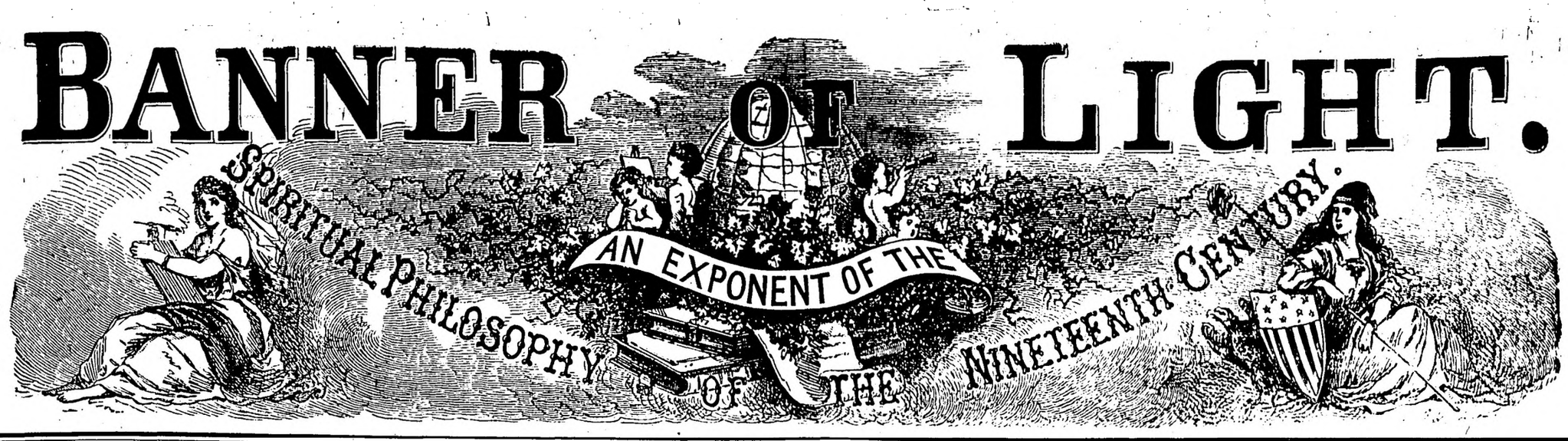
BANNER OF LIGHT.



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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[*Continued.*]

BY JOSEPH RODES BUCHANAN, M. D.

MRS. HANSON'S LETTER FROM THE SPIRIT WORLD TO HER SON.

When Mrs. Hayden had returned from her second visit to England, she was spending some weeks with Mrs. Governor Davis, (widow of Honest John Davis, as he was called,) whose son as private secretary of Abbott Lawrence, our Minister, had returned with a large quantity of English stationery, and presented a quantity to Mrs. Hayden. This she afterwards had at her residence in Boston, (Hayward Place,) and in a séance with Mr. Hanson, a wealthy citizen of Salem, Mass., the spirit of his mother requested Mrs. H. to leave some of this paper on her table at night, and leave the upper sash of the window down two or three inches, that she might get the paper and write a letter to her son. Mr. Hanson was directed by her to sit with his niece at a table in his own house in Salem next day about ten o'clock, with his hat on the center of the table, and the window-sash lowered a few inches. Mr. H. sat with his niece as directed, and they heard a slight sound, and saw a letter coming in the window and falling in his hat.

The letter was simply folded, without an envelope, and was directed on the outside "To my Son, Elijah A. Hanson, Salem, Mass." It was written neatly, in imitation of printed characters, and signed by Mrs. Hanson in her own handwriting. It was beautifully expressed, speaking of her heavenly home, and of members of her family on earth, and was held too sacred by Mr. Hanson to permit its publication.

Mr. H. visited Mrs. Hayden at Boston the next day, and ascertained that two sheets of the English paper had been taken; one having been marked by him on each of its four corners with his initials, had been used by his mother in writing her letter, but the other had not been returned. He was directed by his mother to sit again as before, one week from the first sitting at Salem, and, having done so, received from her in the same way another letter of similar character, on the sheet of English paper, which he preserved with the same reverential care.

LORD AND LADY HASTINGS.

In the spring of 1852 Mrs. Hayden was at the Earl of Zetland's holding a séance, at which were present the Marchioness of Hastings (with her two daughters), the Duke of Argyle, the Duchess of Sutherland, Dr. Malcolm, Mrs. Catherine Crowe, authoress of the "Night Side of Nature," Lady Zetland and about ten others. They were seated round the table, when the spirits requested that the lights should be removed into the two adjoining apartments on each side, and that Lady Hastings should hold the pencil. This being done, a strange and beautiful halo of indescribable delicacy began to appear above the hand of Lady Hastings. Lady Zetland first remarked: "Do n't you see a light around Lady Hastings's hand?" Then it became more fully developed, and one and another observed it till it was seen by all.

Dr. Malcolm took a sheet of paper, which he held above the hand, and the halo appeared above it. When this halo was completely organized and at rest, her hand began to write—the light from the halo being sufficient to read the writing. It proved to be a letter from Lord Hastings, addressed to "My Dear Wife," expressing his gratification that she was investigating Spiritualism, his happiness in meeting her, and how much he was with her. He said that her two daughters, Lady Bertha and Lady Edith, were mediums, and that if they would sit for it he would come to them at her own home. This was done, and he came and wrote for them on many occasions.

In his letter at the Earl of Zetland's, he spoke of Capt. Yelverton, the second husband of Lady Hastings, saying that he had failed to find Sir John Franklin, and that he had just left —— (name not recollected), which was afterwards found to be true by the coincidence of dates. The letter of Lord Hastings occupied a space equivalent to two pages of foolscap, and was written on common printing paper, the hand of Lady Hastings being in a benumbed condition while controlled in writing.

Can any one easily fancy a greater outrage upon all the minor virtues and proprieties of life than the intrusion on such a scene of a dogmatic professor to inform this distinguished company of persons, who were morally and intellectually his superiors, that they were all, without exception, either hallucinated dupes or fraudulent impostors? Of this outrage Dr. Carpenter is guilty wherever the pragmatic insolence of his lectures is thrust upon the cultivators of psychic science.

SPIRIT-RECOGNITION, PHOTOGRAPHY AND PAINTING.

Great numbers of spirits have appeared for their friends, and been minutely and satisfactorily described by seers. Mr. E. V. Wilson, an able lecturer, and Mr. J. F. Baxter, among others, are continually exercising this power in public, describing the departed friends of those who are before them in public audiences, giving also names and incidents that are satisfactory and astonishing. Mr. Charles H. Foster exercises the same power in private, describing the departed, and giving messages from them to the living with a graphic power which has given him an almost world-wide fame.

But beyond all this the departed have recorded their appearance by standing before the camera, invisible to the eye which sees by the luminous ray, but sufficiently materialized to reflect the actinic rays concerned in photography. The photographs of spirits with these vapory forms, recognized by their friends, are now so numerous that every one may easily be satisfied, since the experiments have often been made under precautions that precluded all possible deception.

Mr. Hartman, a photographer of Cincinnati, whose mediumship enabled spirits to appear on his photographs, satisfied all cavils by going into the studio of a rival and skeptic photographer, where the entire process was controlled by his opponents, and simply standing by the camera while a photograph was being taken, until the picture of a deceased young lady appeared adjacent to the picture of the sitter, Dr. Morrow, and was recognized. Mr. Hartman is now making photographs at 260 Bowery, New York, and Mr. Irvin Williams, of Clinton, Iowa, writes that he obtained photographs of his spirit-wife and daughter in accordance with their promises to appear, by writing to Mr. Hartman from Iowa. I have seen at Mr. H.'s gallery, sitters obtaining a spiritual photograph, and a gentleman who had recently obtained through Mr. H. a photograph of his sister, dead thirty-nine years, which was distinct, and, as he said, correct as a likeness.

A lady some years since arrived in Boston, and proceeded from the railroad direct to the office of Mr. Mumler, famous for his spiritual photographs. She was a stranger, and carefully concealed her identity, but sat for a photograph; when it was taken, a picture appeared beside hers which was at once recognized as that of the late President Abraham Lincoln, and then only did she confess that she was the widow of President Lincoln.

When Mr. Ward, of Arkansas, was photographed by Mumler in New York, a youth's face appeared on the picture which Mr. Ward recognized as that of his son, about fourteen years of age, who had been killed in Arkansas, of whom no picture had ever been taken until he was thus portrayed as a spirit. Hundreds of these spiritual photographs are now accessible to the public. They are not more remarkable than the painting of spirits by seers, such as Mr. Wella Anderson (lately of Chicago), who by his mediumship has been converted from a journeyman cabinet-maker, ignorant of art, into an able delineator of the features invisible to other eyes. The satisfaction of his patrons and the very liberal prices paid for his portraits of the deceased (for which he requires no aid from picture, photograph, bust, or verbal description) are sufficient evidence that the departed are really presented before him.

Mr. Theodore F. Price says in a published letter (August, 1877) from Chicago:

"Prof. W. P. Anderson, the well-known spirit-artist, reference to whose unparalleled exploits under spirit control is unnecessary, has been for some time established here, and is patronized to such an extent as to be constantly employed to his full capacity in producing portraits of the spirit-friends of his numerous patrons, who, with scarcely an exception, receive the most permanent and gratifying proofs of the companionship and positive existence of their spirit-friends. The son of Mr. and Mrs. Anderson, Wella, jr., gives strong evidence of being influenced to produce spirit pictures after the manner of his favored father, also as a musician, for which he evinces inspirational talent."

But even these marvelous portraits and photographs of the deceased lose their interest in comparison to the grand fact—the grandest fact in science or history—of the re-incarnation of the *departed* in living, breathing forms such as they occupied in life. The *departed*, we say, for, in the light of spiritual science, the word dead no longer has its dark and terrible meaning, and it scarcely seems proper to use it. If our departed friends are still with us, still watching us with interest, and ready, under favoring circumstances, not only to whisper their greetings of love and counsel but to come in living, substantial forms and with loving embraces and words assure us of the reality of eternal life and the beauty of the mansions to which we may go from a well-spent life, it seems absurd to use the old word, *dead*, to those who tell us that their life is higher, truer, and more vivid than the life of those who linger on earth.

DUTY OF THE MEDICAL PROFESSION.

For a scientist of the medical profession to avow his knowledge and belief in these grand supernal phenomena is at once to invoke against himself the organized opposition of professional bigotry; but as I have not feared to encounter that supreme bigotry when it was necessary to uphold medical freedom and overthrow those scandalous abuses in the medical profession which were absolutely dominant in 1846, but are now happily abolished,* neither do I fear now, since the last thirty years have shown the power of truth against hoary falsehoods, to encounter the grand, I might say the unpardonable sin of the medical profession, its heartless skepticism, which has so long cramped its intelligence and half paralyzed its power for good.

It is preëminently the duty of the medical, even more than of the clerical profession, to take cognizance of all important facts in the life of man. This is a duty to truth and to human welfare, in which there can be no default without a degree of criminality proportional to the consequences in the withering of science, the destruction of philosophy and the degradation of the healing art.

While the majority of the medical profession are defaulters in this duty, it is still more incumbent on the intelligent community to cultivate the psychic sciences, and not only realize their benefits, but force the medical profession onward by the power of a superior enlightenment in public sentiment.

The familiar return of the dead in ghosts or phantom like forms is so different from the substantial materialization now in progress as to give us little aid in realizing such a fact. How the spirit, by will-power aided by the emanations of the medium, draws to itself the atoms necessary to make a living body all complete, with speaking eyes, expressive voice, beating heart, strong limbs, and the heavy weight of a perfect human form, we know not, any more than we know how the sun maintains its vast powers of light and heat; but we know the facts exist, and we can only bow in reverence before this new revelation of divine wisdom and divine benevolence. Although there are millions so benighted in skepticism and sensuous materialism that they would not believe "though one rose from the dead," we need not fear that such a fact as this can fail to become known in time to the most benighted of the human race. Among those most benighted to the last we shall doubtless find Dr. Carpenter and his materialistic *confrères*, and it is well that it should be so—that they should be thus self-excluded, since their entry into the psychic field would be sure to introduce their bigotry and contracted views where they are most inapplicable, and would tend to place Spiritualism under the care of stepfathers alien in feeling to its genial, humanitarian spirit.

[*To be continued.*]

* The barbarous and unscientific destruction of the vital forces by bleeding was the dominant practice in 1846, for deviating from which liberal physicians were bitterly proscribed. After demonstrating for many years its utterly unscientific character in my lectures, it was gratifying to find in 1874 that even Prof. Gross admitted that bleeding had become obsolete and was one of the "lost arts," as he said in the National Medical Association.

The Rostrum.

FAREWELL TO EARTH.

By Spirit John Wesley, through the Mediumship of Mrs. Cora L. V. Richmond.

Delivered at Chicago, Ill., Sunday Evening, Dec. 16th, 1877, before the First Society of Spiritualists.

[Specially Reported for the Banner of Light.]

INVOCATION.

Omnipotent Spirit; Infinite Parent of all souls; thou divine and perfect source of life; thou friend of the friendless; thou light to the darkened spirit; thou knowledge and thou comprehension; thou divine and potent love! From the earthly life darkened with human oppression and sinfulness; from the spirit-world illumined by somewhat of immortal radiance; from the angelic hosts that proclaim thy praise in the whiteness of their lives, the voice of adoration goes upward and outward unto thee. Not alone in the syllabled words of human speech; not alone in the offerings at Christian shrines; not alone where men bend the head in praise appointed of man; but wherever a lowly spirit desirous of life and light bends in meditation or prayer; wherever lofty aspiration possesses the soul; wherever divine deeds of charity and goodness illumine the pathway; wherever compassionate words and actions fall—there men praise thee.

In the shrine of the human spirit, before the altar of that divine soul which is like thyself, we bend and bow, giving our offerings of praise, giving our ministrations and aspirations, asking thy spirit to preserve and consecrate, asking that each meditation may grow more lofty, that each thought may grow more supreme; that the whiteness of life may blossom out into truth and love and goodness, and that the earth may behold the manifold tokens of thy presence and power: The signs that thou hast inscribed upon the heavens, the starry tokens of thy law in the firmament above and in the earth beneath, tokens of thy power in the inspirations of past ages, the words of prophet, the vision of seer, the evidence of the Messiah—all things revealed by the inspirations of past prophecy; tokens in the present: Thy life illumining the upper sky, ministrations and visitations of angelic powers, the spirit poured out upon the earth for the regeneration of man. The word of battle is bidden to cease; the word of conflict to be overcome, and men are bade to war with each other no more.

Oh thou spirit of ineffable light! Oh thou divine truth! Kindle in every soul this fervent flame; let the aspiration, the thought, the prayer, abide forevermore; and may thy spirit minister unto all, even as the spirit of truth abides forever and ever.

THE LECTURE.

The eye of man hath not seen, the ear hath not heard, nor hath it been given to the heart of man to comprehend in earthly life the glory of the celestial home.

Could you with one glimpse behold the place in which my spirit abides, could you see the thought and aspiration that enkindle those who are there found, and then witness by contrast all the suffering, the crime, the outward misery of earth, you would say: Between this and that estate there can be no connection; no possible attainment can give to man that brightness, that glory, that light which is beheld; and yet, like you, every soul inhabiting that abode has trod upon the earth; like you every one has come up through great tribulation; like you they have borne the penalty of external life, of doubt, of sin, of crime, of shame; like you the tortures of unbelief may have wrung their souls to madness in the hour of death; and, like you, when confronted with poverty, with shame or ruin, they may indeed have doubted the existence of God and the soul. I say every one of those who inhabit that spiritual, that heavenly abode, have come by the paths of earthly sorrow and suffering, and between your and their estate are links of spiritual brightness and ministration that, like a spiral pathway, lead unto them and form a chain of blessedness between them and you.

These words which I speak to-night may not be the last that I shall speak through mortal lips; but it is to announce to you another change in my spiritual state different from that which I have previously described through this instrument, that I am here. It is to state that, having found my heaven not in any limited sense, not in the narrow abode which the theology in which I was reared would fain have placed it, not within the circumscribed walls of a creed-made or man-made heaven; having found my Master, not imperviously seated on the right hand of the Infinite Father, unapproachable and unattainable, but abiding in the midst of a multitude who with him were ministering unto multitudes of others, abiding in the midst of those who turned to Him as Teacher and Friend; having found my Light and my Guide there in following, as on earth, the footsteps of him who taught humility and love and kindness, I have ministered continually, seeking to undo much of the theological wrong which unwittingly my earthly estate bequeathed, and seeking to lift such minds from the encompassing fear of death and the terror of eternal torture as I could approach.

All this ministration has been doubly sweet, from the consciousness that no effort is in vain, however long it may be in producing fruition. However long the ray of light may seem buried, the gem at last comes forth in crystalline completeness. I assure you these days and hours of what would seem a brief eternity itself compared to human life, have been all joyfully, gladly expended in this work of my immortal life.

I had never dared to hope, I had not believed, and did not know that in any position which I might fill, or any place which I might inhabit in the spiritual home, I should be so near to that Truth, that Impersonation of the divine, as I feel myself to be in the presence of that Beneficent Face, in the light of that Benignant Countenance; surrounded by those who seek to do that which he taught upon earth, I have learned the meaning of all the problems that vexed the earthly mind—I have solved the seemingly insoluble mystery of human misery, of human emancipation. I find there are no technical problems to overcome; I find there are no superficial methods to adopt, but that the deep, infinite meaning of all human life, human suffering, human experience, human knowledge and attainment is the ineffable love that abides in the universe and makes men co-heirs and co-partners in eternity, by the very fact of their immortal nature.

Having found this central truth; having discovered that man has not fallen from his high estate, but abides in it by the perpetual love of the Infinite; having discovered that the salvation through Christ, through the principle of truth wherever found, means the perception of the spiritual and immortal part in man; having discovered that the only pathway to that salvation lies through the knowledge of the spirit and its possessions, I need not longer perplex you nor myself with those doubts and problems that theology alone has reared, but which were never reared in the simple faith, the sweet utterance, the absolute benediction of love that came with the Teacher nearly two thousand years ago. What Christ was to that epoch of time I also found there were other teachers to other periods of time, and that these cyclic visitations of truth have come to man as any other bestowment through infinite law, and that they come in such periods of time as the earth is unfolded to receive them and humanity is prepared to be gathered unto the ripened sheaves of the eternal harvest.

The spiritual world and the mortal life are alike a portion of that world which the spirit of truth ministers unto; and Christ's mission to earth was no more to its inhabitants that were in a mortal form than to the spiritual states that intervene between the angelic state and the mortal. All spirits that came within the range of his ministration and power, whether upon the earth or in their spiritual prisons, were alike ministered unto; and to these he came, those who were ready accepting, those who were not ready waiting for many years, and some following slowly after, even in the two thousand years which is approaching.

