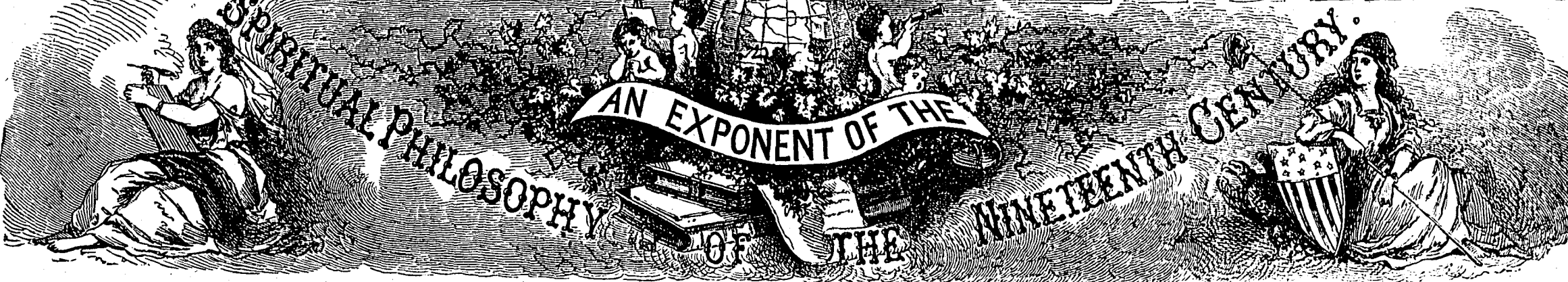


BANNER OF LIGHT.



VOL. XL.

COLBY & 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 Séances; A Marvel in the Olden Time. *Organization*:—The True Working Basis. *Free Thought*:—Healing Mediums; Capital Punishment.
THIRD PAGE.—*Poetry*:—The Cobla. *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. Danstin.
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, Canaanite, gave us great hearts and grand victories; and our God, Malakian, sends us the beautiful rains, and other Gods confer upon our Republic the blessings of peace and harmony. We have no need of any foreign Gods.—"A Placation 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 Acanthus worshipped a Persian, who had died among them during the expedition of Xerxes. At Troezen, 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 Nahua 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, *Totl*, and the great temple where they met to worship was called *Tecalli*—house of God.
When the pious and murderous Cortez entered their great capital, Aug. 13th, 1519, making the noble Guatemala 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 cellibates." 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, Mixtecs, Otomies, 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 *Colhuas* pyramids, 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, Psenophis 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 Panathenaea," 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 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 Baneroff 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 Hindoos, 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 *Izatlil*, 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 and 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 *seaman* says, "In the Mayan language of Yucatan there exists the word *Atlán*, allied philologically to Atlantis. And in the Nahuatl dialect are found the radicals *atl*, and *atl*, signifying water, war, tops of hills and mountains. From these roots come a series of such words as *Atlantico*, *Atlantis* and *Atlaz*."

Now, then, as records both in the Orient and Occident testify, when a portion of this continent and that immense oceanic Atlantis, went down into the measureless deep, "a portion of the inhabitants," say 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 devotion in public 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, Charnay 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, García 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 Aztec 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 Aztec 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, at the base of the Rocky Mountains, also the Iron Mountain region of Missouri. Europe consisted, in the Aztec 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*. Rome 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 "Huachuapalan was the ancient country of the Toltecs," and in my opinion it was located in the Mississippi and Ohio Valleys.

Genell, 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 955 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 Huachuapalan more than a thousand years previous to the Christian era, for they dwell 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-Amoxilli*, 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 evidences 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 Sidiouans, B. C. 2000, made voyages in well-built vessels, using both oars and sails. The Arabian Cashites, B. C. 1728, conducted an extensive and profitable trade between Egypt and India, importing spices, gold and silver.

Sesostris 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: "Sesostris, 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 Scythians, 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, migrating 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 Tlalapan—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 Tlalapan-Conco. Here they remained a number of years; but finally "migrated to Mexico, building a town called 'Tollan,' 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 Ohio." The great kingdom of the Toltecs, occupying originally most of that basin that lay between the Alleghenies 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.

BY C. FRED BLANCHARD.

Dear mother, since thine eyes were closed
Forever on this mortal day,
Two years of mingled joy and grief
Have stolen silently away.

Two years! yet in my quiet hours
I hear thy voice in fancy yet;
Still rise before me by-gone days,
And scenes that I would ne'er forget.

Oh, mother, if we could not know
That loved ones who have left us here—
Are waiting on the other shore,
And keeping still our memory dear,

How wretched should we mortals be!
Oblivion alone before,
And all in life we've learned to love
Departed, to exist no more!

But hope, undying reason, all
We know of Nature's perfect plan,
Proclaim immortal life beyond—
Progression's higher school of man.

Oh, spirit bright, shed round my way
The blessed sunlight of thy love!
Direct my steps, exalt my soul,
Till fit to dwell with thee above!

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 circles have been interrupted somewhat by the sickness of Harry Bastian; but now he has recovered sufficiently to again hold sittings regularly three or four times a week, besides the private one.

Several things have been done in our private circle since my last letter that are certainly worth mentioning in your paper. I will therefore relate as much as I can remember of the most interesting manifestations.

I have a music-box that weighs eighty pounds, which was out of order, and I left it at Bastian and Taylor's, to be called for by a repairer. One evening it was taken into our circle to see what the spirits could do with it, and it was floated in the air seemingly as easily as Taylor's box, which weighs only a few pounds. In the light circle Mr. Taylor stopped the music at the request of the spirits, and when he attempted to start it again it refused to go, and the more he tried to make it, the more it persisted in the opposite course. The spirits then told him to put the box by the door of the cabinet, and they would fix it. The box was accordingly placed by the door, and in a few moments May (a familiar materialization at the seances) came out, drew the box toward her and opened it, and after working a few minutes at it, set it in motion, and it played nicely the remainder of the evening. During this time it was light enough to see her work, but it would have been entirely too dark for a mortal mechanic to have been able to do anything with the box; as well might a watchmaker attempt to mend a watch by the light of a tallow dip ten feet away from him.

For some time the spirits have promised the Indians a "benefit night," and so one evening lately was entirely devoted to them; on that occasion at least eight or nine appeared, as near as I can remember, of different sizes, from six feet four to four feet six, and all dressed differently. One of the maidens who appeared called herself Prairie Flower, and came for the benefit of Mr. Taylor; Sunbeam, Mrs. Weeks's control, put in an appearance. She brought something in her hand which looked like a small piece of cloth, but which, under her manipulations, soon assumed the proportions of a blanket, which she spread out on the floor and sat down on. In a few moments she bounded up as lightly as a rubber ball and retired. Lottie Fowler was present at this circle, and Pinky, one of her band, came out in full Indian costume, and took Miss Fowler into the cabinet, where she found Bastian apparently in a deep sleep. Two of my own band also came out, Snowdrop and Wasso.

May is exceedingly skilled in needlework and embroidery. She was famous for this while in the body, and her hand has not lost its cunning. When material is furnished her she will make flowers and bookmarks, or anything that she may be asked to. One evening I brought some zephyr of different colors and silver wire for her to make flowers out of. Hereafter she has made such things in the dark circle, but on this evening she chose the light circle. She seated herself in a chair about midway between the door and the sitters, with the material in a basket in her lap. She worked away about eight minutes, and then got up and retired to the cabinet, leaving her work on the chair. When the result of her labor was examined, it was found to consist of a rose and a pansy made up together, each one as perfect as the material would allow.

