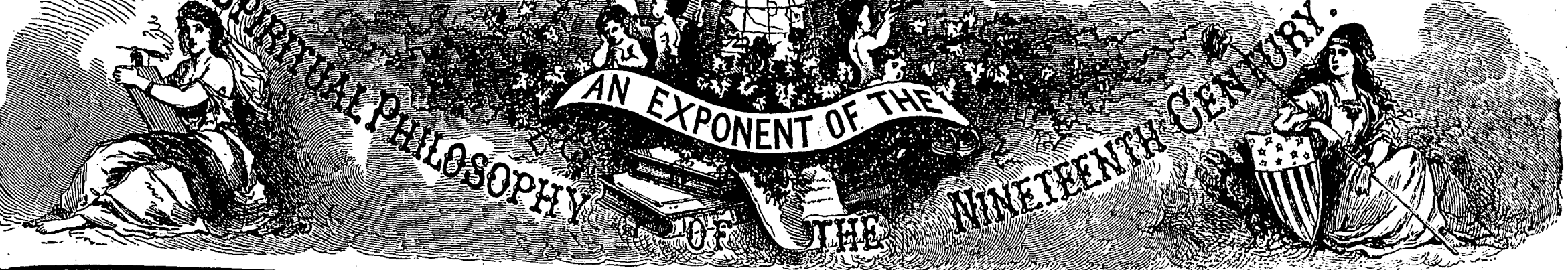


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Original Essay.

SPIRITUALISM AND INSANITY.

"This form of delusion (*Spiritualism*) is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons, having gone insane on this subject, are confined in the public asylums of the United States."—*Dr. L. S. Forbes Winslow, of London.*
"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism."—*Rev. Dr. Talmage, of Brooklyn.*

THE FACTS.

The number of asylums, or institutions for the insane, in the United States, July 1st, 1876, according to the American Journal of Insanity, was,

State Institutions.....	58
City or County.....	10
Incorporated Uncharitable.....	10
Private.....	9
Total.....	87

And eight others were then in process of construction. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority, was 29,533.

In December last—1876—I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States:

1st, The number of patients admitted to or under treatment in your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2d, In how many cases was the insanity ascribed to religious excitement?

3d, In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies or published official reports—generally both—from 66 superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports and written replies is here given in a tabulated form, and every fact and figure bearing upon this question—favorably or adversely—in the reports and letters received is here presented:

THE INSTITUTIONS—WHERE LOCATED—THE TOTAL NUMBERS OF PATIENTS DURING PERIODS STATED; AND THE NUMBER OF WHOSE WHOSE INSANITY IS AScribed RESPECTIVELY TO RELIGION AND SPIRITUALISM.

Institution	Year	Whole Number of Patients	Admitted	Discharged	Deaths	Religious	Spiritualism
Maine Insane Hospital, Augusta, Me.	1875-6	374	374	374	374	0	0
Vermont Asylum for the Insane, Brattleboro, Vt.	1875-6	258	258	258	258	0	0
New Hampshire Asylum for the Insane, Concord, N. H.	1875-6	258	258	258	258	0	0
State Lunatic Hospital, Taunton, Mass.	1875-6	258	258	258	258	0	0
Worcester State Lunatic Hospital, Worcester, Mass.	1875-6	258	258	258	258	0	0
Shady Side Insane Asylum, N. Hampton, Mass.	1875-6	258	258	258	258	0	0
Boston Lunatic Hospital, Boston, Mass.	1875-6	258	258	258	258	0	0
State Lunatic Hospital, Northampton, Mass.	1875-6	258	258	258	258	0	0
Butter Hospital for the Insane, Boston, Mass.	1875-6	258	258	258	258	0	0
Connecticut Hospital for the Insane, Middletown, Conn.	1875-6	258	258	258	258	0	0
Retreat for the Insane, Hartford, Conn.	1875-6	258	258	258	258	0	0
New York City Asylum for the Insane, Ward's Island, N. Y.	1875-6	258	258	258	258	0	0
New York City Lunatic Asylum, Blackwell's Island, N. Y.	1875-6	258	258	258	258	0	0
Bloomington Asylum, New York	1875-6	258	258	258	258	0	0
State Lunatic Asylum, Utica, N. Y.	1875-6	258	258	258	258	0	0
Monroe County Insane Asylum, Rochester, N. Y.	1875-6	258	258	258	258	0	0
New York State Asylum for Insane Criminals, Auburn, N. Y.	1875-6	258	258	258	258	0	0
Sanford Hall Insane Asylum, Flushing, N. Y.	1875-6	258	258	258	258	0	0
King's County Lunatic Asylum, Flatbush, N. Y.	1875-6	258	258	258	258	0	0
State Lunatic Asylum, Binghamton, N. Y.	1875-6	258	258	258	258	0	0
Private Insane Asylum, Pleasantville, N. Y.	1875-6	258	258	258	258	0	0
New Jersey State Lunatic Asylum, Trenton, N. J.	1875-6	258	258	258	258	0	0
Western Pennsylvania Hospital, Duxbury, Pa.	1875-6	258	258	258	258	0	0
State Lunatic Asylum of Pennsylvania, Harrisburg, Pa.	1875-6	258	258	258	258	0	0
State Hospital for the Insane, Danville, Pa.	1875-6	258	258	258	258	0	0
Insane Department of Philadelphia Hospital, Philadelphia, Pa.	1875-6	258	258	258	258	0	0
Friends Asylum for the Insane, Philadelphia, Pa.	1875-6	258	258	258	258	0	0
Pennsylvania Hospital for the Insane, Philadelphia, Pa.	1875-6	258	258	258	258	0	0
Western Ohio Hospital for the Insane, Dayton, O.	1875-6	258	258	258	258	0	0
Longview Asylum, Carthage, O.	1875-6	258	258	258	258	0	0
Cleveland Hospital for the Insane, Cleveland, O.	1875-6	258	258	258	258	0	0
Northwestern Hospital for the Insane, Toledo, O.	1875-6	258	258	258	258	0	0
Michigan Asylum for the Insane, Kalamazoo, Mich.	1875-6	258	258	258	258	0	0
Wisconsin State Hospital for the Insane, Menasha, Wis.	1875-6	258	258	258	258	0	0
Northern Hospital for the Insane, Winnebago, Wis.	1875-6	258	258	258	258	0	0
Iowa Hospital for the Insane, Mount Pleasant, Iowa	1875-6	258	258	258	258	0	0
St. Vincent's Institution for the Insane, St. Louis, Mo.	1875-6	258	258	258	258	0	0
St. Louis County Insane Asylum, St. Louis, Mo.	1875-6	258	258	258	258	0	0
State Lunatic Asylum No. 2, St. Joseph, Mo.	1875-6	258	258	258	258	0	0
Northern Hospital for the Insane, Elkhart, Ind.	1875-6	258	258	258	258	0	0
Illinois Central Hospital for Insane, Jacksonville, Ill.	1875-6	258	258	258	258	0	0
Bellevue Place Asylum, Batavia, Ill.	1875-6	258	258	258	258	0	0
Indiana State Hospital for the Insane, Evans, Ind.	1875-6	258	258	258	258	0	0
Indiana Hospital for the Insane, Indianapolis, Ind.	1875-6	258	258	258	258	0	0
St. Petersburg Hospital for the Insane, St. Peter's, Minn.	1875-6	258	258	258	258	0	0
West Kentucky Lunatic Asylum, Louisville, Ky.	1875-6	258	258	258	258	0	0
Alabama Insane Hospital, Tuscaloosa, Ala.	1875-6	258	258	258	258	0	0
Central Lunatic Asylum, Richmond, Va.	1875-6	258	258	258	258	0	0
Eastern Lunatic Asylum, Williamsburg, Va.	1875-6	258	258	258	258	0	0
Western Lunatic Asylum, Staunton, Va.	1875-6	258	258	258	258	0	0
West Virginia Hospital for the Insane, Weston, W. Va.	1875-6	258	258	258	258	0	0
Insane Asylum of North Carolina, Raleigh, N. C.	1875-6	258	258	258	258	0	0
Maryland Hospital for the Insane, Baltimore, Md.	1875-6	258	258	258	258	0	0
Texas State Lunatic Asylum, Austin, Tex.	1875-6	258	258	258	258	0	0
Nebraska Hospital for the Insane, Lincoln, Neb.	1875-6	258	258	258	258	0	0
Insane Asylum of California, Stockton, Cal.	1875-6	258	258	258	258	0	0

From the above table it will be seen that of 23,328 insane persons now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 69 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the country, we find there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums, there are only 76 insane Spiritualists within their walls—not one to each institution.

The following table presents the statistics of this subject for long terms of years, of thirteen institutions, as taken from their official reports; the other reports being deficient in like information.

Institution	Year	Whole Number of Patients	Admitted	Discharged	Deaths	Religious	Spiritualism
Worcester State Lunatic Hospital, Worcester, Mass.	1875-6	258	258	258	258	0	0
Connecticut Hospital for the Insane, Middletown, Conn.	1875-6	258	258	258	258	0	0
State Lunatic Asylum, Utica, N. Y.	1875-6	258	258	258	258	0	0
Pennsylvania Hospital for the Insane, Philadelphia, Pa.	1875-6	258	258	258	258	0	0
Western Pennsylvania Hospital, Duxbury, Pa.	1875-6	258	258	258	258	0	0
State Lunatic Asylum of Pennsylvania, Harrisburg, Pa.	1875-6	258	258	258	258	0	0
Longview Asylum, Carthage, O.	1875-6	258	258	258	258	0	0
Western Ohio Hospital for the Insane, Dayton, O.	1875-6	258	258	258	258	0	0
Iowa Hospital for the Insane, Mt. Pleasant, Iowa	1875-6	258	258	258	258	0	0
Eastern Lunatic Asylum, Williamsburg, Va.	1875-6	258	258	258	258	0	0
Alabama Insane Hospital, Tuscaloosa, Ala.	1875-6	258	258	258	258	0	0
Indiana Hospital for the Insane, Indianapolis, Ind.	1875-6	258	258	258	258	0	0
Minnesota Hospital for the Insane, St. Peter's, Minn.	1875-6	258	258	258	258	0	0

Here we have records of 58,875 patients, of which number the insanity of 1994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the present number of inmates of our asylums) would show 1016 insane from Religion and 117 from Spiritualism, and the relative numbers of those whose insanity is ascribed respectively to the excitement of Religion and Spiritualism in former years and at the present time, appear as follows:

In 30,000 patients in former years, from Religion 1016; from Spiritualism 117.