Shall it not be, then, in comprehending this divine system of spiritual instruction and truth to man, in perceiving that as fast as souls or spirits advance from one state they pass to another, that there also must come a time when, having fulfilled, having received fruition, having gathered all that it is possible for the Christ spirit to gather, he with his angels shall depart to another realm that needs ministration, or to another state where higher powers may be unfolded? The earth, having received these instructions, having benefited by them, as you know, in two thousand years, more or less; having in some instances of individual souls been signally uplifted and saved, and in other instances of vast numbers been aided and strengthened, and in many more not reached at all, the Christ period, the distinct epoch of that time, passes away, is on the wane, the millennial epoch of the ancient time of two thousand years is fast approaching, and the earth itself is being prepared for another messenger.

The Jews expected their Messiah or Saviour would come; their chosen prophets had passed away unto the kingdoms of the God of Abram, Isaac and Jacob; the great messianic period was approaching; the mothers in Israel were looking for the Christ to be born; the pulsations of the approaching power were already abroad in the land; but it was left to the humble and the lowly to receive the visitation, and the Christ-angel came not among the potentates nor powers nor among the priests nor the learned, but among those who were lowliest in the land; and this Christ spirit, first obscure, almost obliterated, shone forth at last upon the cross by the sign of martyrdom, which makes even the lowliest victim the theme of human compassion and sympathy, if not of heroism and divinity.

The Christ spirit has worked its way in the world since that time; guarded round with kingly powers, beset by armed men, the very tool of potentates and kingdoms, still silently the stream has wrought its work in the world. The name of Christ is no more responsible for the indignities perpetrated in that name than is that of liberty responsible for what tyrants do under her assumed banner. The name of the spirit of truth is not responsible for the errors that men commit under misguided passion, ambition, or under the plea of individual duty or aim. That which does abide in the world is a loftier spirit of humanity, a common tie of brotherhood, the acceptance of the individual salvation through individual means, and not past barbarism of sacrifice, of offering, of external atonement. To-day the Christ-spirit, with all the materialism that is in the world, is more distinctly understood, even though it be under the name of antichrist; for whatsoever binds men together is the *spirit of Christ*, though it shall pass by a far different name, and not be understood in the world of theological learning.

As this Christ was expected, so when Jesus was about to leave his disciples and depart into the spiritual realm, into the Father's house, he says: "The Comforter will come, even the Spirit of Truth." "I will come again; be comforted." And so he spoke to them, half to their comprehension and half not understood, until they finally believed that he was to come immediately; and when he did appear on the third day after the crucifixion some of his followers supposed that to be the fulfillment, and when he appeared to his disciples in the upper rooms some supposed that was the fulfillment; but John upon the Isle of Patmos believed that another revelation of Christ would come, and in that wonderful prophecy, which was to include the full cyclic period of the Christian dispensation, he dimly perceives through allegorical symbols and the exact statement of historical truth all that should come to the church of Christ from the beginning unto the end, and all that should come to the nations of the earth ere that wonderful climax and culmination which Christians had unanimously learned to believe was fast approaching.

That cyclic period is now nearly accomplished. Many Christian denominations fully expect the literal end of the world. For my own part I always believed it had a spiritual significance, though I could never fully solve nor penetrate its meaning. I supposed the hour, the advent of the spirit of truth into man's heart and life, would constitute the verbal day of judgment, and that the appearance before the throne of grace, before the infinite conscience, before the power of the spirit of Christ, would constitute our final exculpation from misery, or perhaps our final condemnation. But now all is changed. The revelation makes clear and distinct the meaning of the ancient record. I see that the closing of the Christian period of time is the judgment day for all who are connected with or interested in it, and that those spirits who have but passively interpreted the meaning of Christ are to be adjudged and left behind; those who have neutrally accepted, accepting the letter but not the spirit, may not enter into Christ's kingdom, for he said they could not; and those who have said "Lord, Lord," yet in their spirits were not of his spirit, can by no means belong to his kingdom, any more than can one belong to your heart who does not love you, yet who pronounces your name most frequently: That the Christ-kingdom will include the spirits of those who believe, who fervently and devoutly comprehend, who in their spiritual natures aspire to and understand the meaning of Christ's work upon the earth, and that of the multitudes who profess you can comprehend that there will be but few who are really fitted to accompany his spirit to the realm that lies beyond the earthly heavens. Yet not even these are left comfortless, as I shall show you by-and-bye; but the gradations of spiritual and angelic life are such that, as in a university of learning, those who are advanced must pass on, and must not wait nor stay behind for those who have just entered the primary departments. Angelic life has its grades, spiritual ministers

have theirs, and the attendant guardians and guiding spirits of your lives have theirs, and all are appointed and fitted to your condition and to theirs.

In the Kingdom that Christ shall take with him, there will undoubtedly be a great number whom no man could estimate carnally, but fewer than are encompassed in any portion of the world's history, fewer than belong to almost any nation, any age of the earth, for the angels that shall go with him must be those that have overcome not only all earthly desire, not only all external thought, not only all outward passion, but have also become perfect in love, being completed in the sphere of human life and possessing the perfect duality of life that belongs to the angelic soul. Nor will all angels depart. Each succeeding spiritual epoch leaves behind a certain portion to minister to those who are still in infancy, and who will undoubtedly be heirs in the next harvest or kingdom of salvation to the world. As some fruits in the early summer ripen and must be gathered while the wintering apple waits until the frost, so the fruits of Christ's kingdom which were named "the first fruits" in ancient biblical language, are those who are first ready, in whose souls first emerge from earth's thralldom into the kingdom of spiritual light and freedom. Nor have these so grown with their high estate beyond love and sympathy for consciousness of there yet not a portion of that angelic world, has come to them, and were they not called upon to minister at other places and in other ways and pass through experiences that would fit them for higher duties, each one would return and hasten into the earth to every soul of Love's kingdom received and welcomed. But as this earth is one of the great realm would be over peopled with souls, as the great Father knows best was some, as there must be those who are ripened into a greater harvest of eternity, so the angels pass from their lower degree, and the Christ angel bears with him those messengers that accompany him on his other errands.

Where are the angels? Did pass to other realms of knowledge, gaining light and strength, and added power to do good to some other planet, world, or, perchance to return again as angels and messengers of light to minister unto your world, undoubtedly the angel who heralded the period of the Messiah—undoubtedly the angel who spoke down the Mosaic dispensation, was born of a higher angelhood than that which the earth, at its present stage can afford, was born of another place and time, where such Christ angel also came. He knew of his approach, he listened in the glad dawn by prophecies and foretokens. The spirit of Christ was made manifest by that means [illegible] and at another period of the world's history another messenger was heralded, another angel heralded the dawn of the first inspirations that came to the world.

In the present hour are there not messengers also heralding the dawn and the advent of the spirit of truth? And already the mighty pulsations of that angelic voice are heard over the lands of the world, and the spiritual kingdoms are thrilling with new light and life.—If the Christ-spirit had departed from the external temples of worship in olden time, if the spirit of truth forsaken the tabernacles of church institutions, if the operation of the external setting the church had grown cold [illegible] and the lovely children of learning and priests were denouncing the principles of truth, but in reality [illegible] of the present hour, when the church has been generally [illegible] to contend over [illegible] as in the Reformation, may would grow [illegible] with its narrow some technical interpretation of the meaning of the word [illegible] What shall you say of the [illegible] which, with its many pointed fingers toward Heaven, [illegible] admission to the spirit of truth in a form of angelic ministration to-day, and turns aside from the very open gateway that leads to its own interpretation and its own foundation? What shall you say of that church that, putting saints to death, turns again in two or three centuries to worship them; scorned, despised and ostracised, calls them at last its own, and by its own wrongs upbuilds itself upon the foundation of human error, creating, instead of a shrine, a charnel house of its offenses?

But that other and broader church which is alive in the world, has it not been heralded by the spirit of human brotherhood? Has it not been announced by the tokens and signs that have been in the sky? Has not the voice of prophecy and inspiration foretold it, and are not gifts being poured out upon all flesh, as they were promised? Are not those the latter days of the kingdom of Christ, and is not this spirit of truth approaching, this Comforter that reveaileth all things? And those that have ears to hear do they not hear the voice of the spirit; those that have eyes do they not see visions of the spiritual realm? Those that have understanding do they not comprehend the angelic states that lie beyond?

My parting words ere I pass to that next stage of instruction in angelic life, and ere I go away into that other realm which is almost as much a mystery to me as was the life beyond that I passed through in death, I would leave this one assurance, that the Christ-spirit did not expire with Jesus upon Calvary; that the spirit of truth is to be born again in your midst; that the light of angelic ministry is still to continue; that no soul upon the earth, nor in all the regions round about the earth, that constitutes the final peopling of the spirit-world, shall be without the voice of the Comforter, the Messenger, the Messiah, in some age and cycle of time, of eternity; that unto every soul in the great kingdom of spiritual life the fruition of the harvest of love will one day be granted, as surely as unto those souls that now, in the regions of angelic life, gather the fruition of their kingdom of experience. This word of promise I leave you, and to undo whatever doubt the ministrations that I gave upon earth may have left in the minds of those who loved or revered the name of Christ for my sake, I would say that the spirit of love pervading the universe I have found adequate, I have found sufficient to comfort, to make whole and save every spirit, in whatever degree of darkness, that it is only a question of time, only a question of healing and over brooding wings, only a question of growing from spiritual infancy to manhood, and only the light that, continually penetrating in the darkened places, will make itself felt at last, and the universe will no longer be a prison-house to any living soul.

I do not say that you will leap suddenly to this consciousness with death. I do not say that you will in many years attain it, or cycles of years; but if you exist to-day, and there is a spark of intelligence, of comprehension, or if the human form encases you, the light that burns within is an eternal flame, and wheresoever it abides, wheresoever it lives, flickering though it seem to be, it is encompassed by the infinite love and the infinite promise, the Christ spirit ministering to many worlds, the messiahs that descend from the kingdoms of blessedness to uplift many worlds like yours, giving promise and token of this, and the very thought that pervades your minds this night, which, like an electric flame, mounts upward and links itself with those ministering angels of your household, with those departed spirits, the loved of your hearts; with those kindred souls that abide in your spiritual heaven—this is the prophecy, this the certainty, this the guerdon of your hopes. As Christ was the promise to those who believed in him in spirit; as in ancient days and ways the angels of the Lord ministered in their own appointed time and method to the ancient peoples, so in this day and hour the voice of the spirit speaks to every heart according to their need; and it is not that you shall understand better than you can, but it is that even in the midst of your blindness, even in the midst of the imperfections that beset you, the spirit of truth burns for you.

If you are a violet by the wayside, the ray of light perceives you; if you are a lily in the garden, the ray of light reaches you there; if you are a tall tree of the forest, the rays of the sunlight find you; even if you are immured in darkness they pierce, by vibrations, through the sod and find you out at last. The spirit of truth descends to every condition, is childlike in its simplicity and purpose, announcing itself to every human estate; makes no distinctions only in accordance with your need; adjusts itself to your hope and fear and despair; allies itself with life and death, and birth and regeneration, and whatever gives excellence to man, makes itself a portion of your daily employment and life clothes itself with wings to follow after your footsteps; goes before you with ever-beckoning hope; abides in the quaintest and quietest way or in the loftiest and most sublime. If you do not understand the thunders of Sinai, it makes itself a chirping voice by your side that you do understand. If you do not comprehend the prophets of olden time, it makes the baby lips upon the mother's knee speak words that she does understand. If you may not know the pulsations of those great cycles that move the worlds and systems on in their courses or make men and angels and spirits, then it comforts you with the voice of some sweet spirit by your door—the departed friend, the ministering spirit, the sacred shrine and altar of family worship, until thereby you are led by that subtle chain of light to link yourself with the eternities. At all times and in all places there is an abiding voice, and the spirit of God pervading all things, and the spirit of Christ ministering everywhere, and the truth teller descending upon the earth, make life and earth and time and space all but a portion, a fraction of that eternity which finally incorporates men and spirits and angels and archangels, and such souls as have no name on earth, but in the whiteness of their lives may blossom out the Messiahs of eternity, the saviours of the human race.

"Behold! I send you the Comforter, even the Spirit of Truth, who will tell you all things."

THE HEAVENLY HOME.—[illegible]

[illegible] river,
[illegible]
[illegible] flowers
[illegible] never,
[illegible] fear,
[illegible] inherit.

[illegible] ether
[illegible] beam
[illegible] from the heavens
[illegible] over gleam,
[illegible] come;
[illegible] home.

Spiritual Phenomena.

SOME FACTS.

To the Editor of the Banner of Light:

In these days, when our philosophy is assailed from all quarters, and grave doubts are growing up in many minds about the genuineness of the phenomena on the one hand and the fidelity of the mediums on the other, I thought a few cases something after the order of what Robert Dale Owen gives us in his "Footfalls" would go far toward bringing relief to those who feel shaken up by the skeptical theories which seem to fill the air.

In talking over the status of the movement the other night with Mr. Cuscaden, of this city, who has for years been your agent here, he told me of some curious experiences in his own life, and of others which came more or less under his observation, which have the merit of being original to your readers.

He was in Memphis one night, and feeling the influence of the invisibles, it occurred to him to ask their cooperation in the matter of securing some lucrative employment, and with the assurance from them that he might depend upon their aid he sallied forth next day, and was soon in close conversation with a large manufacturer, which resulted in developing the fact that he could not be employed there.

He was about to leave when the gentleman said suddenly, "By the way, the contractor for the Mississippi State Prison was here a week ago, and wanted a superintendent for his shops, and if you had any experience in that line I would secure the place at once." Said Mr. C., "That is just what I have been used to."

"Well," said the gentleman, "if you could produce any evidence that you would suit, the place is yours".

"I know nobody in Memphis," replied Mr. C., and after a moment's reflection remembered that engraved on his watch were the words, "Presented by the employés," &c.

A telegram settled the balance, and in a short time Mr. C. was at work in Mississippi.

Many will say at once there is nothing remarkable about this. But what will they say about what follows?

One day soon after he was superintending the work of placing certain very heavy tables at a considerable elevation, and as he stood below watching the progress of the work, he was suddenly rendered unconscious, and thrown by invisible means to the distance of ten feet, and a moment later a table came down with a heavy blow on the very spot where he had stood. He was unconscious for over half an hour, and only learned of his escape from those around.

Eight months after he was attending a circle in Louisville, and an intelligence said: "Well, chief, you had a narrow escape that time in Mississippi, when the table fell." "Yes; but how do you know?" inquired Mr. C. "We were there and made you unconscious, and threw you out the way of danger," was the answer.

Mr. C. had a brother, (now dead,) of whom he related to me some equally strange experiences. He was engaged laying pipe in the street, and on one occasion had "an impression" that all would not go right that day—that there would be an accident, and he accordingly said to his partner that he was afraid the ground was about to cave in, and counselled him not to go into the sewer-way; but, as is usually the case, his partner laughed at his fears, and reminded Mr. C.'s brother that it would go as hard with himself. "No," answered Mr. C., "I feel that you are to be the victim, and not I."

Shortly after, while they were both down in the sewer, it caved, and broke the leg of the other man, while Mr. C.'s brother was lifted bodily, by unseen power, clear out of the sewer, and set upon his feet in the street. The engineer, who saw this, said with a great oath that he never expected to see anything like it in his life, and, upon inquiring how he was lifted bodily, without effort, a distance of eight or ten feet, he got for answer, "*If I told, you would not believe!*"

On another occasion he was crossing a stream on horseback, another man "riding double" on the same animal. In the middle of the stream the horse threw both of his riders. Mr. C. was landed high and dry on the side of the stream to which he was aiming, and, to use the expressive words of my informant, "Without the smell of water upon him," while his more luckless companion managed, after much floundering, to reach the side they started from.

Mr. C. relates further of a man (also since dead), named James Dennis, who had made an appointment to be at his —Mr. C.'s—house on a certain night to attend a circle. The night proved to be very stormy and wet. The appointment had escaped entirely Mr. Dennis's memory; besides, he was engaged at work that night in his machine shop, 8th and River streets, this city. Suddenly he was unconscious, and in that state put off the belt of his lathe and walked out to Mr. C.'s house, 10th and Green streets, in the midst of the very heavy rain, and, still in an unconscious state, reached the house, and without a "smell" of rain upon him. This is vouched for by others who were present, whose names I could give.

Louisville, Ky. JOHN A. CALDWELL.

MRS. LOUIE M. KERNS'S SEANCES.

To the Editor of the Banner of Light:

At the present time, when so much doubt and skepticism prevail regarding spiritual phenomena as manifested in *dark séances*—frequently impugning even the possibility of such—I think it may interest your readers generally to peruse an account of one such séance given under the strictest test conditions as hereafter described.

The medium, Mrs. Louie M. Kerns, although long aware that her mediumship embraced that phase, has hitherto given but little attention to it, as she disliked any manifestations which required darkness as a necessary condition.

Our company was composed of twenty persons, who sat in a complete circle around the medium; each person's left hand clasping the *wrist* of his or her neighbor's right hand, thus leaving each right *hand* free to receive touches, etc., from spirit friends.

The room was thoroughly darkened and the doors locked and bolted inside. One of the circle had made a bag of mosquito netting, stitching the seams firmly on the outside. The medium was put into the bag and her feet sewed together; a number of articles were collected from members of the circle, including gloves, handkerchiefs, bracelets, books, keys and money, and put on the medium's lap; the bag was then gathered and tied over her head with tape and sealed by a gentleman in the circle with his own seal. The gas light was then extinguished, and on our commencing to sing, the spirits favored us with touches on hands, faces, knees, &c., simultaneously in different parts of the circle. Some of us were also pinched, while others had moustache, whiskers or hair pulled. A comb was transferred from the back-hair of one lady to that of another; earrings from one lady's ears to another's; rings were taken off the fingers of some and given to others, and a general transfer of property—especially jewelry—made. A spirit friend of mine who passed over twenty-seven years ago announced his presence. I said, "If that is really you, please take off the ring which you placed on my finger while here;" upon which he took it off—selecting it from four—and placed it on the finger of my other hand instead of giving it to some one else. Some had hands placed in theirs, which were in several instances violently shaken. The articles which were put in the medium's lap within the bag, were one by one delivered to the respective owners, including silver dollars of different dates. One lady had put in a bracelet, out of which a pebble stone had been lost a few days before. The spirits told her it had been dropped in a street car, but they had found it; and when the bracelet was returned to her from the mosquito bag she found the missing pebble re-placed and firmly reset.

In all these touches, pinches, transferring of jewelry, &c.—although in utter darkness—there was no groping nor feeling around on the part of the spirits, but everything was done with a precision which few of us could equal in broad daylight.

Singing was kept up at intervals, and two tambourines, a bell, a small metal music box played by hand, and a guitar, were played and carried around the circle, frequently resting upon our laps, tapping our knees or heads, or touching the ceiling, as was evident by cracked plastering.

The medium, in the mean time, was giving tests to different persons, while spirits talked in audible whispers to their friends. Spirit-lights would occasionally appear, more or less brilliant, and float to and fro, in and over the circle, often completely out of reach of medium or sitters. Toward the end of the séance the guitar was carried rapidly around over our heads, and fingered harmoniously for about three minutes, occasionally in its flight touching the ceiling.