A long time since the spirits promised to take me into the cabinet when they found the conditions favorable, and on Wednesday evening, Jan. 17th, they fulfilled their promise. May came out of the cabinet, and took a chair and placed it a short distance from the door; then she indicated that she wished me to sit down in it, which I did. She then invited me to examine her clothing, particularly her shawl, which seemed to be of the most exquisite point lace. Her white robe was short enough to show her feet, which were encased in what seemed to be beautiful white satin. She was so perfectly materialized that I could even see the nails on her fingers and observe her eyes moving. She presented as lovely a figure as one could wish to look upon. The imagination of fairy-tale writers has never conceived anything lovelier. After I had examined her closely a few moments I took my seat, and she went to another lady and held up her shawl for inspection. She then retired to the cabinet, but in a few moments came out again, took me by the hand, and led me into the cabinet. There I found Bastian sitting in his chair, apparently in a sound sleep. May made me put my hands on his head and shoulders, so as to assure myself, as far as the sense of touch could do so, that it was Bastian and nobody else. His moustache and long hair seemed so like his own that it could hardly be possible for them to belong to anybody else. May then pressed my head forward until I could hear his deep breathing. Enough light came into the cabinet through the open door to show his outline, but not enough to recognize him.

After I had examined him as well as I could, to satisfy myself it was him, May led me out of

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, bringing Bastian with her. His eyes were closed, and he walked as if shackled, showing that he was unconscious, and that it was May's will-power which controlled him. She seated him in one chair, and she took the other. His head leaned backward for a few moments, and then fell over on May's shoulder, and they remained in this position for, I should say, upwards of two minutes. She then arose and started backward to the cabinet, extending her hands toward Bastian, who followed her with the same shackled-jointed gait that he came out, and apparently controlled by her will. This is the third time that this has been accomplished with Bastian, and demonstrates conclusively that he is one of the greatest mediums in the country, if not in the world. To see the medium and a materialized spirit at the same time is about as strong proof of genuine mediumship as can be had. Any one who will cry "fraud" under such circumstances had better give up further investigations and wait for further proof of the truth of Spiritualism until they get "beyond the tide." I only regret that this much cannot be accomplished in the public seances, so as to convince those who are willing to believe, but cannot from the evidence they get there. Mrs. Mary B. Cary.

Chicago, Ill., 1877.

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. The facts were communicated to Mr. Barber in 1836 by persons cognizant of them, one of them being Mr. Sage, the owner of the building. The occurrences happened in the town of Salisbury, commenced Nov. 8th, 1802, at a clothier's shop, and are described as follows:

"A man and two boys were in the shop; the boys had retired to rest, it being between ten and eleven o'clock at night. A flock of wood snails, drawn through the window, when it commenced raining, and continued till midnight; then ceased till the next evening at dark, and continued till sometime in the evening, and then ceased. The next day it commenced about an hour before sundown, and continued about an hour, and then it left the shop and began at the dwelling house of Mr. Ezekiel Landon, one hundred rods north, in the town of Sheffield. It continued several hours, and ceased till the next morning. When the family were at breakfast, it began again and continued two or three hours, and ceased till evening, when it began again and continued all the forenoon, and then ceased altogether.

The articles thrown into the shop were pieces of wood, charcoal, stone, but principally pieces of hard mortar, such as could not be found in the neighborhood. Nothing but stones were thrown into the house of Mr. Landon, the first of which were thrown into the door. There were thirty-eight panes of glass broken out of the shop, and eighteen out of the 'house; in two or three instances persons were hit by the things thrown. What was remarkable, nothing could be seen coming till the glass broke, and whatever passed through, fell directly down on the window sill, as if it had been put through with the fingers, and many pieces of coal and mortar were thrown through the same hole in the glass in succession. Many hundreds of people assembled to witness the scene, among them were clergymen and other gentlemen, but none were able to detect the source of the mischief. The more credulous readily believed it to be witchcraft, but it was generally thought to be some slight-of-hand, effected by a combination of individuals, as the windows were broken on different sides of the buildings at nearly the same time.

The explanation by sleight-of-hand was worthy of Dr. Hammond, Dr. Marvin, Prof. Lankster, and others of our times, who have entered the lists and vainly essayed to set aside the facts of Spiritualism by their ex cathedra fulminations. The invisibles have left their impress upon the ages, ever since spirits began to cross to the other shore. The facts they have been dropping from time to time are coherent, constituting a chain which pseudo-scientists, aided by priests and bigots, cannot break or cut. I am content, and have no fears, for the fortress of truth is impregnable; it cannot be stormed nor undermined.

Providence, R. I. WILLIAM POSTER, JR.

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? and is not this case, if truly reported, another instance of cure by spirit intervention, rather than the mere sequence of a petition made after the church formula?"

"The meeting then being declared open for testimony, the Rev. Arthur Mitchell said that he was glad to be able to attend at prayer meetings once more, having been kept away a week by reason of sickness. He thought Maj. White's scheme of reading the Epistles *seriatim* a very good one, and promised himself much gratification by listening to the readings. He told a story of a visit which he paid on the preceding day to a woman who had for many years been a suffering saint of God. Although a paralytic and speechless, and subsisting entirely upon liquid nourishment, her sick chamber was an abode of peace. He had known her seven years, but had not visited her for a considerable time. Yesterday he visited her again, and there heard a most wonderful story from her. She declared that some time ago a voice seemed to say to her, 'Kneel and pray.' She had not knelt for seven years, but felt constrained to obey the injunction. With great trouble she did kneel, and an instant later she saw a bright light. At the same time she felt a curious cracking in her jaw, which extended down her arm and side, and at the same moment she was cured of her seven years' illness. She got up and walked into the next room, frightening her attendant almost to death, and a few minutes later she crossed the road to inform her nephew of the wonderful miracle which had been wrought. He (Mr. Mitchell) had not the slightest doubts as to the facts in the case, and considered this as a genuine instance of answer to prayer, signified in what men call a supernatural manner. The woman had since visited him at his house on Michigan Avenue, and if any person felt anxious to obtain further particulars as to this wonderful response to prayer he would be happy to furnish full details.

The Rev. Mr. Raymond led in prayer, praising God for this manifestation of His power, which he considered as being an unanswerable argument to the skeptic and the infidel.

Maj. Whittle said if they believed not these works, theirs was the greater condemnation: He considered it fully proved that there was a living God—able and willing to answer prayer.—*Inter-Ocean, Chicago.*

To mortal man great loads allotted be,
But of all packs, no pack like poverty.

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—not that I expect to say anything new, but with the hope that the arrow sped at random may reach some spiritual heart, and quicken it with a fresh and strong desire for UNITY and HARMONY. I have heard the cry, "Spiritualists cannot be united," "ropes of sand," &c. Nevertheless, I have, in the face of past failures, faith in common sense, and the instincts of self-preservation; and when some magic pen shall point to the key-note of union, and touch the magnetic cord aright, the present divergent forces will become convergent, and the union will be an accomplished fact. Let but a few earnest, loving souls unite, and the secret spell of their true harmony will overpower all discordant elements.