Showing a diminished number of cases from both religion and Spiritualism at the present time.

An important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended, and the number of its adherents has increased, the records show not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement may not justly be attributed, at least in a great degree, to the influence of Spiritualism in disseminating more correct, rational, and consequently less revolting ideas, of the nature and extent of future punishment.

Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction of 1 in 395, and one-quarter of one per cent. of the whole number in the asylums, instead of 33½ per cent., as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane which have come to hand, there are tables showing the previous occupations of the patients admitted or treated within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in same reports the total number of male and female Spiritualists is only 46. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

If we estimate the number of Spiritualists in the United States as low as 2,000,000—which I believe to be less than their actual number—we are entitled to a representation in the lunatic asylums of 1333, while the number actually there, according to official reports, is only 76. Thus we are taxed for the support of these institutions without fair representation; but as we are taught by our religion to exercise charity toward all men, we are willing that clergymen, and the members of their congregations, shall have the lion's share of the advantages these institutions afford. Their needs are greater than ours.

Dr. M. Ranney, Superintendent of the Iowa Hospital for the Insane, in which, in 1874-5, more than 1000 patients were treated, says, in his letter to me, that there is not at the present time one Spiritualist under his care.

According to the Report of the Worcester State Lunatic Hospital, Mass., in which, in 1876, 829 patients were treated, no Spiritualist has been a patient in the institution during the last three years.

Dr. John Curwen, Superintendent of the State Lunatic Asylum at Harrisburg, Penn., in which during the past twenty-five years 3988 patients have been admitted, says, in his letter to me, that "We have not had for a long term of years any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N. Y., 11,331 patients were admitted during the past 33 years, the insanity of 32 of them being ascribed to Spiritualism, but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood, and since 1853, or for 23 years, not a patient has been admitted in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. B. A. Wright, Superintendent of the Northwestern Hospital for the Insane, at Toledo, Ohio, writes me, "The cause of the mental derangement of eight patients (in 1870) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers."

Dr. J. B. Cooke, now or recently City Physician of New Orleans, in a letter to Rev. Dr. Watson, of Memphis, says: "I have been in charge of the Lunatic Asylum of the parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time, have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief."

The following is an extract from a letter received from Dr. C. H. Nichols, Superintendent of the Government Hospital for the Insane, at Washington, D. C., in which 931 patients were treated in 1876:

"I see a paragraph, attributed to Dr. Forbes Winslow, is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent. of truth in that statement."

The Doctor's estimate is very nearly correct. Instead of there being one per cent. of truth in the wild assertion of Dr. Forbes Winslow, there are only three-fourths of one per cent.

Dr. J. W. Ward, Superintendent of the New Jersey State Lunatic Asylum at Trenton, writes:

"We have eight cases said to have resulted from Spiritualism, but whether Spiritualism was the cause, or the result of insanity, in these cases, it is difficult to tell. Friends in giving histories of cases are very prone to mistake hallucinations, etc., expressed after insanity is established, as the cause of the malady itself."

Dr. D. R. Burrell, Resident Physician of the Brigham Hall Asylum at Canandaigua, N. Y., says:

"Statistics in regard to religious excitement and Spiritual-

ism, as causes of insanity, are of little account at present. Friends often speak of these causes, when they are merely legends, as you learn upon obtaining, after weeks or months, a fuller history of the cases. Many of the so-called religious cases I have met did not think of religion, or become religious, until after they were touched with insanity. Cannot the same be said of Spiritualism as a cause?"

Dr. H. R. Stiles, Superintendent of the State Homeopathic Asylum for the Insane at Middletown, N. Y., writes:

"All of us have a touch of supernaturalism in our make-up. It is surprising, then, that when bodily and mental disease, combined, have slackened the rein which common sense (the will of our daily lives), holds upon this lingering relic of supernaturalism, the confused mind, not comprehending its changed relations with the outer world, seeing and hearing many things which seem strange, and (in its then state) fearful, and foreboding, naturally revives what it has heard of spiritual influences, and the patient rants and raves about and attributes his troubles to Spiritualism? But these delusions generally appear after the insanity is recognized, so I am inclined to acquit religion and Spiritualism of this blame to a large extent. At least my own personal experience does not induce me to charge it upon them."

Dr. B. D. Eastman, Superintendent of the State Lunatic Hospital at Worcester, Mass., in his Report for 1873 says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published reports, that "tables of this character are very unsatisfactory. The friends of patients, from whom the statements of causes usually come, sometimes purposely preclude deception, and often display great ignorance by assigning as a cause some comparatively trivial circumstance attendant upon the beginning of insanity, or some symptom of the already fixed malady."

It can readily be understood how appropriately these remarks must apply to persons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression so prevalent that Spiritualists must necessarily be to some extent unbalanced in mind, render it more easy and natural to attribute the mental aberration to this cause than to any other, and thus, doubtless, a certain proportion of the small number of inmates of our asylums upon whose warrants of commitment Spiritualism is inscribed as the exciting cause, are in no degree indebted to their belief for the cause of their affliction.

Dr. John P. Gray, editor of the American Journal of Insanity, says in his Report:

"Every great religious movement, indeed, from John Knox and John Wesley to Moody and Sankey, has been accompanied with its per centage of insanity, but that only shows that there is in every community, at any given period, a certain amount of constitutional or incidental morbidity ready to be developed into insanity by every suitable occasion, and religious excitement only stands prominent among the number of such influences."

These remarks also apply to Spiritualism, though not to the same extent.

Dr. J. Ray, the eminent authority in medical jurisprudence, and who has made a special study of insanity, remarks in the American Journal of Insanity for October 1867:

"It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation. It is surprising that physicians, especially, with such well-recognized affections before them as catalepsy, somnambulism, ecstasy, and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible."

Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertions and blind generalizations of Dr. Forbes Winslow and Rev. Dr. Talmage.

Deeming it of importance to the full and complete presentation of this subject that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country should be included, I addressed to them the following questions:

1st, For how many years have you taken an active interest in Spiritualism?

2d, During that period, in how many instances have you known Spiritualists to become insane?

3d, In how many of these cases—so far as you have knowledge—was the belief in Spiritualism the exciting cause of the insanity?

Their replies, in substance, are as follows:

Epes Sargent has given his attention to spiritual phenomena nearly thirty years, and says:

"You ask in how many instances I have known Spiritualists to become insane? I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. My own belief is, that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, etc., within the sphere of the natural, will do much to allay excitement, and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the unnatural in any form."

Robert Dale Owen says:

"I engaged in the study of Spiritualism, and cognate subjects, more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect, among all my acquaintances, a single Spiritualist who has become insane. I, myself, after a dangerous illness in the summer of 1874, was during nearly two months insane: cause, insomnia and overtaxation of the brain. My family, and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady. In the 'Debatable Land' (pp. 223-224) I have given two examples, which came to my knowledge, of the cure by spiritual influence of insanity, one of the cases being of six years' standing."

"Since then, a third case has come within my personal knowledge; that of a mother who lost a favorite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communications from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says:

"I have never personally known a single case of a Spiritualist becoming insane. I have been in the Northwestern States by invitation to lecture, as far North as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says:

"My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Prof. J. R. Buchanan says:

"I have been interested in the spiritual phenomena many years, my first experiments having been performed in 1811. In the thirty-five years since, I do not now recollect that any Spiritualists of my acquaintances have become insane; which is the more remarkable, as the refined and spiritual temperament, which sympathizes with Spiritualism, is of course more sensitive than a coarser organization of mind and body."

Prof. William Denton replies:

"I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never known of a single case."

Dr. J. M. Peabody writes me:

"For twenty-five years I have taken an active interest in Spiritualism, studying in America and Europe. During this term of years I have met with but three cases where pronounced Spiritualists had become insane, and in neither of these was the belief in Spiritualism the producing cause of their insanity. In one of these cases, certainly, mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused and the self-balance evidently lost by overtaxation of the mind, nervous debility, and financial losses."

Allen Putnam for more than twenty-four years has believed in and been a student of Spiritualism, and says:

"One or two cases—I think not more than two within my observation—have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the action of Spiritualism. Had you inquired for my belief as to the number of nervous, irritable, desponding and obsessed persons who have been saved by Spiritualism from falling into insanity, I could have said more than two dozen

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.

Inquiring from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent thought; but we cannot undertake to condense the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to COLBY & RICH, 19 NASSAU ST., BOSTON, MASS.

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

A NEW WORK

BY ANDREW JACKSON DAVIS.

The "Stellar Key"—Second Part.

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

Orange, N. J.

The above note, replete with the genial spirit of the Harmonist Seer, fully explains itself to the reader. It was in 1867 that the First Part of The Stellar Key to the Summer Land was published. Now, after the interval of ten years, its second part is to be given to the world. We are indeed pleased to make the announcement that such a plan has suggested itself to Bro. Davis; and, still more so, to be able to state that his labors in this regard have been crowned with a success of which our patrons themselves will have opportunity of judging ere long, as we shall commence the publication of the Series in the opening number of the forty-first volume—the BANNER OF LIGHT FOR MARCH 31ST.

It is a significant fact that the date of the commencement of our new volume—marking the close of twenty years of earnest effort on our part for the advancement of the cause, and the commencement of another period—should fall on the anniversary day of the advent of Modern Spiritualism. We trust that the literary attractions which we shall endeavor to present in the forthcoming volume will meet with the approbation of our patrons, and we feel sure that the articles of ANDREW JACKSON DAVIS, illustrated as they will be with engravings in full unison with the penetrating thought of this wonderful mind, will draw to our columns the attention of many who have not as yet been in the habit of perusing our pages.