When the gas was re-lighted, the seal and bag were examined, and all were found intact, as at the commencement, thereby causing much speculation as to the *modus operandi* of our spirit friends when taking articles from the bag and restoring them to their respective owners, especially as the medium had been kept purposely ignorant of the real ownership in one or two instances.

Mrs. Kerns was a resident in my house for over two months, and is now on her way, *via* Colorado and Texas, to California. In her public séances she gives the ballot test in the most complete manner in which I have seen it rendered.

MRS. O. PERRINE.

343 West 29th street, New York City.

Hudson Tuttle's "Ethics of Spiritualism."

[This long-looked for work has been undertaken by the medium author, and is now being published through the columns of the Religio-Philosophical Journal. It has already awakened deep attention, both in this country and in Europe, for its profound and original views. The vast and difficult field it traverses is presented in the following extract we make from the introduction.—ED. B. OF L.]

In the beginning we make the broad statement that every belief, however ancient, which is not true, is baleful in its influence, and the time for the presentation of a new truth to the world is the moment it receives birth in the mind of a thinker. If man is immortal, he is such by virtue of his being human, and no fiat of any external power can annul his birthright. The caterpillar is a prophecy of the butterfly. As well might we say that the butterfly state is a gift bestowed on favored caterpillars for believing the theories of ancient caterpillars, as that immortality is bestowed on certain men because they accept certain ancient doctrines. The butterfly arises from the worm by laws of growth, and the change of the latter to the former is inevitable. So the spirit of man must be an outgrowth of laws, and predetermined by his physical constitution. We are immortal, and cannot blot out our immortality—whether in a heaven of happiness or a hell of misery, we cannot escape the fiat of endless living. The suicide vainly attempts escape on the earth side of life, to be met on the other side of the narrow grave by eternity. Escape there is none. We live, and the spark of life which is ours is more enduring than the adamantine mountain—than the stars of space—and shall bloom in youthful verdure when their fires expire and the sun-ashes are drawn like mist to be rekindled at the central forges of the system.

Every human being, as an immortal spirit, stands forever in the centre of the universe. From the abysmal beginning up to the present moment all the laws and forces of Nature have labored to give him birth. Through all the ages of the future will they labor to sustain and develop his possibilities. The one auxiliary is his own efforts; eventually all gain must come through the exertion of the individual.

A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man. It must be the result of the careful study of his physical, mental and spiritual nature. No theory, however long received as infallible; no revelation, however sacred, has the least weight against the demonstrated conclusions of impartial thought. The simple enunciation of science that man is a creature of evolution, that he has come up out of the night of the past, step by step, until he has acquired his present stature, by denying primitive perfection and fall therefrom, revolutionizes all our methods of thought in regard to his position, duties and obligations. Instead of a distinct creation, amenable to superior powers, he is an integral factor of the world, and has no escape from its laws. As the hand, *so exquisitely perfect in man, so soft and beautiful, so nicely* adapted for executing the plans of intelligence, is shadowed in the rod-like limb of the *proteus*, the flipper of the whale, and the forefoot of the quadruped, so is his intellect prophesied in the dim and unarticulated thoughts of the same beings. His mental superiority is no greater than his physical. The hand that makes the engine is equal to the mind that conceives and plans the engine. Mentally and physically man is a creature of growth, and hence he is allied to the world of matter and the world of thought. Through him the animal leaps the abyss between the physical and the spiritual. Human history is a bridge spanning interminable marshlands, its further end reaching toward the brutal, its unfinished arches illumined by the sun flooding down from the spiritual firmament.

Along this causeway have been waged the mighty battles of the ages, fought over again in the life of every individual. It is the war between the animal side of man's nature and the spiritual. As the race has unfolded, gathering higher and clearer perceptions of right, truth and justice, age after age, the gain has been on the side of the spiritual. As in the individual, the brute forces of the desires have been coördinated with the moral and spiritual perceptions.

Because of this evolution, is there conflict between the two sides of man's nature. Because he is an animal physically, is there war between his physical and his spiritual tendencies. To harmonize this apparent anomaly, by which the aspirations of an angel are linked with the passions of a devil, has been the primary object of all systems of theology. The existence of these spiritual aspirations indicated the innate purity of the spirit and its primal perfection. That it was, in fact, so prone to fly to the ungoverned selfishness and lust of brutes, indicated a fallen and depraved state.

The dogmas growing out of this erroneous view were also dependent on equally false ideas of God. A perfect, infinite and good God, would not create an imperfect man. His creation would be in his own image. Man was far from perfect. His imperfection was the result of sin and wickedness. As his Creator does not wish him to sin, he sins from choice. His free agency shifts the burden of responsibility from God to himself. Created perfect, he has sinned by choice, and became depraved through and by means of his own wickedness. He has corrupted himself. To escape the infinite consequences he must have faith in a verbal revelation and a certain scheme of redemption. Immortality is not the result of immutable laws, and has no relation to the constitution of things. Men reared in this belief, when they cast it aside are often unbalanced. The passions held by such faith in abeyance, are ungoverned when it is withdrawn, as the higher faculties which should control are untried or inactive. It is said they are examples of the bad influence of the new and want of faith in the old doctrines. Rather are they examples of the blighting effects of the old. Instead of cultivating the spiritual side, that it might control the animal instincts, it has foisted a blind faith in its place. It has made belief of more consequence than harmonious development. This has been the theological solution of the problem of man's redemption. It has been made by honest men, who have thought profoundly and reasoned logically from their data. But granting the theory of evolution, of man's development from the world of brute forces, this solution is entirely false. Man having never fallen, needs no redemption. The problem assumes a new form. How shall the animal and spiritual be harmonized? In the outset, we must regard matter and spirit as equally sacred. We cannot vent our spleen, as the ascetics of old, against the inherent sinfulness of matter, and think to gain heaven by crucifying the flesh. As long as we are inhabitants of this *sphere* our physical being is essential, and the laws and conditions of its development are as pure and holy as those of the spirit. It is not by crushing the instincts under the iron heel of faith, but in their proper and legitimate direction by dominant intellectual and moral faculties, that perfection is to be sought. The accomplishment of this object is the real purpose of life; it has not only a relation for time but for eternity.

The golden messengers from that land beyond the grave, in ideal lives, teach us how to order the conduct of our own. We are not creatures of a day, living for the gratification of our physical being; we have an exalted nature, capable of infinite possibilities, which we ideally represent. When the physical side shall melt, and even the world on which it depends pass away, that Nature will only have began its unfolding.

In the tangled web of mortal life, beset on one hand by clamorous instincts, and goaded on the other by the reprovings of angelic aspirations, we still inquire, as did the sages of old, what is truth? what is right? what wrong? how shall we escape?

If we answer, By a just coördination of all the faculties of the mind, and a harmony maintained by dominant moral and intellectual power, then is required the methods through and by which this end is attainable.

Most perfectly does Spiritualism answer. Her robes of spotless purity are flung as a mantle of all-comprehending charity over all. She has no word of condemnation and contumely for the wrong-doer, but for the wrong. She points not the finger of scorn at the writhing sinner, but at the sin. She utters no words of partial praise for those who never stumble. As the infinite forces of Nature pour out blessings alike on all, so she makes no distinction in the breadth of her benevolence. Her voice is melodious with love while it speaks of eternal and unswerving justice.

A PROPOSED SCIENTIFIC INVESTIGATION.

To the Editor of the Banner of Light:

The New York Independent of a recent date says:

"We believe that before long a thorough investigation of the strange phenomena connected with so-called Spiritualism and mediumship will be forced upon our scientific teachers."

That reads rather queer, in view of the fact that for more than quarter of a century the "strange phenomena" have been occurring in our midst, each year increasing in strength and strangeness, and these "scientific teachers," who pride themselves in a supposed ability to inform "all the world and the rest of mankind" of everything worth knowing, are the greatest ignoramuses of a truth that is to-day shaking the world from centre to circumference, toppling steeples, capsizing galipots, and playing havoc with nine-tenths of the beliefs of earth.

And when these "scientific teachers" have been "forced," what then? Why, if the "thorough investigation" they give discloses anything contrary to the books—the rusty, musty, dusty books they hug to their breasts as a mother does her child—they will decide that the whole matter is a mischievous delusion, leading silly women astray and filling our lunatic asylums with countless numbers of victims. That's what the *savants* of Harvard College did long years ago. That's perfectly natural. "You can't make a whistle from a pig's ear." Such a result would be in keeping with the action of their clan during all the many centuries that are past. These "scientific teachers" gave Socrates the cup of poison; they crucified Christ; they imprisoned Galileo; they burned fagots around the chained bodies of the heaven-inspired mediums of the dark ages; they condemned what they "scientifically" called "Salem witches," and in our times seek to fill our prisons with or banish from society, those who heal the sick, feed the hungry, clothe the naked, give sight to the blind and administer to the weary and sorrowing pilgrims of earth the gifts of the beneficent angels of heaven.

Thank God! truth needs not the endorsement of such "scientific teachers." It needs not a college diploma to commend itself to the people; they are not waiting for the verdict of those who are "*forced*" by thirty years of phenomenal events to "thoroughly investigate their origin." Their opinion will be no law for the people to submit to; for this "public" is becoming rather independent of late, and is beginning to realize the fact that it has eyes to see, ears to hear, and heart to feel and appreciate a truth without the endorsement of "scientific teachers" and self-appointed judges of what is best for it to accept.

Such an investigation may serve for those who hire men to do their thinking as they hire a street Arab to black their shoes, but this class of individuals is rapidly becoming reduced in number, and by the time the investigation is made and reported on there may not be even a corporal's guard to do it homage, which would be a very sad thing for the teachers aforesaid. J. S. A.

West Roxbury, Mass.

☞ On the anniversary of the death of the lamented Prince Consort, Dec. 15th, the Queen of Great Britain, the Prince and Princess of Wales, Princess Louise, Princess Beatrice and the Marquis of Lorne, went to the Mausoleum at Frogmore. Prince and Princess Christian, of Schleswig Holstein, from Cumberland Lodge, met Her Majesty there. Several of the royal household were also present. Some portions of Scripture were read by the Dean of Windsor, and the following hymn in addition to the anthems was sung by the choir of St. George's Chapel, under the direction of Sir George Elvey:

HYMN.—EVENING AND MORNING.

[*Words by Rev. Gregory Smith, music by Sir Herbert Oakeley.*]

Comes, at times, a stillness as of even
Steeping the soul in memories of love,
As when the glow is fading out of heaven,
As when the twilight deepens in the grove,
Comes, at length, a sound of many voices,
As when the wave-break lightly on the shore;
As when at dawn the feathered choir rejoices,
Singing aloud because the night is o'er.
Comes, at times, a voice of days departed
On the dying breath of evening borne;
Sinks then the traveler, faint, and weary-hearted,
"Long is the way," it whispers, "and forlorn."
Comes, at last, a voice of thrilling gladness,
Borne on the breezes of the rising day;
Saying, "The Lord shall make an end of sadness,"
Saying, "The Lord shall wipe all tears away."

Pre-Historic Man in America.

In order to study intelligently the history of any country or people, we must divest ourselves of all conventional ideas as to established chronologies concerning such country or people.

We have been accustomed to look upon the history of America as dating back but a few centuries in time, since its commencement, with perhaps an isolated visit to Cape Cod, by the old Norsemen, or some Scandinavian explorer, who left no very definite records of such events.

In running the mind's eye over the past of the American continent, our sight has been clouded by the traditional notion that Columbus was the first discoverer of it; and falling back upon the supposed infallible record of man's existence, as of only a few thousand years in duration, we could penetrate no depth of antiquity which carried us back, in time, of the accepted age of the earth.

Whenever we reach a problem in archæology, ethnology or zoölogy, which points backward of the theological cloud which hangs before the mind of man like the thick pallium in the atmosphere before a storm, we stop short, cease to investigate, and call it a mystery which is irreconcilable with the religion of our fathers; and all science and philosophy is made to bend to the supposed requirements of the soul.

Let us, for an hour, throw aside these preconceived notions and unveil the past of America, with the habits and conditions of its primitive and pre-historic people. But, before entering into the historic relations of man, let us survey the country of his habitate, and its probable time of appearance above the mighty waters, which were all that witnessed primitive revolutions of the planet.

Thus geological evolution was preparing for the advent of the brains of the future; and not until another forty millions of years had dragged their slow cycles through time, did the Devonian fish appear—to bring with it the first brains of the world. For four hundred millions of years did life thus daily bathe in the sunlight, ere it was conscious of the "soul of things."

Brains here stepped on to the great zoölogical train of time, we know ing that the current of the stream of events knew the way from the lawn of thought in the Devonian fish up to the culminating interest in man.—*Extract from a Lecture on this topic by A. E. Brown.*

[From the Boston Transcript.]

THE "NEUF PRISMS" RING.

[Supposed to have been one of the appurtenances of a convent, very old, bearing a chrysolite or topaz stone in a sexangular setting, the rest a half-circle of small semi-globes, on which the wearer probably said her prayers. The ring is of eighteen-carat Guinea gold.]

A saintly ring my finger is engirting,
A relic of the dim and distant past;
Its stone, a chrysolite, fierce claim asserting
By a bright eye which is upon me cast,
That in the brilliant gaslight winks and flashes—
If angered or if pleased, I cannot say—
Which, ages, has outlived the human ashes
Of her, my saint, who wore it, far away.

Doubtless a saint, as saints were then imputed,
Though lost the record to sustain her claim,
So she must bide, in fancy, undiluted
By aught that might disqualify the name.
I deem that powers may round the ring still linger
Which then the sacred cincture did invest,
And see, upraised, the consecrated finger
Disport the gem a Pope, mayhap, has blest.

Perhaps my Lady Abbess proudly wore it,
Badge of her office, while her kneeling nuns
Bowed to the dust in humbleness before it,
In its bright blaze discerning heavenly suns;
Seeing in her on earth the favored woman,
Angel scarce less in plenitude of grace,
Uplifted o'er the blame of being human,
With light celestial beaming from her face.

Or, yet, perhaps, she was of sterner feature,
With austere bearing and dark-knitted brow,
Who held in ban of Church saw every creature
That had not at her shrine inscribed his vow;
Without one ray of love her gloom illuming,
Moving by duty's path in sombre guise,
She, God's ambassadress, her heart consuming
Upon the pyre of ceaseless sacrifice.

That gleam again! say, did it thus awaken
In the bright fire which wrought the martyr's woe,
When growing mind Rome's citadel had shaken,
Its power assailed for final overthrow?
Or did it melt with tenderness of feeling
When shrieking victims to the pile were led,
A moment, only, pity's fount unsealing,
Provoking penance for the tear-drops shed?

All mystery! fast hid in Time's close keeping,
In vain I strive thy meaning to unseal;
Centuries of silence are around thee sleeping,
Which will not waken at my weak appeal.
Still on my finger gleams the gem prismatic,
The keen eye looking brightly in my own,
Witching the air which permeates my attic,
And peopling it with fancies backward thrown:

Fancies of times when priestly jurisdiction
Mankind controlled—all freedom in eclipse—
"The Church" a power to which was no restriction,
To bless or ban assigned to human lips;
When symbols guided sacred aspiration,
Through which the heart its orisons must bring,
And the sublimest form of supplication
Was emphasized by this symbolic ring.

I put thee by, bright tempter of my quiet,
Thy sparkling eye hath magic in its light;
If ill, 't were scarcely merit to defy it,
If good, 't were just as good if hid from sight.
Even if worn by those the good and holy,
Transmitted to me without blot or taint,
I cannot wear it—fact most melancholy!
Because, I must admit, I 'm not a saint.

—B. P. SHILLABER.

Banner Correspondence.

New York.

BROOKLYN.—W. C. Bowen writes us, Jan. 15th: "The awakening on the subject of Modern Spiritualism in Brooklyn, still continues. Circles, in which are occurring most remarkable phenomena, well-filled conference meetings, renewed interest in the Children's Progressive Lyceum, and crowded attendance at the meetings of the Spiritualist Society, are still the order of the day. As was to have been expected, upon the return of Mrs. F. O. Hyzer from Baltimore, to resume her lectures from the Brooklyn rostrum, among the congregation at Everett Hall have been found representatives of the best intellect and ripest culture of the city. The recent report in your invaluable journal of one of the lectures of this highly-gifted lady, is but a specimen of the kind of Gospel we are favored with hearing at the present time. The subjects of Mrs. Hyzer's lectures are, in all cases, either chosen by the audience, or a committee of their own selection, and presented to the speaker just prior to the full and masterly treatment they receive. These lectures clearly mark the speaker as the equal of any on the spiritual platform, or in the most popular pulpits of Brooklyn.

One of the Baptist clergymen of Brooklyn has recently taken up the cudgel against Spiritualism, but Spiritualism is abundantly able to stand it, particularly as the dominie admits the mysterious character of the phenomena, even admits that they may be *spiritual*, but, if so, are of the devil. Very well; if the devil is engaged in delivering lectures which incite to all that is good, beautiful and true, besides healing the sick and benefiting humanity generally, then that ancient party, like another Saul of Tarsus, must either have become converted to righteousness, or else has always been very much slandered. I never realized more forcibly than now the fact that ours is an age of transition from the bondage of old traditions to that of freedom with which the spirit of truth shall yet crown humanity."

BUFFALO.—E. L. Chamberlayne writes, Jan. 14th: "Will you permit me the space to correct an error made by one of your correspondents as to a memorable event among the wonders of spirit materialization in the light? In the Banner of May 12th, 1877, one of the witnesses states that the spirit walked with me out of doors, in the moonlight, and in full view of the six others present, to the distance of one hundred and fifty feet from the medium. Now the point of correction is, that the distance from the medium was about eighty-six feet instead of one hundred and fifty, and was all that the bounds of the premises permitted, though the spirit did say, standing among us all in conversation, that she could readily have gone much further had the extent of the ground permitted. I have been so often asked for a corroboration of your correspondent's account that I would be obliged to you for printing this correction."

NORTH GRANVILLE.—J. A. Shaw, renewing his subscription, writes: "I plainly see that here is a field ripe for a spiritual harvest, and if a place could be secured for lectures I have no doubt of the favorable results. I suggest that if a help-one-another system could be adopted by the *liberal* Spiritualists in sections of country where they are strong, so that societies might start afresh with a hall for lectures, it would be a great and good beginning. I caught this idea from your Omro (Wis.) correspondent, who said, 'they could do but little until they got a hall; now they have a respectable standing as a body of people.' There are few men who will build a hall single-handed, but perhaps many that would be pleased to contribute a small amount to a mutual fund for that purpose."

Massachusetts.