We may be compelled to resort to a broken symbol with the words "unite or die," but I hope not.

I believe the heaven is already at work. The natural common sense of the present age, joined with warm throbbing hearts, electrified by angelic communications, will draw together the best spirits within our ranks, who will unite in a joint effort for the common good of all.

We are all liable to err, and I believe the errors of the Philadelphia Convention grew out of their grand conceptions of the future of Spiritualism, and their enthusiasm led them to mistake the visions of the future for the living present.

There are few persons who have less faith in mere argument than the writer hereof. Yet a little argument at times seems to be a necessary evil.

I would therefore, with your permission, place upon your pages one more index finger, pointing to the mistake of the Philadelphia Convention. I think if the humane Bergh, of New York, had been present he would have cried out in the agony of his spirit, "DON'T OVERLOAD."

I am not disposed to quarrel with the most sanguine Spiritualists as to the scientific importance of the situation. I am willing to admit that Spiritualism is the grandest of all, and that it includes all sciences.

I will not quarrel with the religious element, but will admit spirit-communication to be the most sublime, beautiful and soul-satisfying of all religions.

This very immensity of the subject should warn us that our finite minds cannot grasp and master during our earthly lives the infinite possibilities of Spiritualism. Future generations may witness the fruition of our most sanguine hopes, but not unless we of this generation sow the seeds of harmony and union instead of the fabled Dragon's teeth.

We are the husbandmen of the PRESENT, planting with our material hands that which we must reap with our spirit-fingers.

If we plant the seeds of jealousy, avarice, ambition, and other selfish passions, think you the spiritual fruit will be pleasant to contemplate?

If our Spiritualism is of the heart, as well as the head, our path is plain and simple.

Let us take for our motto: LOVE ye one another. HEAR ye one another.

And although we may all feel ourselves capable of performing Herculean labors, which shall astonish the angel-world, and place our names high upon the pinnacle of fame, let us generously forbear, and content ourselves with "little acts of kindness," but make those acts so frequent that, although they may not o'ertop the mountains, they may be well scattered o'er the plains, where their humble blossoming shall make fragrant the air and gladden the hearts of those in need of such sweet mementoes of hope.

This brings me to my point: Can we not, as Spiritualists, unite in small circles, and join hands for some good purpose? Not as "test circles," the true Spiritualist has outgrown that which is a necessity to the neophyte. One satisfactory test is as good as a thousand; nay, better, for time spent in proving a fact established is time wasted, and all Spiritualists believe that time wasted leaves ugly scars upon the spirit. Once convinced, our duty is clear—to show by our works the faith that is within us. Let us not be ashamed of our footprints when exposed to the light of eternity.

I adopt the word circle, not because of its past relation to Spiritualism, but because it is the most comprehensive word, applicable to the purpose; in the English language.

The word society, as at present used, means only frivolity and hypocrisy. It is a Janus-faced word, and if it ever had any claim to our respect it has long since forfeited its birthright. Circle also means unity. Unless united there can be no circle; it implies a centre, which is our religious and scientific knowledge, and our FAITH in good works, as the regenerator of the world. It implies a periphery, as only the harmonious can act or profitably unite in the same circle; and specially to Spiritualists it means a harmonious band, united, that they may magnetically draw from the angel-world, to our centre, such spiritual and scientific truths as angels may give, that we may radiate them from our centre to the world without.

This platform is broad enough for the most progressive, who have faith in works as well as words. To those who believe that the world was made in six days I respectfully submit that it will take us much longer than that to redeem it from past errors, and labor as well as words will be required. Is it not time that the voices of the true-hearted, blending in harmony, should ring out in no uncertain tones, proclaiming the precious truths entrusted to our care by the angel-world?

Then let neighbors meet together, ignoring class distinctions, and choosing those who are harmonious, enter upon the work with a will, that, however small, the circle shall make for itself a spiritual record worthy the approving smiles of angels.

I prefer that the circle shall meet in some harmonious home. Let this be the nucleus, and from such small centres I believe we shall achieve grander results than can be hoped for in halls or churches where inharmonies are sure to present themselves. First make your foundations sure, at home, and in harmony.

In organizing the circle choose a President and Secretary, and such other officers as may be desirable. Let all proceedings be with strict order and decorum, for thus only can you secure the brightest influences. Let all rules and regulations be as simple as may be consistent with good order and comprehensive labor. Perfect harmony is of the first importance; and here allow me to state, that no person should allow him or herself

to feel it a slight to be rejected on the ground of inharmonious, for such rejection might imply a superior order of magnetism as often as otherwise. The circle properly organized and ready for labor, do not look at the mass of work as laid out by the Convention, but content yourselves with simple acts of practical good, and allow no circle to break until you have pledged yourselves to the performance of such such act. Then use every effort to redeem such pledge before the next session or reunion of the circle. Thus shall your powers be concentrated in harmony, union and strength. A definite object of labor given, a definite good to be accomplished, and the united will and labor of the circle is pledged to the fulfillment of your purpose. Though simple and small the beginning, yet the end is not here. Such a circle will radiate its influence, filling the very air with its steadfast purpose until other minds viewing its results become inculcated with a desire to unite and do likewise.

I make no provisions for grand results, or grand assemblages. All the grandeur consists in consecrating yourselves to the labor of performing such acts of goodness as may be within your power to perform. Do ye this, and none shall be greater in the Kingdom of Heaven.

This shortens the Philadelphia bill. But is it not the first necessary step? Do this with heart and will, and all other desirable things shall in due time be added thereto.

Is it not patent that our Philadelphia friends commenced with the fruit instead of the blossom? Let us reverse the order. Let us go earnestly to work as home missionaries, and there generate the desire for better things, the will and the power to help each other in loving charity.

The fruitage of twenty such primary circles would be a grand circle, with greater powers of usefulness and a broader field of action, but the husbandman's labor must ever be in the primary or home circle.

I have endeavored with my pen to paint the picture as I see it. It is homely and chilling to our ambition, perhaps. The root of the tree is not as beautiful as its foliage, but it is of the first importance. K.

Boston, Mass.

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, and, from my experience since, I am not sorry I wrote it. I have lately met a man who has been wonderfully cured through the healing powers of a well-known medium, after the M. D.s of various names and kinds had all but finished him into hopelessness and poverty. I have thought it worthy of notice, even if it drew attention to the medium. I have no disposition to write any one up especially, but the fact suggested this article, and to make myself intelligent the reference can hardly be avoided, nor does it seem to me to be desirable.

The subject of healing, as practiced by clairvoyants, magnetizers, eclectics, and electricians, with swarms in these dilapidated days, is really one of the properties of Modern Spiritualism, and when one is asked, *Cui bono?* as is frequently done, we can say in answer, that besides the one great good—the proof of the survival of man after the death of his body—it has given to the world a new and improved hygienic system. I am aware that many of these practitioners take the accent off of Spiritualism from policy, and even say they are not Spiritualists, catering thus to the prejudices of the community, but still the fact is there, and all things being equal, the believers in Modern Spiritualism should give their preferences and patronage to those who sustain its flag.