While we do what we can to improve and beautify the Banner of Light, we trust that those whose names are already on our mail books will take the hint from the closing line of the card of Bro. Davis, and endeavor to obtain for us a number of new subscribers which shall even transcend his kindly expressed wish in this regard.

Lectures by CORA L. V. RICHMOND!

We shall commence, next week, the publication of a series of

FOUR DISCOURSES ON THE SPIRITUAL SPHERES.

Delivered through the organism of Mrs. RICHMOND, at CHICAGO, ILL., and reported phonographically for our columns by A. M. Griffin, of that city. The course cannot fail of the widest interest, as may be judged by the titles:

1. THE SPHERE OF SELF.
2. THE SPHERE OF BENEFICENCE.
3. THE SPHERE OF LOVE AND WISDOM.
4. A REVIEW OF THE PRECEDING.

With practical addresses from three spiritual intelligences, embodying their experiences in the departments of spirit-life cited therein.

Readers of the Banner will find in these lectures a mental feast.

Letter from M. A. (Oxon.)

Those friends of justice and fair play, whether in America or elsewhere, who are interested in the Slade case, will do well to peruse the straightforward account (8th page) which has been contributed to our columns by the distinguished English Spiritualist whose *nom de plume* heads this paragraph.

Dr. Mack is about to return to America.

Insanity Among Spiritualists.

Nothing will dissipate prejudice so rapidly as the light, and nothing will puncture falsehood so effectually as the truth. It has been the very easy habit of certain persons to throw about them sounding statements about the evil effects of a belief in Spiritualism on the peace and sanity of the human mind, knowing how difficult it was to deny such statements by any color of authority, and consequently hoping that the most exaggerated stories would be swallowed by the public without the least challenge of their accuracy or authenticity. This thing has gone on so long and assumed such proportions that many Spiritualists have thought the time had come for an overhauling. It has been reserved, however, for Dr. Eugene Crowell, of New York, to make a thorough and exhaustive investigation into the charge, and his full and complete Report upon it, fortified inexpressibly with figures and facts, is to be found in the present issue of the Banner.

We invite for it the widest and most careful study, confident as we are that it scatters to the winds all these empty assertions about the prevalence of insanity among Spiritualists, and that the belief in Spiritualism is calculated to promote insanity and populate the asylums. It will be seen, from this Report of Dr. Crowell, that no charge of such seriousness ever had so slight a basis, amounting, in point of fact, to comparatively nothing. It shows, on the contrary, that the advocates of Old Theology who, like Talmage, are so free to accuse Spiritualism with being the cause of filling the insane asylums, have got to answer for the very accusation themselves which they lay on the shoulders of Spiritualists. We undertake to say, judging from the testimony which is here collated, that never was an engineer more completely hoist with his own petard. The tables are turned square about. Yet neither Talmage nor Dr. Winslow will ever think of such a thing as taking back their false assertions. They will go on preaching and practicing as before.

In order to set forth the clear and convincing points of this thorough statement of Dr. Crowell, it will be necessary for us to indulge in more or less recapitulation of his facts to which the reader can have no reason to object. Dr. Crowell sent a letter of inquiry respecting all the features of the case to every superintendent of an insane asylum, public or private, in the United States. He put but three questions, that were easily answered, but they covered the ground. He asked for the number of patients in each institution for the past year, or, if not that, then for the previous year; how many cases religious excitement had caused; and how many cases were caused by Spiritualism. In this way it could be very readily ascertained whether there were ten thousand persons, as Dr. Forbes Winslow says, confined in lunatic asylums in the United States in consequence of belief in Spiritualism. The summary of the replies received is as follows: There are 87 such institutions in the country, whose inmates on the 1st of July, 1876, numbered 29,558. From the Superintendents were received 66 replies, of which 58 only were serviceable by reason of the information they contained.

In these 58 asylums were confined 23,328 insane persons, of whom 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism. Allowing that in December last there were, in round numbers, 30,000 insane persons confined in all the institutions of the United States, there would be of this number 530 insane from religious excitement and 76 from Spiritualism—which is nothing like Dr. Forbes Winslow's reckless assertion of 10,000 persons insane from Spiritualism. Only 76 insane Spiritualists to 87 asylums—not one at each institution! But 530 insane from Old Theology, which is more than six to each institution! We ask Talmage of Brooklyn to stand up and thunder that from his resounding pulpit, and beat the cushions to keep time with his assertion. If, moreover, we take a considerable term of years, instead of one year, the result comes out in just the same way. Here, for instance, are the reports of thirteen institutions, with their records ranging from 8 to 44 years. In these institutions during those various terms were confined 58,875 patients, of whom 1994 were cases due to religious excitement, and only 229 to Spiritualism.

By the same ratio, the 30,000 who now populate our insane asylums would show 1016 insane from religious excitement and 117 from Spiritualism. And, pursuing the ratio, the 1016 who were insane in former years from religious excitement would amount to but 530 now, and the 117 who were insane in former years from Spiritualism would amount to but 76 now. This clearly shows that since the spread and growth of Spiritualism not only has insanity from its reception been greatly diminished, but insanity from religious excitement has also been sensibly abated. It certainly is more easy to think that it is Spiritualism that has helped theology than that the latter has relieved Spiritualism and itself, too. We commend to the reader a much more minute and careful following of Dr. Crowell's figures, all of which possess an authoritative significance and will create a lasting impression on the mind of the world. But it is enough to sum it all up by stating, as he does, that instead of the proportion of the insane in our asylums being one-third, or 33 1/3 per cent. of the total number of inmates, as Dr. Forbes Winslow most loosely asserts, that proportion is but one-quarter of one per cent! We hope Talmage will shoot that fact from his columbarium in Brooklyn.

Further than all this, estimating with Dr. Crowell the number of Spiritualists in the country at only 2,000,000, our proper numerical representation (one-quarter of one per cent.) should be 1333 in the various insane asylums of the country, whereas we are represented by only 76 persons. Dr. Crowell rightly calls this another case of taxation without representation! The specific replies received by him from the Superintendents of the different asylums contain explanatory and qualifying matter that deserve the most attentive consideration, and by the advocates and disciples of Old Theology particularly. One will get a much clearer insight into the real facts of the case from these official statements than from all the loose and undefined charges of all the outside doctors in Christendom. They tell us that it will not do to accept the whimsical, hasty, or prejudiced statement of the friends of a committed person, but to wait for time alone to develop and fix the true cause of insanity.

Says Dr. Ray, than whom there is no higher authority on this subject in the country, "It is to be regretted that the prevalent tendency is to ignore the facts of Spiritualism entirely, rather than to make them the subject of scientific investigation. It is surprising," he adds, "that physicians, especially, with such well-recognized affections before them as cataplexy, somnambul-

ism, ecstasy and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible." What are the ravings of Talmage and the rest of his ilk, in comparison with the cool and scientific opinions of men who have made the study of a subject that comes home to every human mind. We need not further urge all readers to go carefully through the additional testimony which Dr. Crowell has adduced from such competent witnesses as Epes Sargent, Robert Dale Owen, Rev. Dr. Watson, Hudson Tuttle, Emma Hardinge Britten, Prof. J. R. Buchanan, Prof. Denton, Dr. Peebles, Allen Putnam, Andrew Jackson Davis, and other well-known Spiritualists; testimony to the same vital point, derived from a quarter of a century's personal contact with believers in Spiritualism, and themselves familiar with all its phenomena. This is solid matter, such as no loud and loose accusations can disintegrate or undermine.

Well and truly does Dr. Crowell close his exhibit of vital facts, overwhelming as they are against the opponents of Spiritualism, with the reflection that "an intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends." It is just what a belief in Old Theology does not favor, and the figures convincingly show it. Spiritualism brushes the clouds and cobwebs out of the mind, and hangs up demonstrations and proofs around its walls. These are what promote peace, tranquility, faith and sanity.

In Memoriam.

Joseph John, one of America's distinguished artists, "passed on" to the "Better Land" from Philadelphia, Pa., at 1 P. M., Feb. 23d, aged about 41 years. His funeral occurred at 2 P. M. on Monday, Feb. 26th. His frail and sensitive constitution was firmly attacked by consumption last spring, all efforts to prolong his earthly life of usefulness failed, and he has gone to his reward. He was born and reared on a farm near Philadelphia, and like the eminent artist, Benjamin West, he was favored with Quaker parents, who watched and instructed him with zealous care, and encouraged him in his aspirations as his genius and talent for art began to be developed.

For over twenty years he has been an artist. He spent about two years in Northboro, Mass., with the exception of which time he has been a resident of Philadelphia.

The following of his works have been copied on steel, in chromo, or otherwise, and some of them have met with extensive sales:

- "The Changed Cross."
 - "The Faithful Crowned."
 - "The Harvest Home."
 - "The Guardian Angel."
 - "The Orphans' Rescue."
 - "Life's Morning and Evening."
 - "The Dawning Light."
 - "An American Farm Yard."
 - "The Curfew."
 - "The Praying Band."
 - "Return from the Field."
 - "Lead Me to the Rock."
 - "I Know that My Redeemer Liveth."
- The following are a few of his many other paintings that have not yet been copied and published:
- "Of Such is the Kingdom of Heaven."
 - "At the Sepulchre."
 - "My Lambs."
 - "Evangeline's Feast of Betrothal."
 - "How beautiful upon the mountains are the feet of him that bringeth glad tidings," and
 - "Springdew," the superb limning of "the beautiful Indian maiden (who was for years a companion-spirit to Mrs. J. H. Conant), which adorns the Banner of Light Bookstore, and has been the admiration of many visitors from all parts of the country.

He also executed numerous designs for illustrated books.

Joseph John was an artist born, and studied all departments of pictorial art with rare enthusiasm and success, so that when "inspiration" approached him a well-attuned instrument was found. He delighted in painting the better side of life, and refused mercenary considerations to paint what he considered degrading to humanity. Thus he was conscientious; and elevating and refining thoughts found expression on his canvases. He possessed great versatility of talent.