BOSTON.—A. S. Hayward, Magnetic Physician, 5 Davis street, writes: "The time has arrived when the Legislatures of many States are in session, and now is the appropriate period for the agitation of the medical question by the liberals residing in those localities where the regular M. D.s have succeeded in past seasons in obtaining the passage of bills 'regulating' (?) the practice of medicine and surgery. In some States these laws entirely prohibit practice by magnetic and clairvoyant physicians; in others an exorbitant license is required before such physicians can exercise their natural gifts in healing the sick. These laws deprive citizens of their constitutional rights which are guaranteed to them by the United States Constitution, and presumably by the Constitutions of the States wherein they reside. If such laws are upon the statute books for the purpose of intimidating a class of useful benefactors, it is the duty of the citizens of each of the States thus enslaved to petition at once for the repeal of these statutes. Let the petitions be presented as near the opening of the sessions as possible; at the same time let a copy of each of the pamphlets containing the proceedings before the Senate Committee of Massachusetts *pro* and *con*. upon the enactment of a similar law in the State,* and the ably-written pamphlet entitled 'An Appeal to the Legislature' be presented to every member of the different Legislatures. A few active, persevering persons in each State, with aid in publishing the petitions for signatures, would without question do much to show the *absurdity* of the existence of such restrictive laws. There are laws which, if enforced, would punish persons engaged in swindling, deception and the like, and these laws include those in all professions, even those practicing the different forms of the 'healing art,' thus rendering it unnecessary for further and special legislation on this point.

The different medical systems should be free to the public, allowing *merit* in each to be all the restrictive law needed in this claimed to be free country. *The public should not be compelled* by law to employ any particular person or any special mode of medical practice."

* "*The Doctors' Plot Exposed*," published by Colby & Rich, Boston.

Virginia.

RICHMOND.—A letter from H. N. Rothery, dated at 308 W. Grace street, this city, refers to the last State Fair, at which the attendance was large and the exhibition of stock of various descriptions and other agricultural resultants excellent, as were also the manufactured articles, works of art, &c., proving that the people were truly progressing in the quantity and quality of their industrial productions, and says: "The Spiritualists also at that time made more than their usual stir; the day after the opening of the fair Mrs. N. L. Finson gave a social entertainment at her residence, and all present appeared to enjoy themselves. The next day a general conference was held in a small hall on Broad street, all others being occupied by exhibitions of various kinds; this was continued in the evening at the residence of Mr. Joseph Thomas, on Belle Isle, opposite side of the James River from the city; there were several persons present from other States; G. W. Swan, Mrs. Egert, of North Carolina, Mrs. M. Thomas, our hostess, and the writer of this, made remarks, and gave experiences; then a circle was held, in which five developed mediums sat at the table, trance and clairvoyant manifestations of a very satisfactory character were given, and all appeared to be both very much pleased and instructed; the whole was concluded by a feast of good things, (intended to recuperate and build up the physical man,) given by our excellent host and hostess, and if we do forget most of the events that occur in this earth sphere in our heavenly home, the good time that we all had at Belle Isle will be the last thing to pass from the memory of any of us, and the very last thing that any of us will forget will be the names of our excellent host and hostess, Mr. and Mrs. Thomas.

I cannot close without commenting on the glorious work that the angels are doing here in this isolated corner. The island is occupied by not more than one hundred inhabitants, and it does almost appear as though every second person was a medium, or in a stage of development, and they are the same class of persons from which the lowly Nazarene chose his apostles, simple, earnest people, of rigid integrity, the kind of people among whom all great reforms had birth and spread to other classes. How wisely the angel workers have chosen, in thus selecting this section and people in which to plant the Harmonial Philosophy firm and sure as they have; it was given unasked and unsought, and was received with joy and gladness."

Letter from San Francisco, Cal.

To the Editor of the Banner of Light:

With the commencement of the New Year the Spiritualists and Friends of Progress in San Francisco send to the dear old Banner of Light hearty congratulations and an earnest wish for its continued prosperity, and that from week to week it may have an enlarged sphere of usefulness in which to shed abroad its light of truth and joy, dissipating the dark clouds of Error, Fear, Doubt and Superstition.

I notice in your issue of Dec. 22d, a letter from Mrs. Emma Hardinge Britten, which, by misrepresentation, does great injustice to the Spiritualists of this city, and I am therefore constrained, reluctantly, to notice it—reluctantly, because from my having known her (and welcomed her to the hospitalities of my home) in the early days of her lecturing career, when I appreciated and esteemed her as a friend and a struggling lecturer, I had therefore no bias or prejudice against her—far otherwise; and am the more pained to find her endeavoring to obtain "a victory," (as she calls it) and to advertise herself, begging for sympathy, at the expense of truth and regardless of what is justly due to the earnest Spiritualists of San Francisco.

When Mrs. Britten came here as a lecturer, there was an honest purpose on the part of the friends of the cause to make every effort to promote and ensure her success; and it was not a little discouraging to find her manifesting an arrogant and selfish spirit, from the moment of her arrival, such as would not be looked for from a "missionary" to the benighted people of San Francisco, including the many Spiritualists, and her deportment strongly indicated that the only matter or person worthy her notice or consideration was Mrs. Emma Hardinge Britten and husband—certainly very unlike the spirit and bearing she manifested years ago, when I knew her as *Miss* or *Mrs.* Emma Hardinge.

With regard to her reception and treatment here, the facts are, that at the time of her arrival the Spiritualist Society had not been holding meetings for a couple of months, the recently elected President—Mrs. Foye—having resigned, but arrangements were immediately perfected to commence them again, when a proposition came from Mrs. Britten, desiring to lecture for the Society and naming her terms of $50 for each Sunday, which was promptly entertained, and, through a Committee, she was informed that her proposition was accepted, whereupon she demanded the insulting condition of having bonds executed to her for the payment of said sum. As the Society had ever fulfilled its obligations, promptly and generously, to other speakers—among whom I may name William Denton, J. M. Peebles and Jennie Leys—self-respect required a prompt rejection of the demand, and all negotiations terminated.

It is utterly untrue that there has been any opposition to her by the Spiritualist Society here, but on the other hand, no "division" or "opposition" has existed, except that created by Mr. and Mrs. Britten themselves, aided by parties they have solicited to coöperate with them. It is true that when the members of the Society—eminently respectable ladies and gentlemen—were unmistakably informed by Mrs. Britten that their calls and attentions were not welcome or desired; and when, too, it was found that she refused to cultivate friendly relations with the active and organized Spiritualists, or to even notice, by visiting or otherwise recognizing, the large and flourishing Children's Progressive Lyceum organized here, the society and its members simply *let Mrs. Britten alone severely*—probably the worst punishment that could be inflicted on her vanity and egotism—and arrangements were at once made for other lecturers, and a continuance of public meetings, leaving her opposition to take care of itself, with such assistance as it had from those who have ever been ambitious to "rule or ruin." Free admission was simultaneously inaugurated by both meetings, and both have been well attended.

In addition to its being untrue, there is something exceedingly ridiculous in her saying that "the Society commenced running meetings against me, lectures, medium séances, &c.," as if her presence and "missionary" efforts inaugurated Spiritualism in San Francisco! The Society simply *continued* its meetings, lectures, medium séances, &c., notwithstanding and utterly regardless of her opposition meetings.

The "party spirit" and "cliques" in our midst to which she refers, are mainly if not exclusively due to her conduct and efforts, and she ought to assume the responsibility thereof. She will "over there."

Her attitude evidently is, that if Spiritualists do not promptly accede to the terms and conditions, however insulting, she and her present husband see fit to demand, forsooth! they are in opposition to her! Verily, the sun and moon, the heavenly host, and Spiritualists of earth, must bow down and worship her august majesty, or they are all in opposition to her. Modesty, even in an actress, is a virtue worth cultivating.

Whilst it would be difficult to discover any gratifying results of her "missionary" efforts in our midst, or to perceive any great amount of instruction to be derived from her generalizations, yet I cheerfully concede her to be an entertaining speaker, and doubtless her mysterious reproduction of what she has read of "Art Magic" is quite as attractive to her hearers as anything she may perchance say of the facts and philosophy of Spiritualism.

What she says of "loose morals and loose principles" I forbear to notice, for her sake as well as for the sake of some of her associates. There can be no objection to her advertising Mrs. Foye and her few other personal friends, as I am quite sure that Mrs. F. is just about as successful as other mediums, and not more so, in giving assurance of a life beyond the earth-life; yet I do not find, although she is beyond "necessity" and doubtless has a keen sense of "duty," that she is any less exacting or more moderate in her charges than others. She has the reputation of being a shrewd business woman, as well as a good medium. It is certainly unnecessary for me to say as much as I have to those who know Mrs. Britten, but I felt it my duty to defend the course and conduct of the Spiritualist Society here against the assaults and misrepresentations she made under the inspiration of egotism and wounded pride.

We look forward to the early day when Mrs. Britten will find it consistent with her sense of duty to accept some of the very numerous calls she speaks of to other and more inviting fields of "missionary" labor, and let the Spiritualists here once more heartily unite to promote the cause of Spiritualism in our midst.

With best wishes for your health and prosperity, and an increase of the circulation of your valuable journal, I am, Yours faithfully,

P. D. MOORE.

San Francisco, Cal., Jan. 2d, 1878.

The undersigned, having read the letter of Mr. P. D. Moore to the Banner of Light under date of January 2d, 1878, and being acquainted with the facts contained therein, we heartily approve and endorse what he has written, and desire the publication of his letter as an act of justice to the Spiritualists of San Francisco, after what Mrs. Emma Hardinge Britten has written, and which appeared in the Banner of Light of December 22d, 1877.

A. W. ALLEN,
J. M. MATHEWS,
WM. M. RIDER,
W. N. SLOCUM,
H. F. M. BROWN,
W. H. MILLS,
C. L. CRAMER,
MRS. M. ELLIOTT,
LAVERNA MATHEWS,
L. B. HOPKINS.

San Francisco, Cal., Jan. 3d, 1878.

[Having admitted into these columns a letter from Mrs. Emma H. Britten in regard to spiritual meetings, etc., in San Francisco, in justice to the parties alluded to in that communication we also print the above reply. This closes the correspondence, at least so far as the Banner is concerned.—ED. B. OF L.]

Onset Bay Grove Association.

To the Editor of the Banner of Light:

The annual meeting of this young and vigorous Association was held at Eagle Hall, Boston, on Wednesday, Jan. 9th. A very full meeting of the stockholders was represented in person or by proxy, and the substantial interest which has been felt in this movement from its first inception shows no abatement. On the contrary, the practical judgment of the business men who have control of this enterprise is endorsed by the unanimous approval of all concerned in it, and by the favorable estimation in which it is held by all who have visited the place.

The Board of Officers of last year were reëlected, one vacancy only being filled, as follows:

President—H. S. Williams, of Boston.
Vice President—George Hosmer, of Boston.
Clerk—Dr. H. B. Storer, of Boston.
Treasurer—Walter W. Currier, of Haverhill.
Directors—B. F. Gibbs, of Wareham; Wm. F. Nye, of New Bedford; Dr. H. H. Brigham, of Fitchburg; E. Gerry Brown, Boston; Wm. C. Tallman, Somerville.

As the address of the President, H. S. Williams, Esq., gives a general idea of the present status of this Association, I herewith submit it, as follows:

PRESIDENT'S ADDRESS.

It was not my privilege to be present at the meeting in April last, at which meeting you voted to accept the charter from the Legislature, and completed your organization by the adoption of by-laws and the election of officers. At this meeting, however, you saw fit to honor me with the office of President, and as co-workers made an excellent selection of a Board of Directors, to whom the entire business affairs of the Association were entrusted. That they have served you faithfully, wisely and well, and with no small degree of credit to themselves, will appear from a brief review of what has been accomplished during the last nine months.

Over one hundred and thirty acres of thickly wooded upland (nearly surrounded by the waters of Buzzard's Bay) have been purchased, surveyed, and laid out in an artistic manner, into groves, parks, streets, and building lots; about two hundred thousand square feet of streets cut through a dense forest; the stumps extracted and removed from about fifty thousand square feet of the same; more than twenty-five acres of groves and parks trimmed up and the underbrush cleared away; a dancing pavilion, restaurant, speakers' stand, and seats erected; a bridge and temporary wharf built; several wells sunk, and other minor improvements, too numerous to mention in detail, have been made, the whole costing over six thousand dollars.

One hundred and twenty-five building-lots have been disposed of, upon which have already been erected some fifteen dwelling-houses, aggregating in value upwards of twenty thousand dollars, and, judging from present indications, this number will be more than doubled in the early spring.

The Association held their first public (dedication) meeting June 14th, and during the month of July held a very successful Camp-Meeting which in point of numbers excelled any other Spiritualist Camp-Meeting (except one) held in New England during the season, while its tone and character were elevated and satisfactory to the people.

All improvements have been planned and carried forward thus far almost entirely by the gratuitous effort of the originators of this new movement, and the members of the Association may congratulate themselves that the whole amount raised from the sale of shares of stock and land has been planted in the soil, to beautify and adorn the same, and will bear fruit a hundred-fold in the not far-distant future.

At the stockholders' meeting in September you passed a vote to increase our capital by creating fifty more shares of stock; also voted that the membership in the company shall not exceed fifty persons, therefore it will be necessary that the present share-holders take *all* or nearly all of this new stock, as the company already numbers forty-five.

The Board of Directors have voted to build a permanent wharf early in the spring, also a fine building for offices and other purposes of the Association. Besides this the Pavilion should be enlarged, the speakers' stand and seats rebuilt in a substantial manner previous to our next annual camp-meeting, the present accommodations being inadequate to meet the requirements of the multitude attracted to Onset Bay Grove during the summer months.

Altogether the Company should expend in improvements this year not less than five thousand dollars; hence it is very important, if we continue, as heretofore, to pay as we go, that this new stock be subscribed for at once, in order that the requisite funds be in the treasury when needed. After the above improvements have been completed, only a small amount annually will be required to keep our property in good condition and insure a steady, healthy growth.

There is no good reason why our shares of stock should not be even more valuable as an investment than our real estate, and I have no doubt they will be when it is understood that the shares draw interest. Upon the organization of the Company, I was opposed to paying dividends, and in the sale of shares no such inducement has ever been held out to purchasers; but the time has come when the Directors feel justified in declaring a first annual dividend of five per cent. on the capital stock, payable the 15th of August, 1878.

Although this movement was inaugurated by a few individuals without a thought of personal gain, it has already—in the brief space of a few months—from small beginnings grown to some importance, and our property at a low estimate has become quite valuable, and bids fair, with judicious management, to amply reward us for our small outlay and individual aid, thus proving that unselfish workers do not always—as is too often the case—have to wait for their reward until they enter the higher life.

I believe ours is the only Association of Spiritualists in New England (if not in America) who are regularly organized under the laws, or who have an acre of land they can call their *own*, and at the risk of appearing egotistical we can refer to our enterprise as an example of what may be done by the millions of Spiritualists in this country when, animated by the right spirit, they combine their forces, and through organization form a stronger bond of union for the promotion and promulgation of the great truths entrusted to their keeping.

H. S. WILLIAMS, *Pres.*

From the financial reports of the President and Treasurer, we condense the following statement of the present very encouraging financial condition of the Association:

FINANCIAL STATEMENT JANUARY 9TH, 1878.

Cash	*Dr.*
To Capital Stock	$2,500.00
" Real Estate	2,767.50
" Assessment on Lots	191.00
" Camp-Meeting Account	824.16
	$6,283.66

Cash.	*Cr.*
By Real Estate	$1,176.45
" Buildings, Wells, Fixtures, Insurance	1,566.65
" Labor on Land and Streets	1,108.94
" Surveying and Plans	491.50
" Dedication and Camp-Meeting Accounts	862.45
" Account Books, Printing and Advertising	107.60
" B. F. Gibbs, Agent	100.00
" Chas. Houghton, Attorney	50.00
" Balance in Treasury	282.07
	6,283.66

ASSETS OF THE ASSOCIATION.

Real Estate—Wabun Avenue, 7 acres, value	$1,400.00
" " Bay View Grove, 2 acres, value	1,000.00
" " Pavilion Park, 1½ " "	800.00
" " Prospect Park, 3 " "	1,200.00
" " Shell Point Grove, 2½ " "	800.00
" " Longwood Park, 1½ " "	200.00
" " Wabasso Park, 1 " "	250.00
" " Camp-Ground, 6 " "	1,500.00
" " Balance Public Land and Shore Rights	6,000.00
" " 655 Building Lots, average value $25	16,375.00
Buildings, Fixtures and Public Works	1,877.50
Cash Balance in Treasury	282.07
	$31,781.77

LIABILITIES.

Capital Stock, 50 shares	$25,000.00
Bills Payable, not due	700.00
	$25,700.00
Nett assets	$28,081.77

The By-Laws were amended to secure the most practical methods of work, and a vote taken to print them in pamphlet form, which will also contain the charter, annual reports, and general details of the enterprise, for any who desire such information.

The following vote was unanimously adopted by the meeting:

"*Voted*, That the thanks of the stockholders be tendered to the President and officers of this Association for the very efficient and careful manner in which they have discharged their duties, and to which the remarkable success of this enterprise has been attained.

Believing that the above facts will interest the general body of Spiritualists, as illustrating what may be done by concert of action and practical methods, I offer them for publication in the Banner of Light.

Boston, Jan. 12th, 1878. DR. H. B. STORER, *Clerk.*

Souls are not saved in bundles. The spirit asks of every man, How is it with *thee?*—*Emerson.*

Passed to Spirit-Life:

From Boston, on Monday evening, Dec. 31st, Mr. Samuel O. Stone, formerly of Quincy, aged 50 years.

Mr. Stone was a very worthy man, and highly respected by all who knew him for his excellent qualities of mind and heart. Unselfish and generous in disposition, pleasant and unassuming in manner, intelligent and studious in his search for truth, and charitable and forbearing toward those who differed from his own views, which were Spiritual and Liberal, his life was pure and blameless, and he will be long and kindly remembered. When in the prime of his day he was an active and skillful mechanic, but while in the vigor of health, strength and usefulness, he was struck down by a paralytic affection which deprived him of the power of muscular motion, and for nearly twenty-one years he was almost a helpless, suffering invalid. Yet he bore his great misfortune with wonderful patience, calmness and resignation; his fortitude, cheerfulness and composure never left him, and when at last the final hour arrived in which he must leave his devoted family who had so tenderly and for so many years ministered to all his wants, with his parting blessing for their unremitted kindness to him and with grateful thanks for the favors bestowed upon him by his many friends, he calmly yielded up his breath, and without a murmur passed quietly away.

The funeral exercises were conducted by the Rev. Wm. P. Tilden, a Unitarian clergyman, and Horace Seaver, Esq., editor of the Boston Investigator. The latter, who was well acquainted with Mr. Stone, gave a sketch of his life; and Mr. Tilden, after offering an excellent address, concluded with a very kind and sympathetic prayer. The remains were then conveyed to Quincy for burial.

Paine's Birthday.