The individual referred to as being cured bears the name of Augustus Waugh. I met him accidentally; he seemed a well, able-bodied man, and he was; he told me his invalid experience, and knowing it to be reliable, I thought it worthy of being recorded for general information. If the relation of it, who is of any benefit to the lady who cured him, is of a clairvoyant and a medium, I do not know as we ought to be sorry, for she is one of the new and improved power she has. Having gone thus far, I may as well say I refer to Mrs. Folsom, of 41 Dover street, Boston, well known as the diagnostician associated for a few years past with Dr. Storor, and who now in the same place is healing the sick on her own account. She has many friends, who will be glad to know of her success, not only in increasing patronage, but in beneficial results.

I will state the instance very briefly, for I am aware that cures are not the most interesting matter for the general reader. Mr. W. was thrown from a wagon, and badly bruised on his back and side; he apparently got over it in a few days and was at work. In about a month his back grew tender and pained him; at first late in the day, and coming on earlier and earlier, he was soon entirely disabled and home-bound. His trouble was spinal. He tried a doctor of reputation, who was going to make him a well man in less than a month, but three months found him worse, and no signs of improvement. He tried then several others consecutively, with the same result; one doctor put him through a course of medicated baths, till he was too weak to finish the course; another then strapped his back with iron to keep him stiff, till in a few months he could neither endure the arrangement on or off; he grew worse and worse in spite of the doctors he had employed. He was weak and in pain, and expected to die, and he began to think the sooner the better, as there was no hope for him, and he had then been under the care of a succession of doctors for three years, and his case was considered hopeless.

A few months ago some one suggested to him to try Mrs. Folsom. This lady goes into a trance and is clairvoyant, or a spirit diagnoses a patient, prescribing the remedy. As an individual, she has no medical knowledge, but when in the trance is physiologically expert. Mr. W. told me he gave the medium no information, she examined him, located his trouble, and gave him at once a treatment, magnetizing the part. He began to get better under her treatment, and in a few months was perfectly cured. We have been as brief as we could be and be intelligent, and we think it was simple human magnetic treatment, and by the laying on of hands in the proper way, by the proper person, that saved this man from death and cured a multitude of aches.

I am not much of a believer in physis, never having taken much, thanks to a good organism. We are inclined to endorse the facetious remark of Oliver Wendell Holmes that if all the physis was thrown into the sea it might be bad for the fishes, but he was sure it would be better for mankind. I like the ancient's remark, also, that the second-best medicine was best if the patient thought so, intimating that the cure was in the mind, not in the dose. Still I have no doubt physis is an element in healing that cannot be dispensed with, and the mediums who live as M. D.s, including the lady referred to, prescribe medicine, and it was used in the case alluded to, but for a few weeks in Holmes's line of faith, do not want any physis, believing that, in nine cases out of ten, rest, diet and Nature's recuperative powers are all that is needed.

We have sometimes wished the medium class did not give so much in bottles and parcels as they do; but one thing is in their favor, the pre-

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 Storors, and Folsoms, and others of the Spiritual medical faculty, give their patients. We think no one should object to this idea, for human nature is so constituted that it would hardly be willing on the average "to live and let live." If the patients did not seem to get an objective value for their money, as well as a physiological one.

In this connection something ought to be said about the Indians, who seem to figure so largely and often as medical advisers on the other side. Only think how many of these Indian spirits seem to be returning good for evil, healing hot coals on white men's heads by relieving pains and curing diseases. It has always seemed to me that the best place for the Indians was in the land of souls, safe, useful and happy. The thought comes over one who has smelted the Indian in the raw material, that there is many a good chance as the controller of a medium or healer, as "Wild Flower" or "Violet," to return bad physis for our early and later complements to them. The fact that they do not, shows them to be better Christians over in the happy hunting ground than we should expect the average Christian to be when he shuffles. But my article is getting too long, so I must leave the Indian part of this discourse to the reader's reflections.

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 by various scriptural quotations, showing it to be a divine institution, asserting that the death penalty for murder should be quick and sure, as the reform needed to prevent the increase of murder; that the present sympathy for criminals, and insufficiency often of punishments, would result in "Judge Lynch" taking the law into his own hands, and thus avenging the innocent victims.

Not having yet seen any presentations for and against the gallows argued from spiritual, generative and sequential standpoints, I will endeavor in this writing to state the view from these causes. First, why so many murders?

It being allowed that pre-natal conditions not only govern physical but mental and spiritual states, it follows, if the laws of generation were lived in their "Divine order," more saints would be born and less sinners than now are. The seed-causes of murders are unconsciously and ignorantly, no doubt, planted in the soul, and attempt oftentimes to prevent unwelcome babies being born alive. This motive should be known as a murderous one, in a correct spiritual sense.

Circumstances are liable to occur in the adult life of such infants, when this murder-germ in the mental constitution shall evolve its fruit in murder. Who is to blame? Shall there be no sympathy and love toward this criminal, accused before it saw the light? Again, as a man thinks so is he. So Mr. Kimball's able, vigorous and ingenious lecture is consistent with his belief. We find most of those who thus believe are also followers of the idea that the shedding of the blood of the innocent Jesus opened the way for an atonement for all mortal delinquencies. But Jesus did not tell those who asked, "What shall I do to be saved?" to wait till he was crucified, and then there would be a chance! Nothing of that sort. A true atonement each soul has to make for itself before it can come into at-one-ment with itself or the divinity within. Legally choking a man to death is the worst possible use you can put him to. Many murderers to-day are tried, convicted, and converted too, then legally murdered, expecting to go from the scaffold to heaven, &c., who wake up in spirit-life to find they are in hell, their book of life open over them, and every sin staring them in the face, &c., not one atoned for—not one! They return freed devils, full of revenge—having been deceived by the ministers and priests, and by law choked out of this life prematurely, and mentally incite others like themselves to murder.

Again, many soldiers go out of this life on the battle-field, full of madness and a desire to shoot and kill; they generally, if the war conditions here, serve out their time often by inciting their comrades to fight and kill till peace is declared. Then we will hope most of them are clear of the murdering spirit; but some are not. Those who really enjoyed shooting and killing, will influence others in this life so to do. All who have this murdering propensity, either inherited or by education, as soldiers trained to kill, need reformation—a reform which will suppress its action and cause it to be outgrown.

As Divine justice requires of every soul to make its own atonement—and this life is the proper place to do it—it should be understood by this time that murderers should be reformed here. If their victim was a husband and father, the slayer should be made to work for the widow and children the balance of his earth-life; for other cases, a compensating penalty should be made. "After death the judgment," is only a word that comes into a more vital and realizing sense of our sins, weaknesses or blunders, having thrown off the earthly covering. It need not necessarily be so; let the suffering for evil be here, as over the river, for a good purpose, as moral and remedial—moral hospitals, instead of State prisons. The sins of the soul, or the tares, must either here or hereafter be outgrown, or atoned for, before heavenly or healthy states can come. If we want only good spirits to return, to inspire, elevate and purify us by their ministrations, let us see to it, so far as we are able, that we send none out of this life who are wicked and bad.

I have thus tried to explain my plan to have less murders. In brief: not to have infants born to be murderers; abolish all legal murders; teach no more the dogma that the shedding of innocent blood ever has or ever can atone a sin, or its consequences; that they make their own hell; that there are no worse devils than ourselves; that capital punishment, like eternal punishment, is useless and wicked; that it is *infidelity* to justice, mercy and love, and the world will be the better for it. So says and feels HOUSTON.