He insisted upon an intellectual and spiritual interpretation of all nature and all art, and claimed that art should, to a great extent, be adjudged by the same standard as poetry. As a poem is really worthless without an elevating spirit shining through it, so with compositions in art, unless fraught with living thought, to make lives happier and better with impressive and ennobling teachings.

His life was conscientiously consecrated to what he considered the most instructive and elevating department of art; and how well he succeeded, those residing in tens of thousands of homes which have been made more attractive and cheerful through the pure influence of his works on their walls and in their books, can testify. In refined sentiment, in precision and delicacy of touch, in harmony, in the combination of groups, in characteristic expression, and in the concordant relations of all parts to make a perfect whole, it can be claimed that Joseph John was one of the most successful artists of the age.

In his productions there are voices which speak to the soul, telling of those other voices that will never die. He had many sublime and cherished conceptions for magnificent paintings, and also designs for an important book, which he hoped to have executed before he was called to the "Land of the Angels." These have failed, perhaps, of finding expression in outward form in this lower world, but the heart idols of the present stage of being, if pure and true, are, we are assured by the reverent spirits, capable of being outgrown in grander fashion among the sublime possibilities of the other stage of experience, to whose participation his mental energies have now been transferred. The world is better for his having lived in it. It is glorious to leave such golden "footprints on the sands of time." His good wife and relatives will have the heartfelt sympathies of all who were brought into relations with him. To those who really knew Bro. John, his memory will ever be an inspiration for good, as they journey toward his heavenly home.

J. F. Baker writes from Indianapolis, Ind.:

"Our society is growing in numbers, and the meetings are increasing in interest. We have a discussion from 2 to 4 P. M. on Sundays, and a public free circle in the evening, at 62 East Washington street."

The Medical (?) Law!

On our eighth page will be found a petition-head which we hope will be perused by every free-thinker and friend of humanity residing in Massachusetts, for to them it most unmistakably appeals. The bigoted in medical practice are endeavoring, in this year of grace, through legislative enactment in the General Court of Massachusetts, to bind the hand of the healer with fetters of iron, hold up before the eye of the clairvoyant the sordid screen of a tyrannically conceived law, and to set the seal of State disapproval on every system of practice for the alleviation of the sick and suffering, except the popularly discarded one of Allopathy—a temporary truce having been sounded, however, by the regulars concerning the homeopaths.

We queried last week, and desire to ask with redoubled earnestness in the present connection: 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 hand of a rigid and unbending medical monopoly? We hope not. Let our readers residing in Massachusetts cut out this petition, circulate it as widely as possible for signatures, and return it AT ONCE to this office, as past experience in other States shows that the medicals believe in forcing these matters through the legal channels, before the liberal element awakes to its danger; therefore the time in which to act will be brief.

Miss Lottie Fowler in Boston.

As was announced in our last issue, this celebrated medium has taken up her abode in Boston for the present, and can be found at No. 46 Beach street, (Spiritualists' Home, kept by Mrs. A. M. Cowles,) by any desiring her services as a clairvoyant, test and business medium.

The life-history of this lady has been full of remarkable experiences, and as her biography sets forth, (which we published in our issue for Oct. 21st, 1876,) she has been at one time called upon to face the attacks of bigotry in the courts of law in America, and at others to meet as an honored guest with some of the highest society in England and in Germany.

We are requested to state, for the benefit of those who have, since her arrival in Boston, sought to make use of her mediumistic powers by letter, that she can accomplish nothing by or through the mail; her phase of development being entirely of a personal character, she requires the bodily presence of the party desiring the séance, otherwise she cannot engage to accomplish anything.

An opportunity is here given for investigators into the mental phase of the spiritual phenomena to avail themselves of the peculiar gifts of an American medium, who, after years of residence abroad, returns to her home bearing with her the gratulations and hearty endorsements of the large majority of the transatlantic friends of the cause.

Gone Home.

Rollin K. Stoddard (husband of the lady of that name who, as agent for the "Hough Boy" medium, is well known to our readers) passed on from Philadelphia, Pa., on Friday, Feb. 9th, at the age of fifty-nine years. His decease was occasioned by consumption. In the early days of the movement Mr. Stoddard became an earnest investigator, and ultimately a firm believer in the truth of Spiritualism, and remained so to the close of his earthly career. He had many personal friends, by whom he was highly esteemed. His remains were taken to Hartford, Conn., for interment. Funeral services were held at the residence of a friend, on Asylum Hill, and were conducted by Mrs. Emma Jay Bullene, of New York. Her eloquent address (a sketch of which, from the Hartford Daily Times of Feb. 12th, will be found on our third page,) had a marked effect upon the large audience present on the occasion.

Our Public Free-Circles.

For the accommodation of those who cannot attend the Banner of Light Public Free-Circle Meetings on week days, (Mrs. Jennie S. Rudd, medium,) we propose to hold one on Sunday afternoon, March 4th, at 3 o'clock. Doors will be opened at 2.

No meetings will be held the ensuing week, but they will be resumed on Tuesday, March 13th, and continued regularly every Thursday and Friday, as usual.

Admirers of the works of Thomas Paine will be glad to learn that Colby & Rich have for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, a neat volume, printed in large clear type, which at a price merely nominal (when the value of the contents is considered,) will afford to the purchaser the following choice collection of free thought utterances: "The Age of Reason: an Investigation of True and Fabulous Theology. Parts I. and II. By Thomas Paine; also, a Brief Sketch of the Life and Public Services of the Author."

As stated in the advertisement on our fifth page, the work is issued by the American Liberal Tract Society, and the funds derived from its sale are to be devoted by this organization to the publishing of yet more of those admirable leaves of thought, which have made the Society's name a household word among the Spiritualists and Liberals of the country.

A correspondent—M. Bamberger—forwards us a slip containing a report (from the Baltimore American of Feb. 15th) of a private sitting given at the Eutaw House by Baldwin, the exposé, (?) to the representatives of the Gazette and American while he was in that city. In the course of the narrative occur the following significant sentences:

"Being asked why, if he [Baldwin] disclaimed being a medium, any conditions were necessary to success, he replied that this he could not explain. What the power was of which he was in possession he knew not, he only knew he had it, and that it was affected by physical conditions, such as the state of his health, the sitters, and the density of the atmosphere."

Mrs. Mary Dana Shindler (with whose poetic writings the readers of the Banner of Light are conversant) has been investigating Spiritualism from Boston to Texas, with the most remarkable mediums. She has now the work ready for the press giving her experiences.

For the past six weeks the Spiritualists of Detroit, Mich., have held meetings in Hodge's Block, Griswold street. These meetings will continue for the next four months.

Rev. Dr. John L. Dudley, of Milwaukee, has been invited by a unanimous vote to the pulpit of the Twenty-Eighth Congregational Society, Theodore Parker's old congregation, in Boston.

Chelsea Liberal League.

This organization met on Monday evening, Feb. 26th, at the residence of James S. Dodge, Esq., 74 Bellingham street, President D. G. Crandon in the chair. The records of the previous meeting being read and accepted, the President called on Rev. E. F. Strickland to preside, and then in his capacity as chairman of a committee appointed to inquire into the expediency of holding a public meeting in Chelsea, the better to present the views of the League to the people of that place, presented a report, which, after considerable discussion—in which Messrs. Turk, Wilcox, Dodge, Crandon, Strickland, Toohy and others participated—was adopted as to its main features. The committee was then discharged, and a committee to carry out the provisions of the Society's vote was appointed, consisting of the following named gentlemen: D. G. Crandon, Messrs. Wilcox, Dodge, Turk and Lincoln.

Into the hands of this committee the details of the proposed meeting were placed. As much that was decided by the vote depended upon the subsequent success of this committee in obtaining the presence of singers, speakers, etc., no further statement would be proper at this time other than to record that, as understood from the debate, the committee would endeavor to convene the meeting on Sunday evening, March 18th, at the Academy of Music (or some other locality), and would engage for that meeting, if possible, the services of the Temple Quartette, and those of Rev. M. J. Savage, and Francis E. Abbot, editor of the Index; steps were also to be taken to provide copies of the National Liberal League tracts, to be distributed among the audience. Adjourned to meet at the house of Mr. Turk, 179 Walnut street, Chelsea, on the evening of Tuesday, March 13th.

Special Notice to Subscribers.

Vol. 40 of the Banner of Light is drawing to a close, being completed in three numbers from this date. Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only RENEW THEIR SUBSCRIPTIONS, but that each will make the effort to SECURE FOR US ONE ADDITIONAL PATRON for the current year. The articles already filed for publication at this office from some of the most noted writers of the Modern Dispensation, and which we shall announce in due season, cannot but give assurance of added interest to our columns in the coming twelvemonth.

We request those of our patrons whose time expires with the present volume, but who intend to renew, to forward funds as soon as possible, in order to spare to our clerks the additional labor of taking out and then rearranging the names in the mailing-machine.

We are informed through the columns of the London Daily Telegraph, for Feb. 9th, that on the 8th the names of Henry Slade and Mr. Simmons were called at the Bow-street Police Court, the summoning officer stating that the instrument had been duly served at their residence, Upper Bedford Place, London. Remarks followed by Lancaster's counsel, George Lewis, Esq., asking that the present summonses might be adjourned until the defendants came again within the jurisdiction of the Court, their offence being out of the pale of the Extradition Treaties. Sir J. Ingham, who presided, replied that there could be no objection to this course being taken, and he considered it a very proper one, under the circumstances.

The Daily Evening News, of Louisville, Ky., for Feb. 21st, announced that on that evening, at a meeting of the Polytechnic Society, Dr. Buchanan was to read a paper on the New System of Philosophy, of which he is the representative, and point out the fallacies of the standard metaphysicians as they are shown in his work on "Philosophy and Philosophers." "Philosophy," it says, "according to Dr. B., is not metaphysical speculation, but the highest, greatest, and most practical truths that should govern society and guide its progress."