A grand celebration in honor of the man who first dared to say, "The free and independent States of America!" The Liberals of Linesville, Crawford Co., Pa., will celebrate the one hundred and forty-first anniversary of the birthday of Thomas Paine—the author-hero of American independence—with appropriate speeches and dancing, on Jan. 27th, 28th, and 29th, 1878, and in the year of the independence of the United States the one hundred and second. The following named gentlemen will be present and address the meeting: Rev. S. W. Sample, of Meadville, Pa.; Judge R. S. McCormick, of Franklin, Pa.; Dr. T. L. Brown, of Binghamton, N. Y.; O. P. Kellogg, of Ohio; H. H. L. Green, of Salamanca, N. Y., and Prof. A. B. Brown, of Worcester, Mass. The meeting will be opened by Rev. S. W. Sample, on Sunday morning, the 27th, at ten o'clock, subject, "The Demands of Liberalism." In the evening, at seven o'clock, the meeting will be addressed by Prof. A. B. Brown, subject, "The Development Hypothesis." On Monday morning, the 28th, at ten o'clock, the meeting will be opened by Dr. T. L. Brown, subject, "Who are Liberal?" In the evening, at seven o'clock, Judge McCormick will address the meeting, subject, "The World is my Country: To do Good my Religion." On Tuesday morning, the 29th, at ten o'clock, the meeting will be opened by H. L. Green, subject, "Organization and Work." In the evening, at half-past six, O. P. Kellogg will open the meeting, subject, "Justice to Paine." At each meeting, after the principal speech, a conference meeting will be held, when short speeches from any one present will be in order. On the evening of the 29th there will be a grand ball. These meetings will all be free, and an immense attendance is expected. Persons coming from a distance will be entertained free of charge as far as possible, and the various hotels of the place have agreed to keep parties attending this meeting at greatly reduced rates. A cordial invitation is extended to all, and especially to those who think truth mightier than falsehood and are willing to do justice even to the memory of the mighty dead—Thomas Paine, whose birth was humble and among the poor; whose life was grand and patriotic; whose death was peaceful and heroic, and whose name is engraven in letters of burnished gold on the muster-roll of the immortals.

Convention at Lockport, N. Y.

The Spiritualists of Western New York are invited to meet in Quarterly Convention at Good Templar's Hall, corner Main and Pine streets, in the city of Lockport, the first Saturday and Sunday in February next, holding sessions at 10, 2, and 6 o'clock Saturday, and 9, 1, and 6 o'clock on Sunday.

Good speaking, music and singing may be expected, and a season of peculiar interest and profit enjoyed.

Our Lockport friends join the Committee in this cordial and general invitation, and as here there will do what they can to entertain those in attendance from abroad.

Let there be a grand rally of those who wish to know more concerning this heaven-born gospel.

By order of the Committee.

TO BOOK-BUYERS.

[illegible]

SPECIAL NOTICES.

[illegible]

Banner of Light.

BOSTON, SATURDAY, JANUARY 26, 1878

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

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LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

☞ Letters and communications for the editor to be addressed to the department of this paper, and all business letters to COLBY & RICH.

Business of General Agent, Isaac B. Rich, Banner of Light, P. O. Box 3705, Boston, Mass.

Money sent by mail in registered letters is at our risk. Drafts on Boston or New York, and Post-Office Orders, payable in Boston, preferred for remittances.

The Truth about the Indians.

Our spirit Indian friends cannot refrain from the expression of their satisfaction, and more, with the success of the authorities in Washington in uncovering to the public view the mysteries of the satanic Indian ring whose long continued operations have proved such a curse to the race of red men and such a reproach to the nation. Nothing less than an astounding disclosure like this, followed up by other ones until the whole wicked story is told and the foul cancer is completely cut out, will satisfy us aright as a nation, or the people of the civilized world; and even then it will be forever beyond our power to make reparation to the race we have wronged with circumstances of such atrocity and devilish avarice. It is a black account that has all these years been scoring up against us as a people. We cannot give our aid too early or too earnestly to the Government official who is engaged in a work so long hindered by the schemers of impurity.

We are glad to see that Congress has at length taken up the matter in all seriousness, and through an investigating committee purposes to follow up the lead thus given by Secretary Schurz. We only hope that the thing will not be brought to naught by the cunning and corrupt manipulation of the Indian ring itself, as the disclosures connected with the famous, or infamous, Whiskey ring were. For ourselves, speaking as a journal, we need not ask public permission to dwell upon a subject at length we think we have really open the right to make a full commentary on it at this stage of the exposure. We indulgen no sort of conjecture, when we affirm that to the Banner of Light, above all other papers in the country, is the Indian Secretary and a long train of circumstances marking this crusade to justice and humanity.

To borrow the impressive phrase of a distinguished public man of a past generation, "solitary and alone" the Banner put this ball in motion, and to-day it is filled with a feeling unspeakable at beholding those first fruits of its sincere labors in the cause of a wronged race. We have striven, in season and out of season, to present this whole question in its true light to the people of the country, and to raise public attention to the wickedness and enormity of what was being done under the shelter of government authority. At last our efforts are crowned with success. We have made the impression we sought to make, and in the right quarter. Our reiterated representations of the wrong done the Indians, in the swindling and cheating of agents and contractors, is the groundless character of the wars put upon the Indians, and in the alienation of the lands solemnly set aside for them by solemn treaty, have finally taken effect in the right quarter, and the natural result is the perfect astonishment of the whole country.

For years, scarcely another journal in the land dared to whisper a criticism on the Indian policy which the government has seen fit to pursue. We do not now allude to it in a boastful spirit, for such is not to our purpose, but simply to place it on permanent record as a fact. The great and numerous frauds in the Indian department, involving public men of high and low grades, such as cabinet officers, governors, members of Congress, military officers, Indian agents and contractors, and many more—an outer ring—participated and grew rich, we have relentlessly charged these many years, believing them to exist, and demanding that they should be unearthed and punished. We felt that a wrong of this character cried aloud to heaven for redress, and through the voice of the red man himself; and at this late day there is a possibility that justice will be done.

Since this exposure has been made, however, President Seelye, of Amherst College, has thought it necessary to come down on it in two or more letters, denouncing it as the result of a conspiracy; and he does his best to vindicate the character of Clerk Galpin. The personality of it is too apparent. We are quite as ready to think that Secretary Schurz has a head on his shoulders in respect to this business as that President and ex-Congressman Seelye has. The former would hardly permit himself to become a dupe to the extent implied in the Seelye letters. But, in any event, the latter admit the same conspiracy and corruption to be working all the time in the Indian Bureau that Mr. Schurz proves and promptly punishes. It is extremely questionable, on the face of it, if there is anything to defend there.

Returning to the matter of the Banner's part in this long struggle with the robbers of the red men, we have to remind our readers that years ago the Western land speculators became so much excited by the results of the course pursued by this paper, and by the knowledge of the influence it exerted in Washington on the subject, that they sent East an agent to ascertain with accuracy who they were that were opposing them so much to their detriment. They very naturally surmised that there was an opposition ring here in Boston, and if they could only be sure of it, their intention was to start a paper in St. Louis for counteract the effect of the Boston paper. The person thus sent remained here for two weeks pursuing his investigations, and we were several times interviewed by him. When he learned that there was nothing like an opposition ring here, but that only a single weekly paper was doing all the work, he could not refrain from expressing his astonishment.

He would not have been astonished in the least, if he could only have realized the immense power with which we were sustained, proceeding wholly from the invisible world. Spirits were all the time at work upon and through us, that could break the most powerful ring that corruption ever organized. But from the date of this gentleman's return to Kansas, the Banner was made the target of unceasing attack, which mainly took the form of gross abuse, and in that form could of course do the least harm. We were answered that Boston philanthropists would be doing better in minding their own business. All the schemers asked was to be let alone. It is an old complaint, with a demand for the old remedy. Letting it alone has been found never to cure it. The Banner kept right on, striving only to do its duty in the sight of the divine powers.

The report of the Board of Inquiry to Secretary Schurz says that so called good men merely were not the men to deal with the rogues and scoundrels who are bent on cheating and robbing Indians and making fortunes out of Indian wars. Sentiment will never take the place of sharp business qualifications. And as for the Bureau, the report declares that no one of the Government bureaus afforded more opportunity for downright irregularity and concealment of fraud than the management of the Indian Bureau and service. The cheating, thieving and conspiring practices which have so long prevailed are at last uncarthed, and we trust that all who are found guilty of them will be brought to speedy punishment. The dimensions of this Indian ring are indeed formidable. It can be crushed only by energetic and resolute measures. We rejoice, therefore, that there is a man at the head of the Interior Department who has both the intelligence and the courage to go ahead.

Dishonest Churches.

It sounds well, does n't it to hear a minister in his pulpit preaching against the ruin which debt entails, while the church in which he ministers is staggering under a mortgage of from fifty to a hundred thousand dollars. And it reads just as nicely, too, in the so-called religious journals, in one column a solemn essay against the demoralization of debt, and in the adjoining column an appeal to the brethren to come up and see what can be done to lift a crushing mortgage on the church edifice. Yet that is the very way the thing runs at this time. Church Indebtedness has changed, if not upset, everything connected with religion as usually accepted. It is nothing more nor less than dishonesty, and the best way is to call it by its right name. As an exchange well expresses it, "it would not be difficult to count up a great number of these organizations which are so deeply in debt that they fight the devil with the left hand, while they ward off the sheriff with the right."

That is what makes business for this Mr. Kimball, who wears the sobriquet of the "church-debt raiser." He is half revivalist and half auctioneer. People have been wondering how he does it. It is this monstrous church indebtedness that, with other things, has driven sound business men in all walks away from the societies which are thus floundering in a state of hopeless debt. They say, and say it on sound principles, that it is better to worship in a barrack or a barn out of debt than in one of these elegant and costly edifices that is buried under a load of debt. There can be no such thing as genuine religion with this state of dishonesty prevalent. It is perfectly plain that if the debt had been fairly provided for in the first place there would be no trouble; but the fact of the trouble proves that it was not provided for, and to incur an indebtedness without seeing the way to meet it is rank dishonesty, and cannot be called by any other name.

And we improve the occasion to add that there is no more positive proof of the worldliness of the churches than this readiness to run in debt heels over head for the sake of outstripping a rival organization. The principle runs through the whole business. The same rule that operates in the matter of the edifice operates in the case of the minister. He must be as showy and imposing as the building. Both must be popular, or religion will stand no chance. And thus the relations of the minister to the parish are changed squarely about. He becomes the creature, and he holds his place to do the work of the money-power in the church establishment. They unite in keeping up the religious delusion and in trying to make simple people think that Christ is in it all. Whereas there could not be a more blasphemous device to really oppose the teachings of him who went into the temple and overthrew the money changers.

The consequence of this money rule being set up in the churches is that the men who do the financiering, such as it is, have a feeling that the minister belongs exclusively to them, that they in fact own him. They look upon him very much as they do on a bale of cotton or a hogshead of molasses. And if he has no money of his own, as the great majority of them have not, he is practically just as much the servant and the slave of these men as if he visibly wore an uniform that they put on his back. All this comes from the dishonesty of debt. These church fairs and raffles and poor-boxes and sociables and what-not are spawned of the self-same mother—Debt. She is responsible for them every one. What can a minister do for genuine religion in the community while he is thus hampered, restricted, mortgaged, and owned? Absolutely nothing. Wherein do the churches act from any higher motive than those who are altogether worldly? Is it not time that Spiritualism entered these retrogressive organizations, and blessed their members with the substitution of a new life and light in place of these effete and dying forms?

☞ An account of the Bastian and Taylor séances, Chicago, Ill., furnished us by a correspondent residing in that city, will appear in our next issue.

Phenomenal Spiritualism

Seems of late to be on the increase, and to be manifesting itself in widely divergent localities. We have taken occasion recently to make copious extracts from the Haverhill (Mass.) Publisher concerning the occurrences taking place at the séances of Mrs. Pickering, of Rochester, N. H., and shall in a future number give additional evidence, from that paper, looking toward the unqualified endorsement of her honesty and reliability in the premises. We give below the statement of the Boston Herald's representative (under date of Jan. 20th) concerning Mrs. Pickering and what is to be seen at her home:

Another séance took place at the residence of Mrs. Pickering, in Rochester, N. H., last Thursday evening, at which Rev. Charles Beecher of Georgetown was present. Of the party were also Mr. and Mrs. Hibbert of Buenos Ayres, South America, Mr. George P. Brown and Mrs. Maud E. Lord of Boston, Mr. and Mrs. B. D. Bingham of Nashua, Mr. and Mrs. Charles Shapleigh of Haverhill, Mr. Somes and Mrs. Foster of Groveland, Mr. D. B. Sawyer, Mr. B. Pierce of Dover, and a Herald representative. The medium took her seat outside of the cabinet at 8 o'clock, after a searching examination for panels, trap doors and confederates. She was in view of the party, with the exception of a curtain dropped over her face and upper portions of the body to exclude the light from her eyes.

The séance lasted for over three hours, during which time over twenty forms made their appearance, representing men, women, and two Indians, one of whom was very tall. There were, in addition, what purported to be children, but the light was not sufficiently clear to warrant a description. The dress, feet, and form of the medium, with the exception of her face, were all the time visible, but no movement in the way of changing position or of manipulation could be discovered. Three or four of the forms which came out drew the curtain aside, showing the face and hands of the medium, but the light was not clear enough to distinguish her features. Her hand was lifted up by a form, and it dropped upon her lap again, the medium being in a trance state. Mr. Beecher had a lingering doubt that she was not there, although, after the manifestations were over, he saw her occupying the same position he knew her to have taken at the commencement, and witnessed the usual physical disturbance attendant upon relapsing into a normal state. The absence of sufficient light to discern her features when her face was shown seemed to be the basis of his doubts. The force seemed to be somewhat disturbed by the presence of three or four mediums of considerable power, and the manifestations were not as clear and forcible as have often been witnessed there. One of the mediums was obliged to stand on the defensive the whole evening to avoid being entranced. Two of these mediums were surrounded by rappings upon their chairs, upon the floor, and upon the side of the house, and the chair in which one of them sat rose up from the floor when she left it.

At the close of the séance Mrs. Lord sat down to the piano, a heavy Chickering instrument, which rose up from the floor, coming down again with a heavy thud, surprising the whole party, who gathered around the instrument to witness its antics. In the presence and under the observation of Mr. Beecher and all the party, the piano was again lifted from the floor two or three times by the invisible power. Mr. Beecher said of the materializations that he could not be satisfied it was spirits, but he did not like to think it was a trick. He believes in spirits and spirit power, and thinks they could do all he saw done, and very much more. He said the size of the forms walking out into the room, much taller than the medium, was worthy of consideration, but still his mind lingered around the idea that it was possible the medium in some way slipped out of her dress and boots, stuffed something to represent a face, and got behind the curtain to personate; but neither he nor any other member of the party could see any movement to that end, although her dress, feet, and the lower portion of her body were before their eyes from commencement to close.

Just as we were going to press we received a visit from a gentleman (whom we are convinced is thoroughly reliable in all that he relates) who informed us that he has had within a brief season repeated sittings with Mrs. Pickering, and is sure that what he witnessed was of a *bona fide* character. We are further informed that two mediums are now in Boston in whose presence phenomena are witnessed, which, to our mind, clearly demonstrate the verity of the "transfiguration" development.

Choate, the Flower-Medium.

It has not been our habit, as our readers must have learned ere this, to give our endorsement to any medium for the physical phenomena of Spiritualism until by long probation and repeated trials he had proved himself fully entitled to our confidence. When the new flower-medium, Choate, recently offered to give us a specimen of his medial powers, we allowed him to make the attempt. He did so, but failed to convince us of his genuineness. Our impressions were unfavorable, and, though a few flowers were produced, under suspicious circumstances, we declined giving any account of the séance in our columns, simply because we did not regard it as worthy of any publicity.

We have, notwithstanding, allowed other parties to describe their experiences in our columns. These have been generally favorable to a belief in the genuineness of the phenomenon. Last Sunday, in Salem, however—as we learn from a dispatch to the Journal—the committee of investigation found that Choate had flowers concealed in his handkerchief. And the report adds: "Without making any explanation, the medium immediately departed by the back entrance."

This, if correct—and we see at present no reason to doubt it—puts an end to Mr. Choate's reputation as a medium, and renders him liable to prosecution for obtaining money under false pretences. Before pronouncing final judgment against him, however, we wait to learn if he has any reasonable defence to make for his reported conduct on this occasion.

Paine Hall Liberal League.

Moses Hull speaks in Paine Hall, Boston, Sunday morning, Jan. 27th. Subject: "Make us Gods to go before us." Mrs. Neymann's expected address was postponed for a few weeks, and her place at this hall last Sunday forenoon was occupied by Mrs. Laura Kendrick. Subject: "The Barriers to Progress." At the conclusion of her discourse, on motion of Horace Seaver a vote of thanks for her able lecture was passed by the audience.

DR. H. B. STORER spoke before the Free Religious Society of Providence, R. I., last Sunday upon "The Ethical Value of Spiritualism." The object of this Society, as expressed in its Constitution, "is to promote the practice of virtue, the study of truth, and the fraternity of man." Most of the radical speakers, such as Weiss, Higginson, Abbot, Pillsbury, Potter, Johnson, etc., have addressed them, and about a year since Mrs. Emma Hardinge Britten represented Spiritualism. That this subject has lost none of its interest and importance in their view, was manifested by the crowded hall, and the close attention given to Dr. Storer's address.

Prof. Cadwell at Amory Hall.

This able mesmerist and psychologist gave an exhibition of his powers at this place Sunday morning, Jan. 20th, introducing the same with an address indicating his firm belief in Spiritualism, mediums and clairvoyants. During his occupancy of the platform, he introduced his son's wife, who, he said, had received less than an hour's instruction, placed her back to the audience behind a dark screen or curtain, open at either side so that parties sitting near could see if she changed position, and, going himself among the audience, she, in answer to his requests, gave the ages of several people correctly, told the number of articles in a man's pocket, described each article (there were fifteen,) correctly, gave descriptions of coins and their dates, and correctly named everything that the Professor touched. This he called an *exposé* of Hellerism, and explained it, saying that, by the use of five words used in different ways, he could ask three hundred questions, and elicit correct answers to them from his assistant. He then gave several illustrations in proof of the statement. He also mesmerized a lady present, and pronounced her perfectly unconscious, so much so that, if her arms were to be punctured by a pin or lancet, she would feel no pain. A physician present asked the privilege of making a test, and was permitted to do so. He lighted a match, and held the blaze so close to the lady's eyes as to endanger scorching her eyebrows, but failed to make her shrink or wink. He pronounced her perfectly unconscious, and yet at a word from the Professor she was herself again. He also gave what he termed a partial *exposé* of Everettism, so called, and promised still more in future lectures.

CLOSE OF THE SERIES

Dr. H. F. Gardner announces that the course thus far carried on by him at Amory Hall closed with the meetings on Jan. 20th, afternoon and evening. Prof. Cadwell will occupy the platform in this hall next Sunday, on his own responsibility, and will present a pleasing programme akin to those which have characterized his previous appearances in Dr. Gardner's course.

Dr. Peebles's Reception in London.