Though we have quoted this living extract before, we feel that its cheering words cannot be too often pressed upon the attention of the people:

"Go to work, my friend! the world is getting better. I have a dream that prisons will not always be cursed with the shade of the gallows; that ignorance will not always exist in this world; that the withered hand of want will not always be extended for charity; that wisdom will sit in the Legislature; that honesty will sit in the courts; that charity will sit in all the pulpits; and that the world is progressing in education, in the way of knowledge, and in the grand destiny of the American people."—*Col. R. G. Ingersoll.*

I feel gifted with power beyond myself to tell mortals not to fear the change called death; for in it we are revived in thought, spiritualized in feeling, educated in faculty and unfolded in capacity to appreciate the grandeur and the glories which the overruling Soul has spread before his children. My kingdom is not of earth, but of heaven, where the blessed are; where the white-robed angels throng to meet and welcome you to the shores where time is no more known.—*Spirit Nelson Burniston.*

As a man in closing his eyes feels the action of the lungs through the diaphragm which still penetrates his sight, so the soul, imprisoned within the organs of the body, perceives that inward light which stands with itself, in the real of external objects, and which, though not seen, is felt.—*Dante.*

The eye was
The ear
As the ground
And the sky
Over the
And away
The broad
Quiver
And out of
Stood st
The eye was
The ear
The coble
As she
Ready with
The stal
And ever
The fier
And the
Still fea
And the
At last sh
And roo
While the
With th
And I tho
The fret
A heart fa
Gaiust
Ah, let us
How to g
And to g
O'er the

Ban

BINGH
Feb. 8th:
mite of te
ers of the
past visio
son, philo
son, Miss
Mrs. P. W
Our Conve
earnest w
and gave
ances. SI
earnest m
the statu
from subj
ject last S
The Dem
the best di

HORNI
"The rari
void of th
formly ab
ble Banne
my menta
soul that
names of
identity a
properly c
gaging the
of free an
alism, in l
all religio
of faith.
of interes
concerns u
the practic
God-alled

NEW Y
ing her s
says: "N
me such
hope for t
the Banne

LOUIS
writes un
past six w
city has
Liberal T
two lectu
were mu
great heal
success, a
and Libe
impressio
B. Cu
Our large
audience,
to her for
At the cl
en masse
letter of
an "intell
pleased v
really co
happily
with wor
lectures
with the
hear
Her meri
known b
wonder
cancer a
successfu
for the
skill had
field for
practice
five thou
man pro
and eloq
and De
people c
to monc

LAK
ing Jus
M. Bla
which s
of the
with s
should
to Mrs
gave he
can ne
would
ally an
the fea
I hav
lecture
tell you
notable
Bureau
nothing
agreed
people
reax
them

creeds
sustain
PES
us the
the lat
last o
ascend
earth
ele st
spirit
all th
cende
evolu
like
(Wh
in the
spirit
ing o
of ou
tual

THE COBLE.

The eye was filled by the heave and the flash,
The ear was filled by the roar;
As the great wind blew from the wild north-west,
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 heave 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 over fiercer rose
The fierce North Sea at the flood;
And the sail of the home-bound coble
Still fearless flew and brave,
And the wind rose and the 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 watchers blent
With the thunder of the sea;
And I thought, just so, 'mid the turmoil,
The fret and the fever of life,
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 ride 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 Peables, Wilson, Miss Nellie L. Davis and A. A. Wheeler. Mrs. P. W. Stephens, late of California, attended our Convention in October, performing her usual earnest work. She has been again last week, and gave three public lectures and several addresses. She speaks (entranced) in a fluent and earnest manner, always endeavoring to select the subject. She impresses 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."

HORNELLVILLE.—W. W. Ingstrom 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 claims 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-affiliated 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. Livermore 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. Cutler, of Boston, in her lectures to ladies. Our largest hall was nearly 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 her letter of invitation they speak of her lectures as an 'intellectual feast.' Dr. Cutler is very much pleased with our Louisville ladies, and they are really charmed. 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. Cutler 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 the 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 nothing. 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 while 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 and spirit has reached 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, nearing and surrounding the great positive Deific 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 Lolo Vashbrooke 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 been treated to 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 homeing public land as for all persons who wish to spend any time in genial 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' 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 day of the year that a man cannot be out cultivating the soil. I am delighted with the climate, and think that by spring I shall be greatly 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 can come here they can breathe the air 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 Mansion 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 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 lectures, 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 Foster, 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 triumphantly here.

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 decry. 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 the circle and the word 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 of a Pulpit 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. It is a good working rate, 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 the years long fled.
Faithful and true, it once did tell,
Thou' 'st done thy duty; nobly,
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
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! But points upward, 'thou' 'st 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
To vast fields and pebbled shore.
Too fleeting time! 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,
Old clock, for from thy 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
And comfort and cheer, and kept 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. 8th, 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 devoted their lives to the service of their kind.

Mrs. Blanchard had drunk deep draughts of the cup of sorrow from early youth to the last day of her tortuous life. No doubt the ministry 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, few women have succeeded in so clearly defining 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 vividly retrace the scenes of the past and the realities of a public career as to submit her sacred gift to the cold criticism and exigent demands of the world as a test medium. Mrs. Blanchard was essentially a test medium, and by her remarkable powers of clairvoyance, spiritual sight, trance speaking, writing, and diagnosis of disease, she succeeded in convincing the numerous visitors who thronged her rooms, the presence and ministry of the angels, and the watch and ward of immortal spirit guardians. None but the recording angel of higher and more just tribunals than those of earth can ever number up the hearts this patient and faithful laborer has gladdened, the darknesses eyes she has brought to the light of truth, the hearts she has warmed, her gentle words, her fortitude 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 her."
During the last few years of her career she resided with her friend Mrs. Martha Jacobs, whose untiring zeal and energy in the cause of Spiritualism are too well known and appreciated by every Spiritualist of Worcester to need comment here.

In connection with this attached friend, the poor medium visited a certain well-known practitioner of Boston, &c., 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, cancer. Despite the efforts put forth, the disease advanced, and took a deep and incurable hold upon her system. For six dreary months of pain Mrs. Blanchard remained confined to her bed, and though ministered to with all the tenderness and watchful care that loving friends could bestow, none but those who surrounded her could understand the extent of her sufferings or appreciate the angelic patience, resignation, and fortitude with which she bore them. Never was there a more notable evidence of the glorious conviction 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 the closing hours of her earthly life.

Her death was a great loss to the cause of Spiritualism, whose approach she fully realized, and 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 after reiterated that she would be present to witness her soul's journey into the land of rest and eternal home. In the minutest detail of the event at hand, she manifested a calm and almost child-like interest, and in all the minutiae over which the beloved one thus peacefully lingered, her friend Mrs. Jacobs followed her wishes. Summoned from Boston to follow the long-suffering spirit of her dear friend, she came to her home of light, on Tuesday, Feb. 8th, 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 the funeral services were held on Wednesday, Feb. 9th, 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 deeply interested congregation manifested their respect for the amiable medium by their attendance, and if motives of mere curiosity to witness a spiritual funeral service had been the reason for attending, there is no doubt that the number would have been much larger. Every one, without distinction of sex 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 Spiritualist's belief for the first time, and many a heart was won who that day learned much of the scandal and prejudice that had filled their minds against the Spiritualists.