We noticed in these columns last week a new book entitled "Life Beyond the Grave," that has just made its appearance in England, an advance copy of which we received from the publisher. To prevent misapprehension, we now state that we have not received as yet copies for sale at our Bookstore; but we have ordered a lot. When they arrive, we will promptly notify our patrons. Therefore do not order until you see "LIFE BEYOND THE GRAVE" advertised for sale by us in these columns.

The Lincoln (Neb.) Journal of a late date, devotes nearly a column to an account of a séance with the Seward child-medium, (six years old,) referred to by us some time since, and says many remarkable doings and sayings are rightfully attributed to her instrumentality. "The girl," so runs the account, "is deaf and dumb, and ordinarily can neither read nor write. But under this influence she grasps the pencil in a peculiar manner, and readily answers all questions."

The National Republican, Washington, D. C., for Feb. 20th, states that Mrs. Mary M. Hardy, of Boston, is giving sances at the residence of Dr. Wright, No. 1016 I street, that city. The same paper furnishes a report of a séance held by her on the evening of Feb. 19th, the phenomena being of that order (so often described in our columns) wherein hands are apparent at the aperture in the table at which the medium and party are seated.

Attention is called to the card of Dr. F. L. H. Willis, in another column. We are personally acquainted with the good service which Dr. F. is capable of doing for those afflicted with any of the maladies to which flesh is heir, and therefore feel specially justified in thus pointedly recommending him to the public patronage.

A correspondent informs us that for the last four weeks much interest has been awakened at the south part of Boston, by the phenomenal manifestations occurring in presence of a young girl (fourteen years of age), whose parents, though not Spiritualists, are forced to admit the evidence of their senses in the premises.

An able defence of the proposition that spiritual mediums are justly entitled to remuneration for their services, on the ground that "the workman is worthy of his hire," will appear in our next issue, in the shape of a soulful article from Jennie Leys, entitled "Mediums and Money."

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

Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

El Eco de America of Buenos Ayres. As one installment, eight numbers of this beautiful and highly valuable periodical have come to hand. Heretofore I have considered *La Ilustracion*, of Mexico, as the very finest of all the foreign magazines that reached me; now, however, I should say that the latter must look to its laurels. But over the glow of pleasure one experiences on viewing the handsome pages, the broad margin and the clear type of the *Eco*, comes the regret that we see here very little of well-classified Spiritualism. To be sure, our faith embraces all that is good for the good of humanity, seeking its highest unfoldment. We of course commend, we I trust appreciate, every step taken to ameliorate the condition of our fellowmen, and more particularly in this country, of the persecuted and defrauded Indian—considered at creditable length in *El Eco*. We are aware that to labor advantageously for the good of all, it is highly important to know the condition, the necessities and the need of all, moral and material as well as spiritual; hence, while we lament that the high claims of Spiritualism, the sublimity of its teachings, the under current, nay, the broad golden stream of our being, does not form the leading feature of this inviting periodical of the Parana, its wide scope of thought, its liberalism, its patriotism, its moral teachings must have an unlimited beneficial influence. "The *Eco de America*," it says, "to accomplish its mission, occupies itself with the whole of America, and seeks to know all that is important pertaining to it." Following this, comes a consideration of the laudable efforts which are being made to unite as a harmonious body for their mutual advancement and protection, the five States of Central America; to wit, Guatemala, Salvador, Honduras, Nicaragua and Costa Rica. The eight articles of confederation agreed upon by the governments of these several States are here given in full. On page 170, under the head of "In What Consists True Honor?" are such sentiments as these: "For the existence of a people happy and prosperous it is necessary to begin with the love and practice of virtue; if this is at fault it is useless to think of a good result, of benefits growing out of a corrupt and vicious society. A virtuous man who does with fidelity his social duties, who fulfills his political and religious obligations, can be compared to a delicious garden full of aromatic herbs and flowers. What spectacle more worthy of contemplation!"

If, however, I were to select any special article from the *Eco*, claiming particular attention, it would be that in reference to the report of the senior Minister of Justice in his "Memorial to the National Congress of 1876," regarding the tribes of Indians in the Argentine Republic. Only a few words of this valuable document can here be given: "It is necessary to say frankly that the state of the missions, with the exception of two which are in the vicinity of the military fortresses (Recognoscimiento in the Chaco and Sarriente in River 4), is not satisfactory. Those now existing are formed of passive groups of savages, who, reduced to a state of impenetrability in their own homes, have been obliged to seek in the vicinity of certain cities the means of subsistence. The work of the missionary has produced no fruit. At the end of ten or fifteen years, the tribes, still always barbarous and vicious, vegetate around the chapel or the rancho which serves as a schoolhouse. Only the converted Indians of the Bermejo, whose place was destroyed last year by an inundation, are taught to work. The others live their primitive life. Their actual state is that of misery, ignorance, nakedness. The greater part of the friendly tribes who speak our idiom and know our customs are about 3000 souls." Pages would not suffice to quote all there is interesting on this subject. But I hope to return to it at some future time.

Several articles in the *Eco* on "True Catholicism" embrace the leading features of *True Spiritualism*. "There is nothing more grand, more sublime," it says, "than the pure doctrine of love and of pardon. Charity, tolerance, prudence and mercy are the teachings of Christ to the world. Practicing this doctrine one gains all hearts, conquers all difficulties, reconciles all enemies, and brings union and peace to the bosom of society." If, then, St. Theresa, Samuel, Mary, Moses or Elias should happen to appear upon the face of this earth, and inform us that our course was approved or disapproved of, need we hence infer that the Devil is in it all? Pure hearts will commune with the angels in spite of all opposition.

Revista Espiritista, of Montevideo, December number, opens with a very noble and somewhat novel declaration, viz: "As the Spiritual Society of Montevideo has published its periodical without other motive than that of propagating the doctrine and science of Spiritualism, and as the situation of the country is not sufficiently normal in its resources, from January 1st, 1877, the 'Revista' will be sent gratis to all its old subscribers."

Very naturally, following this grand announcement there is an article headed, "How fanaticism belittles a man!" But it is an enlarged view of what has been and what is to be done in the way of progress; a citation of some of the moral and religious errors, capital, illogical, which have produced religious fanaticism, etc. "The scholasticism," says the writer, "the *arguetia*," "which degenerates into sophistry; errors the legitimate products of the monstrous confluence between the material and the spiritual power, ambition, and the un-Christlike desire of the priesthood to sustain their despotic predominance; belittling the morality that came from the pure lips of the anointed; crowding difficulties in the way of salvation; making mountains of ashes from human bones, and with fire and smoke obscuring the vision of that hill-top whence ascended the sublime prayer of forgiveness." Did space suffice, I would translate more of this, and still much of another from the pen of J. de E., on "How one forgets evangelical maxims," "Revelation," etc.

La Ilustracion Espiritista, of Mexico. Awaiting February number of this quarterly publication, I turn back to the prolific columns of the January issue, and gather a few more ideas from "The Historical Study of Dogmas," and "Priest-craft and Ceremony." Referring to a certain "feast" (*festinida*) established at Cluni, the writer of the former says, "Later it was adopted by the Roman Catholic Church to sell the *menudo* (the act of repeating minutely), the suffer-

ings of souls, whose condition from that time could be calculated upon as a pecuniary source of revenue. Juan the XVI., in the middle of the tenth century, solemnly instituted this feast. Here this, like purgatory, made its triumphal entry among the body of the church dogmas as one that would pay its matriculation. Thence arose a tariff, and the Devil could see his loss of a soul for a piece of money. . . . And the holy priest or 'Father,' making common cause with God, fulminated frightful anathemas against the culpable, pretending that even the just in heaven enjoyed the torments of the damned. Some have also described, doubtless being well informed, the life of the saints in heaven. There are, in fact, things of such an agreeable nature that to peruse works of this kind makes the reader willing to be good for these future prospects."

Now a few lines from the second article referred to: "Long would be our comments upon the history of external forms. Offerings, purifications, and sacrifices have been in all religions the key to heaven. . . . These offerings are the most valuable of all which an idle and worthless priesthood manage to make out of the credulous and the faithful, many times absorbing the very bread of the poor. It is impossible to calculate the immense amount of treasure which has been lost in the abyss of a scheme so useless to its victims."

La Ley De Amor opens the new year with a handsome title-page, where a hand, descending from the clouds, is seen to hold the evenly-balanced scales. This symbol of justice should be a valuable monitor, a whole sermon, in fact, to every human heart. It should be over the door of every public institution.

The present number of this little spirited exponent of Spiritualism in Merida is devoted to an able reply to an attack from a Catholic, worded in part as follows: "The whole number, 19, they file to show that in our article which appeared on the 22d of September last, does not demonstrate, in any manner whatever, that the spiritual doctrine merits the appellation of *charlatanism and foolery*."

Annali Dello Spiritismo in Italia. This admirable and ever-judicious periodical enters now upon its fourteenth year. It is published at Turin, "the beautiful city over the Appennines," as they may well say in Genoa, "The city superba." On its title page is established the well-weighted words of the wise philosopher and astronomer Arago, which Mr. Epes Sargent has also mingled with his other forcible matter: "Chi fuor delle matematiche pure pronunzia la parola 'impossibile,' manca di prudenza."

The editor in his preface says, "By the name of *Spiritismo contemporaneo* I intend to designate the general invasion of the old and new continent of our globe by spiritual agencies, which at first manifested themselves by raps, by moving tables and other objects, and by the way of physical effects producing intellectual, giving proof of individual intelligence and liberty, and finally responding *et cetera* to mental or other requests." He intends to examine minutely all the phenomena, to weigh in the balance of common sense whatever Spiritualism may profess, to see if the result gives evidence that our theories are the dreams of disordered minds.

The more important original articles which make up the present number, are on "Direct Designing and Writing," and the "Sogni Avvertiti." The former is from the pen of Sr. D. L. Merle, wherein he states, that through the mediumship of his own daughter, Mlle. A., only fourteen years of age, the following phenomena took place: When the spirits manifested their presence, they stated that they would attempt to draw a portrait, but declined either pencil or paper which was offered to them. The medium being secured so that the use of her hands was impossible, and the lights extinguished, scratching was at once heard as if some one were drawing with pencil upon paper. Not more than three minutes had passed away before raps announced the completion of the work proposed. The gas being again lighted, there was found upon the table a piece of paper 10 centimetres by 13, on which was a drawing in profile of a handsome man about thirty years of age, with much hair and a long beard. Colored pastilles were used, and the whole was executed with "admirable delicacy and precision."