Dr. J. M. Peebles's reception at Doughty Hall, London, Sunday evening, Jan. 6th, partook of the character of an ovation. The hall was densely packed, and the Doctor's address was highly relished. The Medium and Daybreak says:

"Dr. Peebles's platform manner is greatly improved. His voice is more compact and forcible, and can be used with greater effect and with less exhaustion. The eloquence is natural and descriptive. Disconnected facts and widely distanced scenes flow onward in rich procession as if they had been all marshaled beforehand. Yet they occur to the mind quite spontaneously and with the force of inspiration. In the details of adventure or travel he is never dry, prolix, or factarian, but like the cadences of a favorite song, the narrative carries the hearer along with a sense of undiminished freshness and enjoyment. Practical application follows closely on the borders of statements, and yet the preaching element is never prominent."

A reception was given Dr. Peebles on Monday evening, at the Spiritual Institution. A large number of influential Spiritualists were present.

At the last meeting of the Council of the British National Association of Spiritualists, Jan. 8th, it was unanimously resolved that a special invitation should be given to Dr. J. M. Peebles to attend a reception to be proffered him at the next *soirée* of the Association, Feb. 6th.

☞ Bro. Watson's monthly *Spiritual Magazine*, published in Memphis, Tenn., is an honor to Spiritualism, and should have the most extended circulation. Having left the ranks of Old Theology with a full consciousness of the responsibility he was assuming in so doing to embrace the Spiritual Philosophy of the New Dispensation, Spiritualists should receive him with open arms and liberal purses. Editors' duties and responsibilities in every field of periodical literature are generally unremunerative and onerous at best, and when educated men like Rev. Mr. Watson step down and out of their sectarian pulpits to embrace an unpopular doctrine—through a full consciousness of the risk they are assuming, because they know it to be true—such men, we repeat, should be fully sustained by every true Spiritualist in the land—we allude of course to those who are financially in a condition to strengthen the workers who stand at the front. Other spiritual periodicals should also be sustained. The London *Spiritual Magazine*, which has done good service in the past, has recently suspended publication, after several times changing editors. Do not, therefore, let it in the future be brought against Spiritualists in this country that the AMERICAN SPIRITUAL MAGAZINE ceased its existence from lack of patronage. It would be a disgrace to our cause should unfortunately this be the case.

Old Theology is rapidly dying out, while the little giant, *New* Theology, is marching onward to success, and will eventually leaven the whole loaf, when such men as Rev. Mr. Watson, Rev. Mr. Hale, Rev. Mr. Frothingham, and hosts of other liberal thinkers come to the front to teach the people spiritual truths devoid of bigotry, fanaticism and superstition. Bro. Hepworth of New York, and Bro. Murray of Boston, fear at times to leave the idols of the past for the glories of the present, but being both exceedingly mediumistic individuals the spirit-world forces them at times to enunciate the most liberal thought from their pulpits, to the utter astonishment and chagrin of their conservative hearers, and on the other hand to the delight and instruction of those who have become imbued with a knowledge of the truth as given through the inspired lips of the humble media of to-day. Mighty ones in spirit-life—God's messengers to earth—are working with an activity here, this moment, with far greater power than those who labored in olden time in the East to teach the mighty truth of the immortality of the soul; and notwithstanding the martyrdom of our media—and they *are* daily being martyred—SPIRITUALISM is destined to permeate the whole earth with its divine beneficence.

☞ A petition is in circulation in Pennsylvania, to the Senate and House of Representatives, praying for the passage of a law, to enable women to be inspectors of the woman's department of prisons. This would be a reform which all the other States would do well to copy.

☞ Prince Wittgenstein, who commanded a section of the Russian army in the war with Turkey, has returned to his home in Vevey, Switzerland. The Prince is well known among the Spiritualists of Europe.

☞ "Echoes from England," No. 13, from the pen of our agent and correspondent, J. J. Morse, will appear in the Banner of Light for Feb. 2d.

To American Mediums Who Intend to Visit England.

Mr. W. H. Harrison, editor of The Spiritualist (London), writes to us as follows:

"A few words of advice from this side of the Atlantic may perhaps be of use to American mediums who intend to come to London, and may enable them to avoid waste of time and waste of money.

American mediums not unfrequently cross the Atlantic in the middle of summer; but when they reach London they discover that nearly all those who would be likely to engage them are out of town, and do not begin to return till about November; consequently for three months or more the mediums have little or nothing to do here or elsewhere, and their expenses are running all the time. The best time for mediums in London is from the first day of February until about the middle of June. From November to February they may also be tolerably fully engaged.

Second-rate trance or physical mediums are not likely to get on well here, nor are even the best of trance lecturers well supported. Those who can give good trance test séances in private, and scarcely ever fail to give good proof of identity, usually succeed here. No mediums have been here of late years who have stood before a large public audience and given those present numerous identity tests.

Strong physical manifestations in broad daylight are much wanted. With the mediums permanently here very good dark séances are now given. A medium who never fails to obtain good slate writing phenomena in daylight would be valued in London. In short, first rate daylight manifestations are wanted here, and second-rate mediumship of any kind is not likely to answer well.

Letters of introduction and recommendation from reliable sources would help a medium on his first arrival. When mediums get here they should set up for themselves, and not at the outset enter into direct or indirect alliance with any person or persons, from which alliance they might afterwards find it not easy to extricate themselves.

38 Great Russell St., London, Jan 5th, 1878."

More Muscular Creedalism!

The Texas Spiritualist, published at Hempstead, that State, by C. B. Ketteringham and Charles W. Newnam, reaches us for January. It is an eight-page paper, and contains much interesting matter—among other things an essay by Chas. E. Dwyer on "The Divinity of Jesus." One of its correspondents furnishes the following account to its columns, which proves that the Lone Star State has yet within its borders quite a number of unadulterated bigots, whose acts are a crimson shame on the face of the fair "Gospel of Peace," which they claim to preach:

"Bell County may be the banner county of our State in brutality, bigotry and intolerance, yet the county of Fort Bend has entered the arena as her competitor for that *bad eminence*. In the last-named county recently the funeral obsequies of a very worthy young man were disturbed, the family of deceased were insulted, and the females so alarmed that they begged to be sent to a place of safety.

The deceased was a Spiritualist. A Methodist minister placed himself at the foot of the grave with the intention of officiating *nolens volens*; but the father of the young man, knowing the wishes of his son while in the body, and not desiring the services of the divine (?), addressed the funeral party himself, explaining his own convictions—the living faith and dying feelings of his son. This gave umbrage to the disciple of Jesus; the peace of the public was violated, the feelings of the family of the deceased were outraged, and serious difficulty was only prevented by the good sense of some members of the funeral party. All this in the blaze of a so-called Christian civilization. *Oh tempora, oh mores!*"

The Case of Dr. Urann,

Who was arrested under the provisions of the "regulating" medical law of Vermont, was decided in his favor a few weeks since. The matter came up before the County Court, St. Johnsbury. Dr. U. held as points in defence, that, first, there was no Board of Censors; second, that he was not a practitioner of medicine; third, that he had received a certificate *since* from the old school physicians. The opposition brought on an old school physician, who testified that there was a Board of Censors at the time of Dr. U.'s arrest. On cross-examination this worthy disciple of Æsculapius acknowledged that *this Board was appointed in* 1874 *in* ANTICIPATION *of the passage of the law.* The case was taken from the jury, on these two law questions—whether there was a legal Board of Censors, and whether electricity was medicine—and the court decided in Dr. U.'s favor. It is hoped that this proscriptive law will be repealed at the next session of the Vermont Legislature.

Dr. Slade's Work in Leipzig.

A correspondent writes us from Berlin under date of Jan. 1st:

"I think I informed you that Dr. Slade visited Leipzig in the latter part of November, and gave sittings to some Professors belonging to the University, some of whom expressed a desire to further pursue the investigation on our return from St. Petersburg next spring. On learning that he had not gone to Russia, as he had intended, it was proposed that he return to Leipzig, and meet the Professors. Everything being arranged he went to Leipzig again on the 10th of December, and remained one week, the guest of Baron Hoffman.

Professors Zollner, Weber and Scheibner, I think are the three gentlemen to whom the Doctor devoted his time, sitting each day at 11 A. M., and again at 8 P. M.; sittings lasted about one hour each. Full and complete notes were taken of everything that transpired. These cover so much that they decided to publish their report in a book, illustrated with diagrams. The sittings were held in a room furnished by themselves. They hope to have the book out in February."

A Seance with Mrs. Maud E. Lord.

A correspondent gives us the following transcript of what he witnessed at a circle whereat this truly remarkable and reliable medium was the phenomenal instrument:

"At a circle held at 229 Northampton street, this city, on the evening of Saturday, Jan. 19th, by Mrs. Maud E. Lord, in the presence of a company of twenty persons, the majority of whom were skeptics and unbelievers in spiritual phenomena, a child seven years of age, and weighing fifty-six pounds was taken from its father's lap, carried across the room, and placed horizontally on the knees of a well known resident of Boston. The father and mother of the child, as well as the gentleman referred to above, *know* that this was done without human agency. The child, who is a remarkably intelligent little girl, says she did not feel the pressure of hands, and was carried 'up high, higher than the heads of the people, almost to the ceiling.' The circle took place at the residence of a printer, who has been employed upon one of the leading daily newspapers of Boston for the past twelve years."

☞ P. C. Mills, Acting Secretary, writes "The Spiritualists of Great Falls, N. H., organized January 13th, as a working Society, choosing John G. Hill, President; John D. Jones, Vice President; I. S. Colman, Treasurer; Thomas Duffill, Secretary. Committee of Finance: John D. Jones, William Knights, J. B. LeGro, Fannie C. Hamlet and A. A. Foss."

BRIEF PARAGRAPHS.

SHORT SERMON.—As the torrent that rolleth down the mountains destroyeth all that is borne away by it, so doth common opinion overwhelm reason in him who submitteth to it, without saying, What is the foundation?

The Governor of Indiana is more given to truth than poetry. He said to a committee of ladies who called on him for help for the poor: "Why don't you stop building churches, and leave off dressing in such fine clothes? then you'd have money to help the poor, and would n't need to come begging of other people."

Our thanks are returned to the Boston Multiple Color Printing Company, (153 Milk street,) and Lockwood, Brooks & Co., (381 Washington street,) for fine specimens of calendar work. The first-named of these calendars is a decided novelty in its way, from the fact of its having been printed *at one impression* with different colored inks, through a recently-perfected process, by means of which any number of hues can be used on a single sheet of paper at once—a "new departure" in color-printing, which must be a great improvement over the tedious and time-wasting method commonly employed.

A mean Covington, Ky., grocer was nicely sold at Christmas. He purchased from a dollar store a table-castor, which he marked with a tag inscribed "$14" and gave it to a Methodist preacher whose church his family attended. The reverend gentleman next day brought the castor back to the groceryman and said to him: "I am too poor in this world's goods to display so valuable a castor on my table, and if you have no objection I should like to return it and take $14 worth of groceries for my family in its stead." The merchant could do nothing but acquiesce.

Two engines at once upon the Tariffville, Ct., bridge (Connecticut Western Railroad) 12 miles from Hartford, proved too much for it on the evening of Jan. 15th. The bridge fell, and many passengers (mostly Moody excursionists) were killed and wounded.

We scarcely ever saw a woman with a drunken husband who believed in hell. They think they see ample provision for human punishment in the present life.

Blue thou art, intensely blue!
Flower, whence came thy dazzling hue?
——When I opened first my eye,
Upward glancing to the sky,
Straightway from the firmament,
Was the sapphire brilliance sent:
Brighter glory would'st thou share!
Look to heaven and seek it there,
In the act of faith and prayer.
—[*James Montgomery.*

AN HORTICULTURAL LIBEL.—A clergyman was some time since convicted in an English court of libelling his neighbor, another clergyman, by sowing Mustard and Cress in his garden, in the form of the words that constituted the libel.

The Hartford Courant, with an apparent sympathy for Turkey, charges Russia with violating the laws of nations, and says "public law in Europe appears, after all the solemn treaties, to be only a matter of the biggest armies," adding that "the talk about Christianity as an influence with any of them is utter chaff and an insult to the Prince of Peace."

FAIR IN BOFFIN'S BOWER.—A fair of fancy goods will be opened in Boffin's Bower, 1031 Washington street, on Thursday morning, Jan. 24th, the object being to raise a fund to provide free dinners for unemployed working girls, such as have been furnished for two winters past by Miss Jennie Collins, and the prospect now is that there will be a fine display of articles.

HUMANITY.

Humanity! all sovereign power divine,
Whose hand still shapes events for good or ill,
Despite the puny efforts of our will—
Within this selfish, struggling heart of mine
Let thy invincible glory burn and shine,
And with sweet light each darkened chamber fill:
Till I shall feel my innermost spirit thrill
And spring from death to life made one with thine.
Then thought in loving unison with heart
Shall turn to thee as needle turns to pole,
To find religion and her sister art,
From every low, debasing passion free,
Centering all life's activity in thee,
To meet the deathless instincts of the soul.
—[*Dyer D. Lum, in The Evolution.*

Mrs. Isabella Beecher Hooker is endeavoring to organize a party of ladies to visit the capitols of the Southern States and address the Legislatures thereof on female suffrage. Mr. Stephens, of Georgia, thinks that they would be listened to with attention.

A Boston correspondent of the Louisville Courier-Journal says everybody concedes that Joseph Cook is a great man, but that some think he is too big to be useful.

The London Lancet says that out of every hundred buried persons one living person is consigned to the tomb.

A BENEVOLENT GOVERNMENT.—For benevolence, and freedom from all selfishness, the American Government must take the premium. As the boys say, "It will do to bet on." We have *heard* of disinterested benevolence, but who has ever *heard* of a benevolence like that shown by our wise American Government, in charging AMERICAN CITIZENS SIXTEEN CENTS A POUND *for all merchandise sent through the American mails* while *Canadians* send the same things through our mails for FOUR CENTS A POUND! *and the Canadian Government keeps the four cents!!—Vick's Illustrated Magazine.*

Colonel Adair, delegate of the Cherokees, was before the U. S. House Committee on Territories, Washington, D. C., Jan. 21st, and spoke for over an hour in opposition to the bill to establish the territorial government at Oklahama in the Indian Territory. He argued that the proposition was in the interest of land speculators, and in violation of the treaties and decisions of the Supreme Court, and read from the writings of Presidents Washington, Madison, Jefferson and Jackson, and of Calhoun, in support of the treaty rights of Indians.

The Cleopatra obelisk arrived at Gravesend, Eng., Jan. 21st.

THE PRESENT HEAVEN.

Oh wherefore should I seek above
God's City in the sky?
Since firm in faith, and deep in love,
Its broad foundations lie;

Since in a life of peace and prayer,
Nor known on earth, nor praised,
By humblest toil, by ceaseless care,
Its holy towers are raised.

Where faith the soul hath purified,
And penitence hath shriven,
And truth is crowned and glorified,
There—only there—is Heaven.
—[*Eliza Scudder.*

Eighty-one thousand human lives were lost by malaria in the construction of the Panama Railroad—equal to one man per every yard of the track.

Virtue is an obstinate *amen*, said to the dark ends which Providence pursues through our instrumentality.—*Renan's Dialogues et Fragments Philosophiques.*

The national cat show was successfully opened in Music Hall Monday evening, Jan. 21st, and will continue through the week. There are about 350 entries.

It is better for a man to be an advanced oyster than a degraded god; for in the former case the path is upward, in the latter it is downwards.—*Alger.*

PEACE.

A keen wind gleams, and all the ground
Is bare and chapped with bitter cold;
The ruts are iron; fish are found
In ice encased as in a mold;
Now frozen hill-tops ache with pain,
And shudders tremble down each shy
Deep rootlet burrowing in the plain:
Now mark the sky!

She softly pulls a downy veil
Before her clear Medusa face;
This, falling slow, abroad doth trail
Across the wold a feathery trace,
Beneath whose folds the moaning earth
Asleep him stretches dreamily—
Forgot both pain and summer's mirth:
Soothed by the sky.
—[*Charles De Kay, in Scribner's for February.*

The Eighth Annual Convention of the New England Labor Reform League will be held in Codman Hall, 176 Tremont street, Boston, Sunday and Monday, Jan. 27th and 28th, 1878. Henry Appleton, E. H. Heywood, Rev. J. M. L. Babcock, Angela T. Heywood, Charles McLean and other speakers expected.

WAR NEWS.—As we go to press the intelligence from the East confirms the reported entry of the Russians into Adrianople. News is also received of the continued advance of the Muscovites in the direction of Constantinople, they having already reached a point between Uzun-Kopri and Keshan on the Adrianople railway. The Servians have captured Bristina and reöccupied Kershumli. Florentin has been occupied by the Roumanians, thereby completing the investment of Widin. Suleiman Pasha is stationed at Drama with 108 battalions and 115 guns. Constantinople advices state that the Turkish peace plenipotentiaries arrived at Kezanlik on Sunday, Jan. 20th. The greatest confusion exists in Constantinople, which city is being rapidly crowded with hungry and homeless refugees, while disease stalks abroad with unstinted power. The Turkish government are unable to understand the *why* of the Czar's troops continuing to advance, and it has been decided that the Porte and Sultan will quit the city as soon as the Russians reach Tchataldja, a station on the Adrianople Railway, twenty-five miles from Constantinople. Queen Victoria is reported to have personally interceded with the Czar to spare Turkey.

Samuel Bowles, editor and chief proprietor of the Springfield (Mass.) Republican, died at his home in Springfield, at 11 o'clock on the evening of Jan, 16th.

New Publications.

THE ATLANTIC MAGAZINE, for January—H. O. Houghton & Co., publishers, corner Beacon and Somerset streets, Boston—leads off with a highly readable sketch, bordering on the political, entitled "The Result in South Carolina"; Mark Twain continues with effect his "Rambling Notes"; Edward H. Knight gives No. IX of the series of illustrated papers on the "Crude and Curious Inventions at the Centennial Exhibition," which has for so long been an attractive feature of this enterprising magazine; Clarence Gordon has a tale of life in Florida entitled "The Gentle Fire-Eater," which is of absorbing interest; Charles Dudley Warner contributes "The Adirondacks Verified," and Henry James, jr., speaks of "A Little Tour in France"; other prose articles of merit are furnished, and the names of Henry W. Longfellow, John Greenleaf Whittier and Oliver Wendell Holmes, bespeak the rich value of its poetical contents. The departments are of practical value.

A. Williams & Co., 283 Washington street, Boston, furnish us with the January issues of SCRIBNER'S ILLUSTRATED MAGAZINE, and ST. NICHOLAS, which publications they have on sale. The first named periodical begins and ends with a Christmas poem. Mr. Boyesen's opening ballad, "Jarl Sigurd's Christmas Eve," is the means of re-introducing to the magazine the pencil of Mrs. Mary Hallock Foote, who has made a large illustration for this poem and is hereafter to contribute frequently. Many fine essays, stories, etc., etc., are contained in this number. John Burroughs returns to his favorite topic in "Birds and Birds," for which Miss Bridges, who is so well known by her bird-pictures, has made several drawings. Dr. Holland contributes a short poem entitled "A Glimpse of Youth," and Stedman another on "The Last Token." There are also poems by H. H., Sidney Lanier, Paul H. Hayne, Mary E. Bradley and others. The serials by Miss Trafton and Edward Eggleston are continued, the latter with a picture of Twonnet and Roxy telling fortunes, by Walter Shirlaw. The departments must not be passed over lightly by the reader.