The services exerted a soothing, no less than a halting effect on all present. Peace and good will prevailed, and the spiritual medium and Universalist minister who occupied the pulpit, both of whom were of the highest caliber of the land in which the parted spirit will find neither rest, creed nor line 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, unsullied by a single stain.

EMMA HARDINGE BRITTEN.

Passed to Spirit-Life:
Feb. 8th, 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 was left a kind and affectionate husband and three daughters (the oldest only about thirteen years of age), and a circle of friends to mourn her departure. She bore her last suffering with patience and resignation, being sustained by the presence of loved ones that had passed on before. A short time before her death she gave directions for preparing the body for burial, being perfectly conscious of the change about to take place, and she was buried in the cemetery of the Universalist church, where she was laid to rest.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line is required. A line of capital letters 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 wholly 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 21st, 1877, and on Sunday, April 1st, at 10 A. M. and 8 P. M. This will be the Twenty-Ninth Anniversary of the Society, 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 of the cause, and to take such action as may be deemed expedient for the advancement of the cause of Spiritualism and to bring its advocates into more harmonious relations with each other, that the power which rightfully belongs to the millions of Spiritualists, in this and other lands, may be directed to the only end to which it can be properly applied, the redemption of the human race from all materialistic and political and religious errors, and the establishment of the reign of truth and righteousness upon earth.

Those who wish to be present, and who are unable to do so, 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 who influence would be much more effective if we knew each other better and were properly banded together in a society, without a creed or any restriction of individual freedom, but with a determination to do each other and the world in the reforms of the age, all of which are more or less intimately associated with our cause.

HENRY T. CHILD, M. D.,
631 Race Street, Philadelphia, Sec'y.
[Persons friendly to the cause are requested to copy the above.]

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 hostile facts thrown around them by a superstition possessed of the dangerous power to blind, and held in slavish submission at its shrine, all who, moved either by honest conviction or craftily concealed hypocrisy, 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 State of New York, in relation to the danger of allowing these rights to fall in the hands of a superstition, and the presence and ministry of the angels, and the watch and ward of immortal spirit guardians. None but the recording angel of higher and more just tribunals than those of earth can ever number up the hearts this patient and faithful laborer has gladdened, the darknesses eyes she has brought to the light of truth, the hearts she has warmed, her gentle words, her fortitude 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 her."

During the last few years of her career she resided with her friend Mrs. Martha Jacobs, whose untiring zeal and energy in the cause of Spiritualism are too well known and appreciated by every Spiritualist of Worcester to need comment here.

In connection with this attached friend, the poor medium visited a certain well-known practitioner of Boston, &c., 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, cancer. Despite the efforts put forth, the disease advanced, and took a deep and incurable hold upon her system. For six dreary months of pain Mrs. Blanchard remained confined to her bed, and though ministered to with all the tenderness and watchful care that loving friends could bestow, none but those who surrounded her could understand the extent of her sufferings or appreciate the angelic patience, resignation, and fortitude with which she bore them. Never was there a more notable evidence of the glorious conviction 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 the closing hours of her earthly life.

Her death was a great loss to the cause of Spiritualism, whose approach she fully realized, and 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 after reiterated that she would be present to witness her soul's journey into the land of rest and eternal home. In the minutest detail of the event at hand, she manifested a calm and almost child-like interest, and in all the minutiae over which the beloved one thus peacefully lingered, her friend Mrs. Jacobs followed her wishes. Summoned from Boston to follow the long-suffering spirit of her dear friend, she came to her home of light, on Tuesday, Feb. 8th, 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 the funeral services were held on Wednesday, Feb. 9th, 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 deeply interested congregation manifested their respect for the amiable medium by their attendance, and if motives of mere curiosity to witness a spiritual funeral service had been the reason for attending, there is no doubt that the number would have been much larger. Every one, without distinction of sex 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 Spiritualist's belief for the first time, and many a heart was won who that day learned much of the scandal and prejudice that had filled their minds against the Spiritualists.

The services exerted a soothing, no less than a halting effect on all present. Peace and good will prevailed, and the spiritual medium and Universalist minister who occupied the pulpit, both of whom were of the highest caliber of the land in which the parted spirit will find neither rest, creed nor line 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, unsullied by a single stain.

EMMA HARDINGE BRITTEN.

Passed to Spirit-Life:
Feb. 8th, 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 was left a kind and affectionate husband and three daughters (the oldest only about thirteen years of age), and a circle of friends to mourn her departure. She bore her last suffering with patience and resignation, being sustained by the presence of loved ones that had passed on before. A short time before her death she gave directions for preparing the body for burial, being perfectly conscious of the change about to take place, and she was buried in the cemetery of the Universalist church, where she was laid to rest.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line is required. A line of capital letters averages ten words.

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 periods of the earth, and shows the progress of the human race from the lowest to the highest stages of civilization, and the influence of the physical and moral environment upon the development of the human mind.

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.

THE
INNER MYSTERY.
AN INSPIRATIONAL POEM.

BY LIZZIE DOTEN.

This Poem was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the death of Modern Spiritualism, held in Music Hall, Boston, March 1st, 1877.

Price 35 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 Conformation of the Earth. Presented through the organization 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. Harris, Christian. Subject discussed—Resolved, That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism.

Price 25 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.

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 "Heavenly" Countries.

BY J. M. PEEBLES,

Author of "Years of the Ape," "Spiritualism, Defined and Defended," "Jesus, Myself, Man or God," &c.

This intensely interesting volume of over four hundred pages, fresh with the clearest of accounts 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, religions and spiritual instincts of different nations, this is altogether the most important and striking 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
APOCRYPHAL
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 COMPILERS.

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 1861, entitled:

MORNING LECTURES!
Best judicious pronouncements 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 readers 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 10 cents; 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.

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.

PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.
ISAAC R. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY, and all business letters to ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, 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, and to the repeated verification of "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God." All truths contain the truth when read aright. It is to truths, through facts, truth free from all conventional dogmas, that spiritualists aspire. — *Desmond Fitzgerald.*

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. Mr. Davis desires us to say that most of the questions put to him in advance by correspondents are fully answered in the forthcoming chapters. But it is his particular desire and request that correspondents will suspend their wish to interrogate until after we have printed the entire series, and in accordance with this request he hopes no one will feel neglected if letters of this nature are not acknowledged.

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 metropolis. The London Times and Telegraph, which are the most powerful of all the English journals, devote an editorial column each to a review of the matter, in addition to the space given the reports of the trial as it progressed. Perhaps the Telegraph makes the more succinct and clear statement of the case. It says that Dr. Slade has not been discharged on the merits of his defence, and the real question at issue remains absolutely undecided. What the Police-Magistrate, Flowers, did decide was, it says, that he had used "subtle crafts, means, and devices, by palmistry and otherwise, to deceive and impose on certain of Her Majesty's subjects," for which he convicted the prisoner and sentenced him to three months' hard labor.

"The prisoner," adds the same journal, "appealed, and his appeal has now been sustained, not on the ground that the evidence on which Mr. Flowers convicted him was inadequate, but for the essentially unsatisfactory reason that the certificate of his conviction contained a clerical, but at the same time a fatal, error. The Telegraph ascribes this fatal error to an oversight, either by the magistrate, or his clerk, or the law officers of the Crown, and observes that it is hardly likely to occur again. The Times specifies, that 'the conviction, in reciting the statute under which it was drawn, omitted the words 'by palmistry or otherwise,' and Serjeant Balfour at once objected that by this omission it was wholly invalidated.' The omitted words must be taken in the statute to qualify the preceding words, 'subtle craft, means, or device.'"