El Criterio Espiritista, Madrid. When reviewing the progress and present state of Spiritualism—an article from *De Rots*—the writer says: "The struggle will be arduous; no well-informed adept denies it; religious fanaticism, materialism, atheism, are to be encountered."

The first period (of these renewed unfoldments) was that of *curiosity*; the second the period of *philosophy*; the third the period of *contest* (*la lucha*). . . . The progress of the spiritual doctrine has been so rapid, history contains nothing like it; the entire universe has received its first seeds. . . . Our adversaries redouble their mortal hatred and malevolence, which impels to a more robust or clearer presentation of our ideas, till now unilluminated, uncertain, cumbered with doubts—doubts as to our lives, our future, and the eternity of our souls. . . . The period *filosofico* valiantly sustained discussions, controversies and progressive work without being weary. . . . In all the cities they inaugurated then the third period, the period of contest. Ancient ideas took the alarm, seeking by all means to save themselves, as a drowning man catches at a straw. An unheard of, an incredible act opened this epoch—the *auto de fe* of Barcelona, ordered by the Bishop of the Diocese, on the 9th of October, 1860. . . . Previous to this time our doctrine had only to suffer sarcasm; grave and solemn things were laughed at; pernicious incredulity cried: 'hallucination, mystification, madness, jugglery,' and men of eminent abilities and honorable distinction were shamelessly insulted."

A few words from *Filosofia Novissima*: "Man, la *solidaridad humana*, is no more than a part of the truth. All of us, beings endowed with intelligence and reason, whatever may be our grade in the scale, are members of the terrestrial humanity (*humanidad*) and of other humanitas, all united by one vast chain, all marching to a common end, to a divine type that allures us; and the spectacle of creation proclaims for all parts a universal unity, la *solidaridad universal*." This, however, is from the Cosmogonie of Fourier.

Revue Spirite, Paris. "The response to the article of Mr. Fritz, of Brussels, on the origin and influence of Christianity," in the present number of the *Revue*, is in every respect sound and sensible. *Spiritismo*, it says, "has not attained its official status quo relatively to human progress, and which, inspired by the expression of the Master, searches above all in the evangel, . . ."

"This was reproduced in Trun in 1868, with the 'Notion de Spiritismo'—a public burning of Spiritualistic books and papers."

'the spirit which vivifies, and not that which kills.' . . . The mass of spirit revelations come to corroborate and continue the renovating work of the sovereign Initiator. . . . No one like the Nazarene has preached—has so preached by example—the divine charity. Behold, then, the three fundamental points (I have not space for all) of the doctrine spirite perfectly in accord with the basis of Christianity, and I believe, says the writer, it will be difficult—save perhaps where particular individual views are considered—to find Spiritualism in flagrant contradiction to the true intentions of the Revelator. But as the Messiah said, "there are those who have eyes but see not, and ears but hear not."

From the pen, I think, of M. Leymarie, the *Revue* has a grand article, *La Verite Ses Conséquences*—the more striking when one remembers what the writer has himself suffered in this cause. "Holy and sublime truth," says he, "for the Messiahs of humanity are nailed to a cross, are gibbeted; the genius, whose mission is the good of humanity, is imprisoned, broken on the wheel, or burned! The light is a thing to frighten slavish hearts and souls in authority." Its finer passages are too long for my space; I must turn to other publications.

Le Messager, of Lille, Jan. 15th, is also before me. "The To-morrow of Death" is its most attractive article, except perhaps that on Catholicism by the Viscount Torres-Solanot. The former says: "The old and the new poets, from Homer to the middle ages, from Henry IV. to our day, have ever been occupied with the *to-morrow of death*. Homer says, 'the flight of man resembles the leaves of the forest'; then he seeks to render account of the little time accorded to the life of celebrated men who had a triumphant destiny full of good actions."

"*Sic non quaque dies, brevo et irreparabile tempus*." . . . "After him each poet has repeated the same interrogation; but Pythagoras, returning from India, brought the response—*metempsychosis*." But a page would not suffice to give the admirable and appropriate quotations which follow the above.

Psychische Studien, of Leipzig, opens the new year with its usual abundance of good things. Vom Herausgeber, in reviewing the present state of spiritual affairs, the experiences of Messrs. Wagner and Butlerow, what was witnessed by Herr Mendelejeff through the mediumship of Mrs. Clay, the *fusées* of Lancaster & Co. versus Slade, concludes by saying: "The victory is near." "The controversy in the Times," respecting the mediumship of Dr. Slade; Spiritualism before the British Association for the Advancement of Science, a continuation of Mr. M. F. Barrett's paper, embracing the testimony of Lord Rayleigh, Messrs. Wm. Crookes, Col. L. Fox and others, make up the first abetting. The second, embracing theory and criticism, has articles from Prof. Franz Hoffman and Prof. G. C. Wittig; proceedings of the Psychological Society of Great Britain, and Spiritualism in India. The third has short notices, such as Spiritualism in South Africa, Spiritualism in Paris, Dr. Robert Chambers's relation to Spiritualism, and the Rev. Dr. Watson, the able and highly-esteemed editor of the American Spiritual Magazine, as addressing the meeting in Memphis in behalf of organization.

The Dagbladet, Scandinavian, is now published at Becker, Minn., at one dollar a year. Several very considerable, temperate, respectful articles on Spiritualism have lately appeared in its columns. Regarding the translation of one which the Banner gave a few weeks since, the editor indicates that he would have liked it if his foreign-clad English had been improved by one of the Banner's correspondents; but certainly his ideas were well and clearly expressed and required little or no amendments.

El Eco de America, five new numbers; *La Gaceta*, No. 2; the January number of *El Criterio*, and *Le Messager*, Feb. 1st, will be further noticed in my next.

Gone Home.

Departed this life, on the 19th ult., at Alken, South Carolina, Frances Minturn, eldest daughter of Frances Minturn, deceased, and Thomas R. Hazard, of Vaucluse, R. I.

The above notice, received under date of Feb. 26th, announces that once more has the family circle of our esteemed personal friend and valued contributor, Hon. Thomas R. Hazard, been entered by the Angel of Change. The lady just deceased was the eldest of his daughters. May the consolations of that glorious philosophy in whose defence his eloquent pen has so often and fearlessly labored be with Bro. Hazard in this season of separation, assuring him of the brighter meeting with his wife, his children and his kindred, which awaits him in the Beyond!

Colby & Rich have received at the Banner of Light Bookstore, 9 Montgomery Place, Boston, a fresh supply of THE NEW GOSPEL OF HEALTH, by Dr. Stone, comprising both the cheap edition and magnificent bound volume. This work possesses intrinsic merit, and should be in the hands of everybody that desires health—and who does not?

Charles D. Miller writes, speaking in high terms of the service wrought for Spiritualism in Brooklyn, N. Y., by the ministrations of Mrs. Nellie J. T. Brigham, which have just closed, after a working period of two months. We shall print his article next week. C. Fannie Allyn follows Mrs. Brigham at Brooklyn, being engaged by the society for the next two months.

George S. Caughey, Secretary, writes that the Cleveland O. Lyceum has greatly improved as to numbers, etc., since the election of Thomas Lees as Conductor. On Friday evening, Feb. 23d, the Lyceum scholars were announced to give a free social in Hardy's Hall, that city.

A recent number of the Daily Picayune, New Orleans, La., devotes a column of its space to the report of a lecture on "Influences," delivered recently in Old Fellows' Hall, that city, before the Association of Spiritualists, by E. V. Wilson.

According to the London Daily News for Feb. 10th, Dr. Monck was arrested at the office of the Medium and Daybreak on Feb. 8th, and taken to Huddersfield in custody of Mr. Hilton, chief constable.

According to the Saratoga (N. Y.) Sentinel, the week-evening lectures recently delivered there by Mrs. Nellie J. T. Brigham were of a highly satisfactory character.

We are informed that the meetings and discussions carried on at Eagle Hall, Boston, are of an interesting character, and attract an appropriate share of the public attention.

A course of Sunday afternoon lectures will be delivered at the American Church, Paine Memorial, Boston, by Mr. Charles Ellis, in the following order, and on the enumerated subjects: March 4th, "The Infallibility of Mr. Moody's Bible;" March 11th, "The Origin of Mr. Moody's Bible;" March 18th, "The Character of Mr. Moody's God;" March 25th, "The Origin of Mr. Moody's God." The public are respectfully invited to attend. Seats free.

The philosophy of Spiritualism conflicts with the doctrines advanced in the Tabernacle, but harmonizes with the Bible [modern interpretation]. Those who care not to accept teachings which in the future will be found erroneous will meet with a faithful antidote in the pamphlet entitled "An Epitome of Spiritualism," which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Fall River (Mass.) Daily Herald speaks highly of Mrs. Scattergood's lectures lately rendered in Trojan Hall. In the course of his notice its editor remarks: "We have no doubt but that a successful career awaits this lady, and that ample opportunities will be afforded her by Spiritualists everywhere, for we feel confident she will be a power in Spiritualism."

To those persons interested in Druidical researches, we would announce that we have at the Banner of Light Bookstore a fine copy of Godfrey Higgins's "Celtic Druids," etc., illustrated in the most exhaustive manner with multitudinous full-page drawings and maps—which we offer for sale at \$25. The book contains some 325 pages, and is exceedingly rare.

Elder F. W. Evans, writing from Mt. Lebanon, says: "You do nobly in the Banner. Thank you for your editorial about 'Health by Statute.' I hope you will oppose the doctors as you do the bigots, when they seek to usurp authority."

The editor of the Medium and Daybreak, London, thinks that the true "way properly to defend mediums is to create an enlightened public opinion in respect to mediumship, which will teach the people how to sit with mediums properly, and how to appreciate their services."