ST. NICHOLAS has for a frontispiece, "Two Ways of Carrying the Mail." The number begins with the first half of a lovely illustrated story of the Middle Ages, "The Ravens and the Angels," by the author of "Chronicles of the Schönberg-Cotta Family." "How the Pony was Taken," "Merry Mike," "The Arms of Great Britain," "Music on all Fours," and "The Coolest Man in Russia," may be mentioned as among the chief attractions of the issue, which is in a special sense a "Christmas Holiday Number;" in fact it is neither more nor less than "condensed essence of holiday," cheery and full of interesting stories and bright pictures.

WIDE AWAKE, for January—D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—affords sixteen additional pages to its patrons, and its illustrations are of a high order of merit. "The Little Mother" forms the frontispiece, supported by a poem by Mrs. L. C. Whiton; "The Little Savages of Beetle Rock," by Mrs. A. D. T. Whitney; the initial number of a series to be entitled "The Child-Tellers of Boston Streets," by Emma E. Brown; "A General Misunderstanding," by Charles R. Talbot, and "Robin Hood's Miracle," by H. H. Butterworth, are salient points in its table of contents. The *very* little readers will find a charming story in "What Bob Saw at 'Gwampa's,'" illustrated by "Boz."

THE GALAXY.—We received and welcomed to our table the January number of the Galaxy, but are pained to announce that with this number the proprietors of the magazine suspended its publication. The contents for the first month of the new year were up to its former standard of value, and gave bright promise, which events have since clouded with defeat. The magazine was established in the beginning of 1866, and has exerted a good influence, and received an appreciative reading from the public if not a paying subscription list. We join with Dr. Swing, of the Alliance, (Chicago) in saying: "Whatever the real causes may be of The Galaxy's apparently untimely taking off, we cannot but regret that we shall look upon its genial face no more."

THE PHRENOLOGICAL JOURNAL for January—S. R. Wells & Co., 737 Broadway, New York City, publishers—presents the following articles, in connection with poetry, Editorial and Current Items, Notes in Science and Agriculture, Mentorial Department, Answers to Correspondents, What they Say, Library Notices, etc.: "Oliver P. Morton," with portrait; "Moulds: their Growth and Nature," illustrated; "Henry Meiggs," with portrait; "About Minding your own Business;" "Individual Progress;" "Light in Dark Places," Chapters XIV., XV.; "A Queen;" "How Joe Lost a Bad Reputation;" "Brain and Mind—a Survey of Ancient and Modern Philosophy;" "Groundwork of Political Health;" "Croup—Its Nature and Symptoms," illustrated; "Convalescence," and "Citron Fruits—Oranges."

THE HERALD OF HEALTH for January—Wood & Holbrook, publishers, 13 and 15 Laight street, New York City—has many valuable articles on hygienic topics, and the attention of the reader is specially called to the article "State Regulation of Vice—International Congress at Geneva," by A. M. Powell. The magazine begins the new year with good prospects of success in its avowed mission, which is "to help all who would make their bodies worthy temples for high exploits, and to inaugurate 'high thinking and high living' in its noblest sense."

Movements of Lecturers and Mediums.

[Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.]

E. V. Wilson will speak in Philadelphia the Sundays of February; in Brooklyn, N. Y., Monday evening, the 11th; in Williamsburgh, Eastern District, the 12th; and at Northport, Long Island, N. Y., the 13th and 14th of February. Can speak anywhere within one hundred miles of Philadelphia on week day evenings between the 17th and 24th. Address him 2004 Mount Vernon street, Philadelphia, Pa.

Dr. J. L. York will lecture at East Saginaw, Mich., Jan. 24th to 29th; at Saranac, Feb. 1st to 6th; at Smyrna, Feb. 10th to 14th; at Rockford, Feb. 17th to 23d; at Grand Rapids, Feb. 24th; at Plainwell, March 1st to 5th. Address him at Ionia, Mich.

Mrs. Abby N. Burnham spoke in Nashua Jan. 11th, in Milford 13th and 14th, Providence 18th and 20th, to crowded houses. The press referred to her lectures with favorable comments. She will speak in North Adams Jan. 27th and Feb. 3d, and in Milford Feb. 10th.

Mrs. Hettie Clark, trance speaker, will answer calls to lecture or attend funerals. Address 57 Dover street, Boston.

Geo. A. Fuller, of Sherborn, Mass., speaks at Milford, N. H., Jan. 27th, and at Nashua Feb. 3d, 10th, 17th and 24th. Would like to make further engagements.

P. C. Mills's engagements during January are as follows: Sunday, 27th, he speaks at Great Falls; Tuesday, 29th, at Seabrook in the evening, and Wednesday evening, 30th, at Amesbury Mills, Mass. Address him, Great Falls, N. H., during January.

W. F. Jamieson addressed his regular audiences Sunday, Jan. 13th, subjects: "Is it justice for men to hang men?" (It was called out by a case of hanging which is shortly to take place in Kansas City.) Evening: "Hell closed for repairs." Jan. 15th, 16th, 17th and 18th he lectured in Osage Mission, Kan.; Kansas City, Mo., Sunday, Jan. 20th; Harrisonville, Mo., Jan. 21st, 22d, 23d, 24th, 25th. Address box 1250, Kansas City, Mo.

The (Hempstead) Texas Spiritualist states that Capt. H. H. Brown is expected in Texas early in February, and will make engagements to deliver lectures. "Applications for his services will reach Bro. Brown through this [the Spiritualist] office, or by addressing him at Austin, Texas, P. O. Box 32."

☞ A correspondent writing from Washington, D. C., under a recent date says: "Please find room in your interesting columns to say that the cause of spiritual progress has again resumed its forward march. Local dissensions, diversity of opinion and general inharmony are gradually subsiding in favor of unity, good will, and harmony." Physical mediums, too, we understand, are holding séances there with success.

Spiritualist Meetings in Boston.

AMORY HALL.—*Children's Progressive Lyceum No. 1* holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street.—Public Circles for tests and speaking are held in this hall every Sunday at 10½ A. M. and 2½ and 7½ P. M. Several reliable mediums always in attendance. Good quartette singing provided.

PYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN—EVENING STAR HALL.—Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—On Sunday morning, Jan. 20th, the following literary exercises were participated in during the session of the Children's Progressive Lyceum: Piano medley by Miss Helen M. Dill; recitations, Amanda Nourse, Eva Folsom, Nellie Wood, Alice Bond; song, Minnie Day; recitation, Maudie Lord; Piano solo, Annie Folsom; recitations, Oscar Dresser; songs, Nellie Thomas, Willie Newton, Miss Sawyer; Lyceum march by Mr. Sawyer.

The place of meeting was crowded to repletion, indicating that the school is exerting a strong influence over the public interest.

It is the intention of the management of this Lyceum to arrange for a visit of some of its members to New York and Connecticut. Conductor Hatch proposes to leave this city on Saturday, February 23d, with a delegation of the pupils, stopping at Putnam (Conn.), where they will hold an exhibition festival. Leaving Putnam they will proceed directly to New York City. On Sunday morning they will attend the Brooklyn Lyceum. In the afternoon they will visit the New York City Lyceum. The evening will be devoted to an entertainment to be given by the Boston Lyceum complimentary to the Lyceums which they visit. On Monday they will take a look at all places of interest, closing the day by giving a Costume Exhibition for their own benefit, returning home on Tuesday. The Lyceum delegation will be accompanied by some of the prominent workers for the cause, and it is to be hoped that this visit will not only be one of pleasure for those who participate, but that it will be the means of creating an interest in the Lyceum movement generally.

Eagle Hall.—Mr. David Brown occupied the platform on the morning of Sunday, Jan. 20th, made some well-timed and practical remarks, and gave several very clear tests, most of which were recognized. The afternoon hour was devoted to a conference—subject, "Ancient and Modern Materialization"—and was participated in by F. W. Jones, Mr. Chandler, Mr. Plummer, Mrs. Jackson and Mr. Howe, of Marlboro'.

In the evening Mrs. Hettie Clark (as medium) gave very interesting messages from the invisibles, one of them being from our lately arisen brother, James H. Harris, which was in every way characteristic of him when in earth-life. Several excellent tests were also given by Mrs. Clark, which were readily recognized.

F. W. J.

Charlestown District—Evening Star Hall.—On Sunday afternoon, Jan. 20th, this hall was well filled at the usual hour—three o'clock. Mrs. Susie Nickerson White occupied the platform as speaker and test medium. After singing by the choir, Mrs. White was controlled and gave a very able discourse; subject, "Immortality of man; and the dead with us." After the lecture she gave several fine tests to parties in the hall, all being recognized as correct. Mrs. White will speak and give tests in this hall next Sunday, Jan. 27th, at 3 P. M. C. B. M.

A Complimentary Testimonial to Mr. J. B. Hatch, Conductor of Children's Progressive Lyceum No. 1 of Boston, took place at Paine Hall on Thursday evening, Jan. 17th, on which occasion the services were introduced by a piano duet from Miss Helen M. Dill and Miss Smith. Miss Lizzie Thompson, Mrs. Hattie E. Wilson, Miss Carrie E. Hopkins and Mr. J. P. Endres, jr., gave select readings, with marked effect; Miss Florence Danforth, W. F. Berry, Mrs. Carrie M. Ballard and Miss Gracie Fairbanks, sang; a piano duet was performed by Misses Hopkins and Aiken, and selections from "Ingomar" and "The Honeymoon" were well rendered by Mr. E. D. Stickney, Lizzie J. Thompson and Miss Carrie E. Hopkins. The attendance was good, and the enterprise an unequivocal success.

Paine Hall.—On Tuesday evening, Jan. 22d, 1878, the Independent Dramatic Association, of which W. F. Dearborn, jr., is manager, and H. B. Drisko is stage manager, will give an interesting programme at this hall—among those appearing being Mr. E. D. Stickney, Mr. F. L. Union, Mr. J. P. Endres, jr., Miss C. A. Hastings, Miss C. E. Hopkins, Miss Lizzie J. Thompson and others. Their next entertainment will be given on Feb. 19th.

Prof. Crookes and his Assailant.

The quarrel among gentlemen of high scientific attainments, which has been in progress for several months in England, is one which cannot well be overlooked by students or cultivated men, wherever they may reside. Dr. W. B. Carpenter is the originator of the quarrel, and he wages the combat in the spiteful, bad old style which has characterized his former controversies in science. Prof. Crookes is again the object of his vituperation, and in attacking him he calls to the defence of the assailed Prof. G. Cary Foster, Prof. Reynolds, Mr. Wallace, the distinguished naturalist, and others. The contest is but the renewal of that commenced in 1871, caused by the articles on Psychic Force and Modern Spiritualism, published in the Quarterly Journal of Science, by Prof. Crookes. As specimens of tart criticism and personal animadversion, the communications, replies and rejoinders which have appeared in Nature, and elsewhere, are certainly remarkable. The quarrel of 1871 involved others beside the present disputants, and the whole affair, like the recent one, was made offensively personal by Dr. Carpenter, the attacking party. Probably no more conceited or self-opinionated man exists in or out of the ranks of science, on this or the other side of the water; and beside, he is manifestly wanting in those amenities which every cultivated man ought to possess. He certainly can find but little sympathy in his present conduct among his associates and co-laborers, however much they may differ from Messrs. Crookes, Wallace, Varley, and others, in their peculiar views of psychic force, Spiritualism, or whatever name may be given to the alleged new phenomena.

One of the most marked and detestable features of the controversy exhibited on the part of the assailant is the misrepresentations and prevarications persistently repeated, and reäffirmed in every communication. This feature was more conspicuous in the contest of 1871. At that time, Dr. Carpenter did not hesitate to abuse Dr. Huggins, the distinguished astronomer, Mr. Varley, the electrician, Lord Lindsay, Sergeant Cox, Mr. Wallace, Prof. Crookes, and others, for investigating the so-called psychic force, and as a result something more than a "coolness" has existed between the parties during the past six years.

Dr. Huggins may regard the new outburst as corresponding, in violence, with one of those solar disturbances which he has so often observed. Whatever may be said of the sun, it is manifest there is too much heat involved in the scientists' quarrel. It is amusing to hear Dr. Carpenter say, as he once did to Prof. Crookes, "Let us bury the hatchet; why should scientific men quarrel?" Prof. Crookes might retort, "This war is a child of your own envious, turbulent brain; whenever you stop and attend to your own proper business the contest will stop—not before." As truth often emerges from a struggle, it may be that this quarrel is not without a purpose.—*Boston Journal of Chemistry for January.*

☞ The Stoughton (Mass.) Sentinel of a late date copies and commends to the attention of its readers the message of Spirit Simeon H. Presbrey, recently published on our 6th page.

☞ The Boston Herald says, and truly, that Secretary Schurz is demonstrating his business capacity by bringing to grief the thieves who have made a regular business for years of stealing the timber from the best lands of the public domain and applying the proceeds to their own use; that Mr. S. has been in office less than eleven months, but during that time he has recovered from these depredators upon the public lands half as much as all his predecessors have done in twenty years; that therefore it is not to be wondered at that the President is well pleased with the management of the Interior Department, and that the head of that Bureau is extremely unpopular with the "rings."

☞ The "Banner of Light" comes to us weekly in all its rich and varied matter. Its editorials, correspondence, foreign intelligence of what is doing in Spiritualism, its selections, and as much as anything its Message Department, make it an indispensable paper to every Spiritualist. As a new year has just commenced, it is a good time to subscribe. Address Colby & Rich, No. 9 Montgomery Place, Boston, Mass., and send $3,15 for it.—*The Messenger, Westfield, N. Y.*

☞ Charles Wilkins, Corresponding Secretary, writes: "The Spiritualists of Milford, N. H., organized recently—choosing Almon Booth, President of the Society; William Lovejoy, C. C. Shaw, Benjamin F. Hutchinson, William W. Robbins, Vice Presidents."

☞ Mrs. Belle Youngs, the celebrated "piano" medium, is reported as now being located at 25 Clinton Place, New York City, where she is having excellent success. It is whispered that she is, after protracted litigation, about to gain possession of a competency.

☞ The Rev. Henry Ward Beecher, in his sermon last Sunday, struck out into a fresh and vastly important field of thought for the pulpit. He spoke of the reckless way in which human beings, full of physical, mental and moral defects, are brought into the world, and then the enginery of religion and society brought to bear to correct their evil tendencies, battle against their misdeeds, support their pauperism and idiocy and punish their crimes. The regeneration of the race would go on with vastly more effect if there was more prevention and less necessity for cure. Knowing the principles of heredity as we do, some attention should be given to the propagation of sound bodies and minds and healthy souls, and the avoiding of transmitted weakness and iniquity.—*Boston Globe.*

A Liberal Convention on Thomas Paine's Birthday.

A Convention of Liberals will be held at Paine Memorial, Appleton street, near Tremont street, Boston, on the 29th of January, 1878, at ten o'clock A. M., and continue through the day and evening. All friends of Paine and the Liberal cause are invited to attend. Liberal societies are requested to send delegates to represent them in the Convention.

Per order of the Committee of Arrangements.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 55 West 33d street, near Broadway. Lyceum meets at 2½ P. M.

For Sale at this Office:

VOICE OF ANGELS. A Semi-Monthly Journal, edited and managed by spirits, in Boston. $1.65 per annum. Single copies 8 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. $2.00 per year.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, $1.25. Single copies, 15 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, $5.00; single copies, $1.50.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. $3.15 per year.

THE EVOLUTION. Published monthly in New York. Price 15 cents per copy. $1.50 per year.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. $3.00 per year, postage 25 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. $3.00 per year, postage $1.00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy, $2.00 per year, postage 50 cents.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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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 Saturday, a week in advance of the date whereon they are to appear.**

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and $1,00. Give age and sex. Address MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.10.13w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, $3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.5.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ja.5.

The Venerable Archdeacon Scott, of Dunham, Canada East, says that he suffered from Dyspepsia more than twenty-five years, but that three weeks' use of the Peruvian Syrup (an Iron Tonic) has benefited him so wonderfully that he can hardly persuade himself of the reality, and people who know him are astonished at the change. 2w.Ja.19

SUFFERER FROM SICK HEADACHE.—Fifty cents invested in DR. QUAIN'S MAGIC CONDITION PILLS will provide you a *certain* remedy for this distressing complaint. Thousands can testify to the truth of this. Ask your druggist for them, or send the price to American Medicine Co., Manchester, N. H.

Clairvoyant Examinations from Lock of Hair.

DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.

CURES EVERY CASE OF PILES. 9w*.Ja.19.

Removal of Prof. Brittan.

DR. S. B. BRITTAN has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ja 5 4w*

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

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, $2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. 4w*.D 29.

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

BUSINESS CARDS

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 259 North Ninth 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 as **above**, at Lincoln Hall, corner Broad and Coates streets, **and at** all the Spiritual meetings. Parties in Philadelphia, **Pa.**, desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

BALTIMORE, MD., BOOK DEPOT.

WASH. A. DANSKIN, 70½ Saratoga street, Baltimore, Md., keeps for sale the **Banner of Light**, and the **Spiritual and Reform Works** published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.

CHANNING D. MILES keeps for sale the **Banner of Light** and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 42d street and 6th avenue, and Republican Hall, 55 West 33d street.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the **Banner of Light.**

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the **Spiritual and Reform Works** published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., 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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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by Colby & Rich.

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Message Department.

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The Banner of Light Free Circle Meetings

[illegible]

REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

Invocation.

Our Father, let the sunshine of love and spirituality reign within our Circle Room. May we send forth words of love; may we touch some heart's with inspiration. O, our Father, strengthen us, we beseech thee, give us love, that we may raise humanity above the trifling things of earth.

Questions and Answers

CONTROLLING SPIRIT. Mr. Chairman, we will now listen to your questions.

QUES. Can spirit photographs be taken by the "instantaneous process?"

ANS. The same law that controls the taking of a photograph of a mortal controls the taking of a photograph of a spirit to a greater or less degree. When every condition is right, the camera right, and the instrument ready, surroundings being pleasant, then can the photograph of a spirit be taken, apparently.

Q. Often when two persons meet, one is attracted and the other is repelled. Why is this?

A. An individual in earth-life often says to another, "I don't like them. I want to have nothing to do with them." Why? Because there is a magnetic law which is good and great running through all things, and it says, "Thus far shalt thou come and no farther. Thou shalt approach me no nearer." There is a forbidding line between us. This law is continued in the spiritual life, there is no growing over this law, there is no bad feeling each one understands for himself and herself, and knows that the magnetism emanating from the two does not assimilate or affiliate, consequently they are ready to go their way and let each other alone.

