGY AND RELIGION WITH OBSERVATIONS ON The Problem of Organization. BY S. B. BRITTAN, M. D.

In this work the admirers of Prof. Brittan will find valuable compend of his views on many important topics which have for years excited the interest of the adherents of the Spiritualist Dispensation, and have lost none of their influence over the public mind. The author, receiving clear and cogent treatment from this veteran in the field of spiritual inquiry, and the brochure merits a reading wide as the confines of the continent. Price 5 cents, postage 1 cent.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ORIGINAL RESEARCHES IN PSYCHOLOGY.

BY T. P. BARKAS, F. G. S., Newcastle-on-Tyne. An Address delivered to the Newcastonian Psychological Society, on Monday evening, October 23d, 1876.

This Address embraces a record of some of the most remarkable phenomena which Modern Spiritualism has ever developed. It gives an account of a lady medium, a person of ordinary education, who, under spiritual control, answers accurate questions in Science with astonishing fluency and accuracy. Price 10 cents, postage 1 cent.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NATTY, A SPIRIT: His Portrait and His Life.

By Allen Putnam. Cloth, 75 cents, postage 5 cents; paper, 50 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Parturition without Pain;

A Code of Directions for Avoiding most of the Pains and Dangers of Child-bearing. A work whose excellence surpasses our power to commend.—New York Mail. Price \$1.00, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

MAYWEED BLOSSOMS.

BY LOIS WAINBROOKER. Prose and verse make up these fair and sunny pages; in which the beauty and glory of "common things" is so happily revealed. The common every-day subjects which most writers pass by are here gathered like the blossoms of the humble Mayweed, and the humdrum experiences of life are turned to happy account. Cloth, 82 cents, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

CHRISTIANITY AND MATERIALISM.

BY F. F. UNDERWOOD. Price 15 cents, postage 2 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY in the World!

ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. PUBLISHED BY COLBY & RICH, Publishers and Proprietors. ISAAC B. RICH, BUSINESS MANAGER, LUTHER COLBY, EDITOR. Aided by a large corps of able writers. THE BANNER is a first-class, eight-page Family Newspaper, containing FORTHY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing THE BIBLE, THE SCIENCE OF THE SPIRIT, REPORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects; EDITORIAL DEPARTMENT; SPIRIT-MESSAGE DEPARTMENT. CONTRIBUTIONS by the most talented writers in the world, etc., etc. TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year, \$3.00. Six Months, \$1.75. Three Months, \$1.00. Postage fifteen cents per year, which must accompany all orders.