Eighty thousand dollars, it is said, must be raised within six weeks, or the "Old South" will be razed. Why do not Prof. Horsford & Co. again employ Pettit Bishop, "the Spiritualist exposé," (?) to help "save the Old South"?

Col. H. S. Olett, of New York City, was in Boston last week, and made a brief address in New Era Hall, during Mrs. Emma Hardinge Britten's Sunday evening reading and discussion for Feb. 25th.

William Fishbough writes that Mrs. Hilton, test medium, is doing much and excellent service for Spiritualism in Brooklyn, N. Y., by her evening circles.

Mrs. Carrie S. Twing, a fine writing medium, will lecture and give tests in Eagle Hall, Boston, afternoon and evening, for two or three Sundays, commencing March 4th.

The Medium and Daybreak (London), of Feb. 9th, states that, on Feb. 21, Mr. Lawrence, "the East-End" Spiritualist," was admitted to bail.

Read "Atoms," on our second page. The article will bear the closest analysis.

A GIFT.—J. L. PATTEN & Co., 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. Ja.6.—8c10w

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

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

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THE WONDERFUL HEALER AND CHIROPOYANT.—For Diagnosis send lock of hair and nail. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 10.

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BUSINESS CARDS.

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

WASHINGTON BOOK DEPOT.—RICHARD ROBERTS, Bookseller, No. 10 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL., BOOK DEPOT.—W. PILLER, 10 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

PHILADELPHIA BOOK DEPOT.—DR. J. H. RHODES, 416 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT.—WILLIAM WADDE, 225 Market street, and N. E. corner Fifth and Arch streets, Philadelphia, Pa., has a full supply of the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY.—CHAS. KIMB, 311 E. 8th keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 424 street and 4th avenue, and Lexington Hall, 55 West 4th street.

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HARTFORD, CONN., BOOK DEPOT.—E. M. ROSE, 56 Tumball street, Hartford, Conn., keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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Lectures of Mrs. Cora L. V. Richmond ARE now being published weekly, as they are delivered, at Chicago, Ill. Price 10 cents per number, 12 Nos. for \$1.00, or 25 Nos. for \$2.50, postage prepaid, and orders solicited by the publishers, GILBERT & GILFEN, 166 South Clark street, Chicago, Ill. 3w-March 3.

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Ask me would I return and clothe myself out more with mortal flesh, and walk with those who answer, No, for earth and earthly things fade. Beauty these mortals have, but with our hearts, harmony, beauty of spirit and pleasant intercourse. The dead live, with power to roam into other countries and seek companionship. Father and mother, your names are sweet, and memory will ever hold you dear. Forgetting you I should forget myself. And now farewell; we will meet again. With me this is knowledge, not speculation.

MESSAGES TO BE PUBLISHED:
GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. UDD.

TO BE PRINTED IN OUR NEXT:

Starlight: Rosa; Chastie; Jonas Winslip.
Jonah Woodruff; William H. Ingle; Desire Ely Jones;
Rodolphus M. Hubbard; Jacob Knapp; Maria Reals; Jo
Downes; Julia Valentine Fox; Dr. Shute; Joseph T. Ben

[illegible]

Foreign Correspondence.

The Slade Case.

To the Editor of the Banner of Light:

Sir—In obedience to a resolution of the Spiritualists' Defence Committee, and with a view to informing your readers as to the exact state of the Slade case at the present moment, it becomes my duty to add to my previous letter the following facts:

It will be remembered that Slade was convicted before the Magistrate (Mr. Flowers) under the Vagrant Act for deceiving by certain subtle craft and devices, by palmistry or otherwise, and sentenced to three months' imprisonment with hard labor. Against this sentence he appealed to the full bench of magistrates sitting under the presidency of Mr. Edlin, Q. C., the Assistant Judge. Twenty-eight magistrates were present, and the Crown was represented by Mr. Stively Hill, Q. C., and Mr. Cooper, while Serjeant Ballantyne, Mr. Besley and Mr. Matthews defended Slade.

When the formal statement of the case came to be read, it was found that the special clause "by palmistry or otherwise" had been omitted. Mr. Hill, Q. C., admitted that he had designedly left it out, believing, as we must surmise, that Mr. Flowers' law was bad, and that the conviction could not be sustained on that ground. This omission, which I am bound to say, has been proved erroneous by the subsequent decision in the case of *Monck v. Hilton*, he adhered to, and refused to insert the words, though pressed by the Court to do so. It never seems to have struck him that in avoiding Seylla he was falling into Charybdis. If the very words under which Dr. Slade was convicted were left out, what remained to justify the sentence? Serjeant Ballantyne put this point and carried it. In the face of a vote of twenty-four magistrates to four for going on with the case at any risk, Mr. Edlin affirmed that the law was fatal, and the case was dismissed.

The course pursued by the law advisers of the prosecution in omitting the material clause on which (as it now turns out according to the decision in the *Monck case*), a conviction might have been obtained, has drawn down dire condemnation on their blundering, from journals like the *Saturday Review* and the *Examiner*, who had long smelted the blood of a medium, and were foiled at last, and left to close their open mouths on emptiness. For us it does not much matter that blundering was added to persecution, and ignorance supplemented by incapacity. The right prevailed.

As soon as the conviction was set aside, it was considered desirable to remove Dr. Slade to a place of security, where he might enjoy the rest which he so sorely needed, and be out of reach both of the well-meant inquiries of friends, and of the possibility of further persecution, should such be attempted. The condition of his health rendered it imperative necessary that he should be placed beyond risk of further worry. The long strain on his nervous system had completely shattered it, and his medical attendants strongly insisted on the danger of further prolonging the conditions which their patient had passed through during the previous month. Indeed, it did not require a physician to see that so severe a strain could not be prolonged except at the gravest risk to physical and mental health. The man was delirious, haunted by spectres which his persecutors had fastened on him, in a state of bodily sickness and mental anxiety, which even they might have seen with pity.

He was therefore removed at once to the neighborhood of London, and so by easy stages to Chatham, whence he crossed to Boulogne with Mr. Simmons, and gained a place where his enemies could no longer reach him, and where he could await the next move in the game. That move was soon made. Prof. Lankester instructed Mr. Lewis to take out fresh summonses against Messrs. Slade and Simmons for conspiracy, and against Dr. Slade alone for the attempt to obtain money by false pretences. These summonses were presented at the house where Dr. Slade had resided, and the wisdom of his immediate removal became apparent. He was safe, but the serious question remained for decision: Shall he return to plead to these new charges? If now too ill, shall he apply for an adjournment, and come back to meet the enemy again? or, having done all that honor requires already, shall he continue his journey to Petersburg, and decline the further jurisdiction of our courts?

The answer to these questions was not lightly given. Dr. Slade left himself absolutely in the hands of his committee, and they anxiously debated the matter in all its aspects, and arrived, I am happy to say, at a unanimous conclusion. This is embodied in the series of resolutions which I am directed to enclose with this letter.

I need not enlarge upon the reasons which have governed us in arriving at this decision. It was too sadly manifest that to bring Dr. Slade again into the clutches of English law might very probably end in bringing him into the clutches of an even less desirable if more merciful enemy. We want all our medium power just now, and cannot afford to risk the loss of any of it by the martyrdom even of one of its possessors. Nor have we any right to weigh Slade's life against the most manifest gain to the cause. On these grounds our course was clear.

Nor was it less clear on grounds of public policy. Prejudice, strongly arrayed against him, made it almost impossible to doubt that we should not have a fair trial; that we should be prevented from putting in our evidence, and that every point of law would be strained against us. Had it been at all likely that an open trial would have been granted—one in which we might have adduced evidence as to the general nature of Slade's mediumship and corroborative testimony as to the occurrence of similar phenomena in the presence of other mediums, it might have been worth risking; though even then I should (speaking for myself) have felt that a court of law was the wrong place for such an investigation, and the remembrance of that anxious face and shattered nervous system would have made me hesitate in the face of any probable gain to the cause. As it was, however, disinclined we might be to throw away any chance of discomfiting our foes, we had no difficulty in deciding.

I say nothing of the worry and expense of a new trial; of the many instances of ignorant prejudice on the part of the public press (such papers as the *Spectator* and *Daily News* honorably excepted), nor of the many minor reasons which influenced us. It is sufficient to say that here in England I have heard no dissentient opinion as to the wisdom of our decision; and I hope that it may meet with approval from our

friends in America, too, though the absence of knowledge of details which distance implies may make it hard for you to enter into a full conception of Dr. Slade's state of health, and ignorance of our law and of the state of opinion among us may make it hard to estimate the futility of contending against them.

In conclusion, allow me to thank you for the support that the Banner has uniformly given to our endeavors, and for the material subsidies which we owe to your advocacy. Both, I assure you, are highly appreciated among us.

I have the honor to be,

Very faithfully yours, M. A. OXON.

P. S.—Since writing the above I see that the summonses taken out against Slade and Simmons have been adjourned *sine die*, and are held over until that time (should it ever occur) when they land again on English ground. In that case Mr. Lewis is kind enough to say that he will at once apply for a warrant against them. Under these circumstances, and until we can hope for reasonable justice and intelligent knowledge on the part of our opponents, we must hope that our countrymen have bidden us a last if not a fond farewell. I, for one, should be sorry to see them here, unless circumstances greatly change, though I shall hope to renew my acquaintance with them one day, under more auspicious stars, in their own country. We hope shortly to forward to you a statement of our expenditure of moneys received.

RESOLUTIONS OF DEFENCE COMMITTEE, FEB. 7, 1877. Present, A. Faller, Esq., Chairman, Mr. W. Hill, Mr. Massey, and Mr. Stainton. Mr. A. J. G. Hon. Sec. Resolved, 1. That in the opinion of this Committee the precarious condition of Dr. Slade's health makes it for the present impossible that he should return to England to meet the charges that have been preferred against him in his absence.

2. That the presumption of the Court to entertain evidence of the reality of Dr. Slade's mediumship would place him, in that respect, at a disadvantage which this Committee cannot advise him to encounter.