The Times further observes that "this section of the statute deals, in fact, with a particular class of offences, and the omission of the three words in question deprived it of its essential force." It says also that such an omission would once have been fatal to the prosecution, but it is now open to a Court, upon due application by the prosecution, to amend an indictment. "Strange to say," adds the Times, "it appeared that the omission had, in this case, been deliberate. The counsel for the prosecution very frankly admitted, in effect, that he wished to avoid the question whether Dr. Slade's assumed offence was akin to 'palmistry or otherwise.' Had he inserted the words, he apprehended a contention that the offence was not 'palmistry'; and had he relied on the words 'or otherwise,' he expected the reply that the offence 'was not clearly set forth.'"

So that it was the fault of the prosecution, it seems, according to the Times, and not the fault of the magistrate, according to the Telegraph, that this fatal omission was made. The former says the omission was deliberate; the latter in one place at least says it was accidental. Let them settle it between themselves. They both agree on one thing, however, and that is that Slade has escaped the persecution of their statute, when wielded by bigotry. They admit that he has "escaped like a bird out of the snare of the fowler." Of course they unite in sincerely regretting it, and their wall extends to the length of an editorial column apiece. They do

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." The conclusion of the Times is, that "it is certainly proper that the evasion should have been defeated; but it is none the less extremely unsatisfactory that an important prosecution should be thus defeated by a technical error." Doubtless that leading British journal feels as bad as it can about it. But we are going to make it, if possible, feel still worse by telling it to review its own explanation of Mr. Slade's escape, and there discover that the prosecution virtually confessed beforehand that it could not convict him under the statute. That is precisely what it all amounts to. The case was bound to fall through any way. Prof. Lankester had taken a larger contract than he could fulfill.

And for this superserviceable zeal "in defence," as the Times says, "of the dupes of Spiritualists," it proceeds to administer some broad thwacks upon the backs of the British public. It is really entertaining to observe the supreme assumption of this always assuming journal. It announces, in its Jupiter Tonans style, that "people who are capable of believing that the spirits of their deceased relatives, for whom they may be supposed to entertain some kind of respect, are capable of writing such nonsense as is usually produced at these séances, are beyond the protection of any legislation." So—so, thou bloody thunder! These lightnings of thine strike nobody, and are therefore harmless!

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. Neither the London Times nor any other journal on earth, whatever its prestige or power, keeps the mysterious key that unlocks the recesses of the human consciousness. No doubt a great many such are ambitious to do it, and would be very glad to hold the responsible position; but the age of authority is going by as fast as it can, and the age of sight and insight is superseding it.

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." In other words, it betrays the insufficiency of the statute, and the prosecutor's inability to wrest it in such a way as to punish with imprisonment a spiritual medium. To such a depth has descended the once great and mighty London Times. We should only expect it to add, that "the fault in this case may not be in the law; we do not presume to decide; but that the case should have broken down on such grounds is certainly creditable to the administration of our law."

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. The escape or the imprisonment of Dr. Slade avails nothing either for or against the truth of it. That rests on no accidents. It is destined to illuminate the earth with its increasing glory, and bathe it in a fresh flood of belief and consolation. It will permeate all religions and all philosophies, proving what is good and dismissing what is evil or needless. That it should be opposed by the very ones whom it promises to benefit, does but show how profound is the need of human emancipation from the bonds of a bigotry that cannot offer in return the consolations of a consistent faith.

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. Now to strip an invisible of his identity is equivalent to the destruction of his existence; for if a spirit seeks to impress itself upon the sensitivities of a human mind, its recognition as a spirit would seem to be the prime condition of putting any faith in it. But that we may not appear to represent the Swedenborgians, we prefer to cite the testimony of its leading journal, the New Jerusalem Messenger, of New York. That paper has been recently discussing certain alleged premonitions of disaster, particularly the horror at Ash-tabula Bridge, and gives two instances of such premonition that are singularly impressive, especially as they proceeded from one and the same person.

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. It is not a casual and special instance of Providential care, as the Bible abundantly testifies. The Lord gives his angels charge over us, at all times, to keep us in all our ways; and if we were more susceptible to their influence, they would keep us from natural and moral danger much more frequently than they do now. The aversions and attractions, and the unaccountable misgivings or confidence which we sometimes experience, are due to their influence. We are subject to both good and evil influences from this source; and we come more

fully under 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." The New Church, therefore, believes in angelic presence, good and bad, just as Spiritualists do. It credits earthly proceedings to their constant inspiration. It gives to every person freedom to be influenced and guided by good spirits, or misled and deceived to their misery by evil spirits. And it holds that angels and good spirits are all the time doing the best they can for 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 bands 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. This difference may be but a trifling one, considered in one view, and it may be an insuperable one, considered in another. Prof. Parsons, who is esteemed as authoritative as any other commentator on the New Church doctrines, in speaking of what he prefers to call "Spiritism," objects to it that, while it is doing a notably good work in discrediting ecclesiasticalism and Old Theology, it projects the realities of earth into the spirit-sphere. He objects, in short, that spirits in the flesh are only the self-same spirits out of the flesh after the event called death, possessing the same natures and proclivities as when inhabiting the earth.

"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 as it opposes naturalism, that it gives to the merest, lowest and grossest naturalism an element of perpetuity; and this is its highest idea of immortality." Now he is forced to bring a charge like that in order to evade the logic which spirit recognition by mortals establishes as the result of spirit-communication at all. Individualism in this intercourse with spirits is scouted, while the intercourse itself is held as the basis of a new religious belief. But did not Swedenborg himself, the founder of this faith one hundred years ago, declare his personal recognition of spirits, high and low, good and bad, with whom he spoke on untold occasions? It looks as if the disciples were inclined to be wiser than the master.

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. It cannot be necessary to refute such an assertion as that. Spiritualism strives, not to pull the other world down to this, but to lift this one up to that so far as it can be done by linking the two together in a closer and more practical union than the mind of man ever before conceived of. Parsons charges the contrary, which is his way of establishing a difference between the two systems or theories. And the fact of spirit recognition is denied for no better reason whatever.

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. The medium began the development of his gift by means of the planchette, and in time became well convinced that Spiritualism is based upon facts. His process of development is interesting to all readers. The communicating spirits, in a preface to the little book, disclaim for the writer the entire responsibility for the messages, stating that they used him simply to convey to the world some information on topics that are of vast importance to mankind, and of which people on earth cannot acquire any knowledge through the ordinary channels.

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 personal will excite. It is a perfect treasury, in a small compass, of the facts about life beyond the grave with which every one is naturally eager to become familiar. Let us name some of the suggestive topics that thread their way through this little book: The human body and its material surroundings, as seen by spirits; why spirits return to earth; danger from false spirits; relation of the physical to the spiritual body; the clothing of spirits; the spirits in our houses and streets; death described; effect of bodily disease on the spirit; spirit clothes; the effect of our thoughts upon others; the form of the spirit body; first impression after death; man leads two lives in two worlds at once; wealth a hindrance to future happiness.