3. That this question being of a scientific nature, and the reality of the phenomena which occur through Dr. Slade's mediumship being in the opinion of this Committee, a scientific theory.

4. That in the defective state of public information, and with the prejudice against the subject generally, a fair and impartial trial is not to be expected.

5. That this question being of a scientific nature, and the reality of the phenomena which occur through Dr. Slade's mediumship being in the opinion of this Committee, a scientific theory.

6. That all reasonable persons, and the Committee recommend to decline the jurisdiction of our courts.

7. That in the event of a trial, the Committee recommend to decline the jurisdiction of our courts.

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TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

The undersigned, citizens of Massachusetts, respectfully represent that there are persons in this State engaged in eradicating disease by various means, and who are highly successful in making cures, even in cases which have baffled the skill of the regular M. D.s; and that their patrons are among the most intelligent citizens of this country. These persons have no medical diplomas, they depending upon natural gifts to assist them in their legitimate and laudable work.

Wherefore they pray that no legislative provision may be enacted by your honorable body which shall deprive these citizens of the Commonwealth from exercising their peculiar powers on the one hand, or on the other shall debar any person afflicted by disease from employing any individual or any mode of treatment or practice which shall seem to said patient to be best adapted to the alleviation of his (or her) sufferings.

BRIEF PARAGRAPHS.

SHORT SERMON.—John esteem to thy admiration, unite friendship with thy love; so shall thou find in the end content so absolute that it surpasseth raptures; tranquillity is of more worth than ecstasy.

In Kansas there are 363 school districts, 242 male and 371 female teachers; 381 schoolhouses, of which 231 are of logs, 250 frame, 151 brick and 543 stone, valued, with the furniture, etc., at \$1,600,000. Dismissed for public schools last year, \$1,163,638 80; average attendance about 90,000.

And now they tell of a little girl who gets an unhealthy number of tarts at table by asking her hesitating father, who is a frequenter of the Tabernacle, "Papa, why do you sing, 'Feed me till I want no more'?"

A Vermont man who went to Philadelphia knows it was the "Theological Garden" visited, and there "an end of the matter" respectively.—*Providence Visitor*.

The cheerful are the busy. When trouble knocks at your door, or rings the bell, he will generally retire if you send him word you are engaged.

Nearly one-tenth of the entire population of Boston are shop girls.

A comprehensive school inspector asked an Aberdeen class if any one could tell him anything remarkable in the life of Moses. Boy:—Yes, sir, he was the only man who broke all the commandments at once.

The pantier in Illinois contains 1500 convicts.

Bret Hart might have accomplished this, which we find in the *Brooklyn Argus*; but he couldn't have improved it any:

"I'll read to thee a poem, sweet," He said, and opened the book. "Like her who, in a delirium, By far Alura played; The shadowy form, Colorado called An Abyssinian maid."

Her eyes diffuse a tender spell "The shadowy form, Colorado called An Abyssinian maid."

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feet: "Cathedral Rocks," 2,600 feet; "Sentinel Falls," 3,000 feet; "Royal Arches," 1,800 feet; "Washington Column," 1,875 feet; "Himal Valley Falls," 650 feet; "Look-out Station," 5,500 feet; "Cathedral Spire," 1,800 feet.

Down in Boston they are discussing the practicality of the pneumatic tube. It is the old contrivance which so thoroughly puzzled the mind of Hamlet many hundred years ago—tube, or not tube.—*Cincinnati Enquirer*.

If polished brass becomes very much tarnished, use a little oxalic acid solution: If spots are imbedded, rub them off with water, and dry; the acid and pumice are to be used only when necessary. Then have a paste prepared of powdered rotten stone and sweet oil, and with a smooth cork rub it thoroughly over the surface of the brass till it assumes a greenish black color, after which rub off every particle of oil with an old rag.

The asylum for worn-out railroad employes will be erected by William H. Vanderbilt on the late Commodore's farm at Long Point, about twelve miles below Poughkeepsie. The fund will be able to continue their railroad life.—*Boston Post*.

There is a plan on foot, pioneered by Mr. Holby, to heat the city of New York, N. Y., from a central battery of boilers suitably placed and connected.

Nebraska pays male and female teachers exactly the same wages for the same work.

Africa is more densely populated than America. There are, in America, five to every square mile; in Africa seven.

T. B. Peterson & Brothers, Philadelphia, have in press a new novel, by Mrs. Catharine A. Warfield, the author of the celebrated novel, "The Household of David." It is entitled "Verne Fleming," and is printed from the author's manuscript, and has never been printed before in any form. Mrs. Warfield's fame as a novel writer is firmly established. The book will be published on Saturday, the third of March, in uniform style and price with her "Household of David." It has been proved to be so immensely popular. Booksellers and all others will do well to send in their orders at once, for the book is certain to have a large sale.

News of the Day.

The Madrid government has issued a royal decree, permitting the return of Carlist refugees. None will be prosecuted unless they offend against the common law.

News reached Boston, Feb. 21st, through a letter from Capt. Kane, of the American schooner F. B. Macdonald, dated from Goree, on the west coast of Africa, on Jan. 21st, that the British bark Maria, Capt. Grayson, which sailed from Darfur, Ga., on the 21st of November last, with a crew of thirty-four men, had been wrecked on a coral reef, with a crew of forty men, sprang a leak at sea, and falling to sink on account of her cargo, her crew were reduced to the hideous extremity of cannibalism. For thirty-two days after the date of the first disaster the fearful tragedy progressed in the midst of the Cape Verde Islands. The crew was reduced to two. Capt. Kane rescued these, but one died on reaching his vessel, and the other, the solitary survivor of that awful voyage, James M. Linton, seaman, of Belfast, Ireland.

The funeral of Rev. Bernard Keenan, aged ninety-eight years, the oldest Catholic priest in the world, and for fifty-four years pastor of St. Mary's Church in Lancaster, Pa., took place Feb. 22d in that city.

Congress is petitioned to vote \$50,000 to establish Captain Hovag's colonization plan for discovering the North Pole.

A captain and fifty soldiers belonging to the Egyptian service, while engaged in exploring Abyssinia, were killed by the natives.

Fox's variety theatre on Chestnut street, Philadelphia, the Metropolitan Library building on North street, and the Rogers' wagon factory on Chestnut street, were burned early Sunday morning, Feb. 25th. Several firemen were injured and much property destroyed.

The Eastern question was discussed in the British House of Lords, Monday night, Feb. 26th, and a motion calling on the Queen to adopt measures to prevent hostilities was rejected without a division.

The chief-justice of the Dominion of Canada affirms, so states a dispatch dated Feb. 27th, that Nova Scotia is now without a Parliament, the government, in consequence of not having, since 1850, used the great seal of the Province, designated by the Queen, and that all acts requiring the imperial seal are void and of no effect.

General Diaz has been elected President of Mexico and Ignacio Vallarta chief-justice.

No one (says the *New York Herald*), whose opinion is worth taking into account, has now the slightest doubt that war between Russia and Turkey is one of the certainties of the immediate future. The question is, Will it begin a month earlier or later—will the principal effort of Russia be made in Europe or Asia?

The will of the late Commodore Vanderbilt is to be contested, and written notices to that effect have been presented to Surrogate Calvin, of New York.

Two hundred and twenty-nine Sioux Indians from the hostile camp on Tongue River have surrendered to the United States officers at Cheyenne Agency.

New Publication.

The Religious Association publishes No. 6 of Free Religious Tracts—"HOW SHALL WE KEEP SUNDAY?" The question is answered in four different ways, as follows: Sunday in the Bible, by Charles K. Whipple; Sunday in Church History, by Minot J. Savage; Sunday in the Massachusetts Laws, by Charles E. Pratt; and "The Working-Man's Sunday," by William G. Gannett. This condensed statement of the Sunday question on all its sides and in all its relations, is worth the careful perusal and study of those who would get clear and large ideas of a Day which is made ecclesiastical far more than religious.

Married.

In Middle Granville, Feb. 22d, at the residence of Mrs. Eliza Blossom, by Rev. Mr. Dowd, Mr. Merton Bronson, of Ripley, N. Y., to Miss Julia Allen, of Elizabethtown, N. Y., sister of Mr. Henry B. Allen, "the Boy Medium."

The Scientific Wonder!

THE PLANCHETTE.

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

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Pentagraph wheels.....\$1.00

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

Price 10 Cents.

Planchette Attachment.

A SIMPLE and ingenious apparatus for the development of writing mediumship. It can be readily attached to any Planchette, and is designed to eliminate all theories of fraud and unconscious influence acting on the part of the medium. All persons who can successfully work Planchettes, can ascertain by the use of the attachment whether they possess the true writing power, and if so, to what extent. Planchettes become a scientific instrument for investigators.

Price of Planchette.....\$1.00

Planchette combined.....2.50

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THE New Gospel of Health:

AN EFFORT TO TEACH PEOPLE

THE PRINCIPLES OF VITAL MAGNETISM;

OR,

How to Replenish the Springs of Life without

Drugs or Stimulants.

BY ANDREW STONE, M. D.,

Physician to the Troy Lung and Hygiene Institute; In-

ventor of the "Pulmonometer, or Lung Tester;" Author

of a "Treatise on the Curability of Pulmonary

Consumption by Inhalation of Cold Medicated

Vapors, Natural Hygiene," etc.

Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and is adapted to the use of physicians, nurses, and the patient. It is a complete and practical treatise on the subject of vital magnetism, and is a valuable addition to the library of every one interested in the subject. The book is illustrated with over 120 engravings, among them being a steel-plate likeness of Dr. Stone. Also a magnificent steel-plate engraving of the Golden Hygiene, 519 pages, cloth, \$2.50, postage 20 cents; paper covers, \$1.25, postage 12 cents.

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

Price 10 Cents.

Rational Spiritualism,

GENERAL VIEWS AND OPINIONS OF THE

AMERICAN SPIRITUALISTS,

ON

MORALS, THEOLOGY AND RELIGION

WITH OBSERVATIONS ON

The Problem of Organization.

BY S. B. BRITTON, M.