And now let us illustrate with a few extracts. Says the communicating spirit, "You do not understand why the spirit requires clothing at all, but it is as much required in the spirit-world, whether for purposes of decency or warmth, as it is on earth." Again, "There are two worlds interblended—the natural and the spiritual, and the one is an exact counterpart of the other. You are quite right in supposing that in your cities there must, therefore, be spiritual houses, and spiritual vehicles running about your streets, drawn by spiritual horses running on a spiritual pavement. This seems so absurd that you think we are joking, but we assure you it is perfectly true." And again, "They (the spirits) live in your houses, walk in your streets, frequent your places of amusement, and take part in all that

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." "An equal amount of good may be done by a man who leads a pure life in the midst of the impure, as by one who gives thousands away in charity. The one gives spiritual benefits, the other bestows temporal advantages. We know many men who live pure lives, and mix with their fellow-men quietly and unostentatiously, and who are doing good to the latter in many ways that they do not see or appreciate at present, but which by-and-by will be made clear to them." We could multiply extracts almost interminably, and all would go to show the practical character of this timely little book on a subject that is too generally treated as an unapproachable mystery.

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. The Index bluntly says that "Spiritualism cannot be judged by its numbers any more than we could judge of the morals of an army by the same tokens."

"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." This is exceedingly well put, in one sense, though it does not go deep enough in respect to the significance of these outward manifestations and phenomena. But so far as limiting the judgment of the thing signified by the sign is concerned, the statement is a comprehensive and thoroughly truthful one. "Whether the manifestations," continues the Index, "are humbug or reality, no more affects the real merits of Spiritualism than the miracles of Christ did the doctrines he taught."

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. That it has long been, in one form and another, the real religion of the world, the Index thinks cannot be gainsaid; the only question of vital importance is, whether it is conducive to the best interests of humanity or not, whether its practice leads nearer to or further away from the truth. Traces of its universal existence are to be found in the recorded or traditional life of every old nation. The great mass of what are called superstitions date back to it—the common belief in ghosts and hobgoblins, in genii and fairies, witches, magic, black art, and the like, so inherent in human nature, and which retain such a tenacious hold in every country, all have their origin, says the Index, in 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." With a further appeal to all persons to investigate the truth of spirit-communications for themselves, this liberal and independent journal on the Pacific Coast ends its commentaries on the subject.

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. 29th) 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. The summonses were returnable for Feb. 8th. Failing in his second aggressive attempt, Mr. Lewis (Lankester's counsel) induced the Court of Queen's Bench to address an inquiry (Feb. 14th) to the Board of Magistrates, asking why, after the indictment was quashed, they did not try the case on its merits. We have not yet learned what came of this inquiry. We are now left in uncertainty as to what will be recommended by the English Spiritualists managing the Slade case. The letter of M. A. (Oxon.) gives all the light we have upon the subject. A friend writes:

"Our course in withdrawing Slade was governed a good deal by his state of health. His nervous system has been completely upset, and his three doctors would not answer for his life if he remained in London. So we got him away. He is no better yet, (Feb. 1) and his doctors are of opinion that it will require some months before he will recover."

"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

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

"This view meets general acceptance here. The argument against it is 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."

"2. We may, if his health permits, bring Slade back to face this new ordeal. We should say, with overwhelming force, 'This man was beyond your jurisdiction, on his way to Russia, but he has voluntarily come back to face his accusers and clear away every slur from his good name. He courts the fullest inquiry. He has nothing to hide, and of his own free will he stands here.' I believe the moral effect of this would be tremendous. We Englishmen admire pluck, and we should cheer such conduct to the echo. But to do it we must be sure that we should win; that Slade could stand it; that we should have a fair trial—all doubtful points. When Mr. Munton returns from Boulogne with the result of his interview, I will write you again. I am indignant, and blush for my country."

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. Magnetic healers, trance physicians, clairvoyants, eclectics, liberals in medicine of whatever type, should look to their safety, and endeavor by counter petitions, etc., to defeat the selfish project.

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 dog doctors. The homeopaths take great comfort, apparently, from the fact that the step does not point toward their direction, but they will do well to remember that if they assist the regulars in muzzling freedom in curative matters now, their turn will come next. This movement is pitilessly retrogressive in its character, and the new delighted followers of Hahnemann may find themselves the victims of persecution from their present auxiliaries before they are aware.

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. It looks as though the regulars wished to insure by law the death of all persons who cannot be cured according to their system.

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? *Nous verrons.*

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. Let us remind these premature cacklers that they only serve to proclaim the fact that Spiritualism is troubling them exceedingly. Nothing proves it more clearly than the fact that they are running to the Legislatures for protection. The Advertiser correspondent is good enough to tell us all how Spiritualism affects his "mind." "To my mind," he says, "Spiritualism is a sort of standard whereby to prove how little advance intelligent people have made on the intellectual stage of Cotton Mather." After that announcement, his "mind" no doubt feels better. He is satisfied that people all around him "are longing to believe in something," and we hardly wonder at it when we reflect that he is present. "My own belief in the potency of spirits," adds this bottle-imp, "is limited to that form of spirits which can be evoked." And our belief in the "potency" of his views is limited to that form of views which is poured out as a liquid from a decanter. "There are hosts of believers in London," says he, "I am well acquainted with many of them; and I know that their belief is due to their incapacity for weighing evidence." This odd jurymen of the Advertiser having confessed in advance what his capacity is, in defining his belief in "spirits," we think his judgment concerning the qualification of the believers in London to weigh evidence will hardly receive a very widespread endorsement.

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 circumstanced; 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. Any person who desires to aid in bearing the pecuniary burden of, or who wishes information concerning the course, can address Robert Cooper, 39 Devonshire street, Boston.

"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.

J. J. Morse, so our English exchanges state, is doing a good platform work in England at present, his announced engagements including Birmingham, Glasgow, Liverpool, Cardiff, Manchester, Nottingham, and other important points.

"The Revivalism" was the theme of the sermon at this conference by Robert Cooper, who thought that he thought Spiritualists should, as presenters, then gave a tracing of its progress through its various stages, the most advanced view to show to Mr. Moody, in which that was a retrograde step, and the speaker said that might be considered few drunkards, a poor excuse for the teachings of those who were opposed to the world, the judgment power to reduce the mission with the false good that he revival movement taken to let a plane, and the pungent and in this way a Prof. A. E. some length, I ble speech. I ure to take pa the Rev. Mr. stood up to tr with which it and it was gre the position h able courage t these days. I about to tak part he consi could not be a they were for nature. He c self. He did anything to the spirit of I formed throu a good thing, in other ways Dr. Wellin son, next sp dorse Mr. A thought it be object was to doubt about I pose.

Prof. Wright did not follow misdirected, perpetrators Spanish Inqui they were do

The speaker and consider what was ad large as cou doubtless dur which through cessary to be these meeti

RATIONAL little pocket taining his c opinions of t theology and on the probl at the Ban the exact r morals, theo interested t they will fin gently, and lar inquiry, plainly reci future. Th invisible w of inspiri very thoru its face th superstitor Scriptures, thority, Ca course, are of advance them are I that will a ganization for the dis gestive ar logue bel one whose fixed. Ti are—Spiri vidualism universal nature; t ing idols man's m Walt; a slow mo action in enterpris the great say that treated a gifted av al Spirit

So upon th by Mess a specin we cite from o "A fr known associat in even resort a

full rep the last London of Jan.

"The ton, M don, F