Q. Do the effects and consequences of an evil life here follow the transgressor into the other life?

A. We have frequently told you that your lives here make your conditions in spirit-life. Of every deed done in the body an account is kept in the spiritual life, and it is like a mirror ever before you. If you do not wish to read there something of which you will be ashamed then lead good, pure lives. If you fail to do this you must pay the penalty at the counter of truth and life everlasting for the transgressions of eternity.

Q. Why does one die in the better life when a person passes away by suicide, by accident, or disease, or old age, or by violence?

A. If one passes out of the world by his own hand, he has taken that which he cannot give, and he must come back to earth again; consequently he must meet the wrongs that come to him full often from those on this side. You came to us before your work was ended. You should have done your work well upon the earth plane, then you would have come to us naturally. Those that come to the spirit life by accident, in the full bloom of health, usually return to earth with great material power. Yet had they lived out a long existence on earth, could the bud have blossomed, cast forth its fragrance and been gathered into the garner, it would have been better than that it should have been nipped in the bud.

Q. Does the home spoken of by spirits consist of the natural surroundings, or does it refer to individual dwellings?

A. The home spoken of refers to the individual's home. Your home will not be my home. But we all each have our homes in spirit-life as distinctly separate as those we have on earth to-day. The surroundings of spirit-life are natural, as natural as the stars, as the sun and moon. Nature works on untrammeled. Your home belongs to you individually, and to the friends that are drawn to you by the ties of love, by the ties of magnetism, they may not be your blood relations, but they will be spiritually adapted to you and yours.

Henry Tyson.

Mr. Chairman, I call here this afternoon, in preference to visiting the Circle in my own city, because I believe the further off I go from home the better I shall be received, and not forgetting the old saying that "a prophet is not without honor save in his own country," among his own friends, I knew that if I returned to the Baltimore Circle it would be said they knew all about me, consequently I came here.

I desire to say that I am still alive, that I am ready to meet any friend who wishes to converse with me. I am a well-known citizen of Baltimore. I have taken an interest in various affairs which will render me known to individuals in this place. I wish to express my willingness to receive the Spiritual Philosophy, and to say to all the world, I think that to be assured there is a life beyond the grave is what the world needs.

I have no long letter to give. I don't propose to send out my private affairs to the public. I only wish my friends to know I have manifested here. Henry Tyson, of Baltimore. Oct. 11.

James Ford.

I am somewhat surprised at the condition of affairs which I find here in the spiritual life. I didn't expect to return to your Circle Room. I don't know as I thank you for the privilege, for I come here through open doors to say to the *friends that I now know that in the past I was* mistaken; I did not understand life aright, neither did I read my Bible as I should have done; I took the letter, while the spirit was thrown aside. I was a member of the Congregational church, and a teacher in the Sunday school; and above all was my voice ever found to go forth in praise of the cause of true temperance. I will say to the friends whom I address that I am still moving forward in the great cause of temperance; that I love the Sunday school still, and I love my own church still; but I would have them open their windows and let in the dove of truth; I would have them understand the spirit as well as the letter of the great Scripture. Truly I never understood them until I arrived on the shores of the Summer-Land. As I was a worker in the past, so I desire to be a worker in the future, and I shall work with my people that I loved, and with the Sunday school that was dear to me; I shall be in the temperance meetings, and I shall speak whenever I find any one that is subservient to my will. God bless all humanity. May the eyes of all be opened to the spiritual light, that we may combine the spiritual with the material, that we may go forth hand in hand in all the good works of life. Say it is from James Ford, of North Abington, Mass. Oct. 11

Julia McLean.

I wish you would say that Julia McLean, of Memphis, Tenn., came all the way here that she might send a message to beloved ones at home for they say, "If you will only go there, then we will believe it is you." I would ask kindly now, as I have made a strong effort, that they will give me a chance nearer home. I don't know what it was that killed me. I only know it was a wasting away of the powers of the body; the blood was poor; perhaps you would call it consumption of the blood. I have a sister Annie, a brother James, and another, Adalbert. I would like to send my love to them, to tell them that while they are searching for light, and looking in the newspaper, longing for somebody to come, I myself have come. Oct. 11.

Mary Murphy.

Shure, sir, I've come meself. I've not much to say, sir, but if ye'll be pleased to let me tell me story, I'll be much obleeged to ye. Me name is Mary Murphy. I've been gone about six years. I went away about Christmas time; me age was thirty two; me disease was consumption. I lived out a good many years. I did the work of a family. I don't know what it is, but I'm tired now, an' I don't find the rest I expected after me body was buried. Shure, sir, they've prayed for me, an' why don't I have rest, that 's what I want to know? I am tumbling round from one place to another, like some poor body that never had a dollar spent for him, an' I want to know why this is, sir. Can ye tell me anything about it? [Coming here and telling your story will be the *means of aiding you.*] Well, sir, I hope it will. I left a little money, an' they spent it all for the prayers, an' yet I don't get the ease an' pleasure of life I want.

I don't want to be here, sir. I came in here to-day, and I felt such a crowd, I felt as if I was bothering some poor body or other by coming. I didn't mean to say one word, but I found meself right here forenunst ye before I had any idea of the thing. Then, sir, will you pray for me? [You must pray for yourself.] Oh, sir, I think me prayers have n't gone high enough. I tried hard enough. Not a night did I go to me bed that I did n't say me rosary and pray to the Virgin Mary to come close to me. But what was the good of it? I am not easy now, sir! What 'll I do? [You'll find yourself in a better condition when you go away, and good friends on your side of life will tell you what to do.] I hope so. I want to feel better. I hardly had clothes to cover me back. Everything was used up with me long sickness; but, sir, there was a little bit left, and that was spent in prayers, an' it has n't done me a bit of good. I lived in Boston. I'll go now. Can I come again? [Yes.] Oct. 11.

Oscar Gelpe.

Will you please say, sir, that I am here—Oscar Gelpe, from New Orleans? I was twenty-three years old, or thereabouts—I can't remember just how many days and months. I desire to return thanks to all those who were kind to me when I was on a sick bed; who brought me kind thoughts and gave me affection. I desire to tell the loved ones left behind. I will not mention their names that I would embrace them with arms of love and strength were I near them. As I cannot do this I will be content with sending my love to them, telling them to look above; not to look on this earth, groveling here like so many spiders, but to soar above, to look forth into the morning and gaze upon the sunlight of truth, power and affection. I will be with them—they need not fear. Oct. 11.

M. A. C——.

Life, light and sunshine dawn upon me. While the elements without speak with words of doubt, while fears of love are dropping upon the earth plane, I come scattering words of love and affection to those who need them upon earth. I was tired of wandering, tired of a life that said "Go here and go there." I would fain come to the spirit world and bask in the sunshine of love which stands upon the platform of truth, of immortality, and build me a home not made with hands. Here I know I can reach forth, bringing to those who need of my power and brightness. God bless humanity! God bless those who have instituted this Circle Room, where we can come and commune one with our friends. I return to earth with thanksgiving, saying, "Glory to God in the highest!" Please sign my name M. A. C. Oct. 11.

Albert M. Eustis.

Please say, sir, that my name is Albert M. Eustis. I came from New York City. I am ten years old, and I have n't been gone but a little while. I wish to send word to my friends at home that I would like to come and see them, and take dinner with them whenever they get ready. I want to know why they don't put a plate on the table for me. I'm most tired of this watching and waiting. If they don't let me come pretty soon I'll upset the bird cage—then I guess they 'll think I am round! I won't stand it much longer! I talk to them, and they don't hear a word I say. They think they've buried me up in the ground! They haven't! I'd upset the bird-cage, but I don't want to hurt "Dickey's" legs. I like Dickey—he's a nice bird. Grandmother brought me down here, and said I could talk all I wanted to. Tell 'em I'll pinch the cat and upset the bird, just as sure as I live! What's the reason they can't hear me? They cry and wish I'd come, and say they wish I was there, and what's the reason they don't let me come? They see your paper. They don't take it exactly, *but a neighbor does*, and that's just the same. Oct. 11.

Lucinda Graham.

I come from a long distance, sir. I don't know as I shall be able to make myself understood. I only wish to say to my friends that I am very happy; that, notwithstanding all earthly scenes, my home is filled with beautiful things. The birds sing, the flowers bloom, and I rejoice that it is so. The rooms are something as they were in the old home. I have them furnished much as we did. I am happy, notwithstanding I am in a measure separated from my earthly friends. I thought if I were to come to this place, so far from home, they might recognize me, and be glad *to hear from me, though I cannot give them facts* which before I attempted to speak were fresh in my memory. Names, dates, and places which would have been to them tests of truth are gone from me like passing shadows. I suppose the reason is, because the earthly brain I am now using is not mine. I can only send my love to them and ask them to speak well of me. My name is Lucinda Graham, of Birmingham, Ill. My husband's name is David. Oct. 16.

Eunice M. Worth.

Please say it is Eunice M. Worth, and that I came from Vandalia; that I am fourteen years old; that I have brought some flowers and placed them here as a monument to me and to my brother George. I was told if I would put my letter in here it would reach them. I shall trust it, notwithstanding it looks rather dark for them to get it, yet I will believe they will receive it. I went out with pneumonia. Oct. 16.

John Robert Finlay.

Mr. Chairman, I wish you would say that John Robert Finlay, of St. Johns, called at your place and subscribed his name. I don't propose to endorse anybody's note but my own. I do propose to endorse that. I consider that my life in spirit is worth fifty thousand dollars, and I want my friends to know that I am richer than I ever was before. I am richer in spiritual money, not in material money. It does n't make any difference to me what occurs at home, or what takes place anywhere. I have left earth, and I don't want anything more to do with it. I am surprised at myself that I should even deign to come here, but, like everybody else, I have drifted in. I propose to drift on, and let the world take care of itself, while I remain happy in spirit-life. Oct. 16.

J——e.

Mr. Chairman, I have been many years in spirit life. I have controlled many mediums, for my work has been one which has led me from place to place, and has posted me to this one, that one, and the other, in life. I was a medium from my childhood days, the spirit of prophesy was upon me from my earliest recollection, and spirits came and spoke their words of truth to me. From my cradle there was a strange light in my eye and about my face, so they were wont to tell me, and as I grew up to womanhood there was a hand that ever held my own, a power that walked beside me, a strength given to me outside of myself, though I did not realize it, neither did my friends realize what the power was, and though I moved in various walks of society, though I have stood in high places while humbler ones have bent the knee to me, yet I always felt that of all the earth I was the humblest individual, for was I not in the presence of the great God, and were not the angels all around and about me? were they not watching my going out and coming in? When those that I loved better than my own soul were taken from my side, and cruel, cruel individuals with hearts of stone stepped between me and them, and pointed another way for me, ambition with its mighty hand held the hands of those I loved, and called them from my side forever; yet still the voice spoke on, still the thoughts would come, still the pictures of the future were before my eyes. I saw them, I felt the coming of the battle of life, I saw its ending, and I knew what life was. I have watched the course of events for years and years, *and I know that to-day there is a revolution of* thought coming which shall shake this earth even to its very foundation; there is a revolution in the spiritual coming which will walk into every *individual home*, and will shake it from centre to circumference; there is a revolution in the outside world which is telling that the bell is tolling, and as its knell goes forth I hear it—one, two, three, and so on; but it is surely, surely coming to your country as well as mine—a revolution of the spiritual.

Then be up and stirring, with a heart for any fate. Remember that Spiritualism is not only good to live by but is good to die by; that it is not all simply to believe that we in spirit-life come to you, but it should be a power, a knowledge, and you should realize that the angels are near you. Realize it in the morning, when you rise from your beds; realize it at night, when you seek your couches; feel it in the daytime in your places of business; *think of it as you enter* the church door, as you unlock the desk of your counting-room, as you trade with your brother man. Feel it, think of it, realize it every hour and day of your lives, that Spiritualism is something *to work for, something to live for, something to* die for. Simply sign my name J——e. Oct. 16.

Ellen M. Murphy.

I wish you would just say, sir, that Ellen M. Murphy, of Springfield, Ill., sends a message of love to her friends. I have much respect for them. I have met my father and my mother. Dr. Merriman and many of my friends here to-day are standing beside me and giving me strength to send out my message of love. I want my dear ones to know I have been here, therefore I send out this message. Oct. 16.

John T. Roberts.

My name is John T. Roberts. I came from Halifax. I have been gone from this world seven years. This Spiritualism is a curious thing. Now this woman [the medium] aint me. I know it; but while I stand here I feel a good deal myself, yet I don't know why things pass out of my brain so. I can't recall what I want to, to save my life. Now it you can tell me why this is I'd like to know. [*It is because you have n't* got your own physical brain to work through, and you can't use another's as well.] I'll be plagued if I aint glad I have n't got it, if I'd *have to inhabit the old body again.* I went out by accident, by drowning.

I've got a sister Ellen. I've got a good many cousins, but no very near relatives. I was rather alone by myself. I paddled my own canoe, so to speak. I found the motto I had most to use was, "*Root, hog, or die.*" *If I did n't work I* did n't have anything to eat. I never had a wife or children. I did n't think it best to have; it was all I could do to take care of myself, and I thought if I had any more I should surely make a failure of it. I don't know why. I worked all the time, but I was an unlucky cuss. I never could get a cent in my pocket but it burned right straight through. I never dressed well, I never ate well. I couldn't live in genteel style. I lived a hard sort of a life; I worked hard and fared hard. Now when I came to spirit life I found my father and mother and a good many old friends here. There's my Aunt Charlotte, who wanted to die and could n't, and finally did *die, and a good many others. I do n't know* but I'm just as well off as an old chap who, down here, had a big house and everything in it, and lived a comfortable easy life; did n't seem to do *anything but ride round in his carriage. I was surprised to find him in an old leaky house, far* worse than the one I had. I've got nothing but a shingle palace, but if it was raining hard in our country it would go through his roof, and mine, at least, is tight. I guess he did n't care for anybody but himself; he took care of himself, and crushed out a good many poor widows and starving children. He did n't care, if he only got his money, what on earth became of anybody else, and I find as I had good things down here he do n't get them in our world. I did n't have 'em down here, and I've got more of 'em now than he. To be sure, I have n't got very good clothes, nor a very good house, but a better one than I ever had before.

I want my friends to get hold of this letter. I do n't believe you know, Mr. Chairman, how far this paper goes. It moves round very silently, but somehow or other it walks right along. I know my folks are going to get my letter. I'm exceedingly *obliged to you for letting me talk just as I've* a mind to. Oct. 16.

Dr. Carroll Dunham.

This is a new and strange position for me to take, yet I feel willing to do whatever will aid humanity. I know but little of this spirit-control, but I do know that the spirit still lives; that I myself am a spiritual being; that I have all the powers which I had when I left the earth; that I have inherited every feeling, every thought which I had while here, and I have a desire to transmit some of my thoughts and feelings to my fellow-beings on earth.

I am interested in medicine—greatly interested. I am interested in Hahnemann's practice. I believe that the highest and hollest calling ever embraced by man is the profession of medicine, for who but the family physician has the secrets of life given to him? He not only becomes the physician, but *the friend of the family*; he listens to the wants and the woes, the troubles and trials of life.

Since I came here into spirit-life I have felt that the one who smooths the pillow the nicest and bathes the head with the softest hand is the most capable of being the physician. Who of us that is sick likes to have a man shake up his pillow or bathe his head? Do we not call upon the female portion of the community to do this for us, and do they not do it more deftly than any man can do it? I answer yea, and therefore woman's position is in the sick room beside the patient. Gladly do I shake hands with the woman who proposes to accept the position of doctor and go forth to heal the sick.

Another thing I have particularly noticed—that woman is more intuitive than man, and many of her suggestions, many of her peculiar thoughts, are really given to her by the angels. I know that she can do far more than ever man can do. I congratulate woman that she will yet stand upon the same plane as man, and will take her place before the world as God's great physician. I would not have her go to work ignorantly. I would have her learn to grasp all there is in the past that man has grasped, and not rest there, but I would have her grasp the knowledge of the future which intuition gives to her, and in her holiness and purity not only give to the children of earth thoughts and words of kindness, but whatever medicines may be needed.

I would say to my brother physicians: Be true to yourselves! cast not these ideas behind you, for as sure as you do there will be a break in your platform. I would say to those physicians who are trembling in their shoes, who do not know which way to turn, who believe in spirit return and are a little afraid to acknowledge it lest they shall become unpopular: Have the same courage that I have to-day; come out and "acknowledge *Christ and him crucified.*" Say to the world that you know that your Redeemer liveth, and that Redeemer is the Spiritual Philosophy; that it is a truth, and you are willing to be crucified for the truth, even as your fathers were. We may say that in the great medical fraternity Hahnemann was crucified for the sake of the truth.

Oh! I say to you, beloved brothers who believe in this Spiritual Philosophy, and are hiding your light and faith under a bushel, that no new thoughts or grand ideas can come to you by so doing. No matter if our brothers deride you, no matter if they speak disparagingly of you, have you not strength enough, as the great Hahnemann had, to stand by the truth? Can you not stand forth in your manhood, and say: Here is a truth, I know it, and I will stand by it.

Spirit return and clairvoyance are *demonstrated* truths. True, clairvoyance, in some instances, may give you a fine diagnosis and not be able to prescribe according to the rules of the Materia Medica, but that should not prevent you from laying hold of the truth, no matter where you find it. If you wish to call Spiritualism by some other name, because more palatable; I have *no objection, yet I shall be sorry if you have not* bravery enough to say, "I believe in Spiritualism, in clairvoyance, in the magnetic power which the angels bring;" if you have not, you may as well stand aside, for the clairvoyants and the magnetic healers who bring life and health from the spirit world will sweep you off the platform.

It is not necessary to preach a long sermon, Mr. Chairman; in fact I have already taken more time than I should have done; but I do feel so keenly the importance of this subject I earnestly desire to draw the attention of my brother physicians to it, in the hope that the few hints I have given may induce them to examine the facts developed through the sources I have named, and then contrast them with their *theories*.

It is a certainty that spirit-return is true, or why am I here? I am here to-day, and therefore other physicians can come back and take possession of mediums, and can control them and make use of the knowledge which they have reaped on both sides of life. I shall be most happy to control some medium, and do all the good I can.

Please say it is Dr. Carroll Dunham who communicates here to-day. You can also say that I hail from New York. Nov. 20.

Alden Jackson.

Mr. Chairman, I only wish to give my name, and, as the old saying is, tell from whence I came and whither I am going. My name is Alden Jackson. I came from Waldoboro', Maine. I lived in the earth-life over sixty years. I have had various offices given me, and have filled them the best I knew how; have done the best for the world that I could do. I am a little surprised, as I find myself in spirit life, to realize and understand how completely your world is governed by the spiritual. Why, the most of you are but chess-men, moved hither and thither as the angel-world pleases to move you; and sometimes when you think you are *doing* your very best, and that it is you entirely, some spirit may be doing the work for you. I am surprised at the magnitude of spirit-control; I am surprised at the grandness of the magnetic laws. I stand awe-struck before the mountain of knowledge which looms up before me. I wish my friends to realize that I have come here. I know no other place where everybody could hear from me so near home as this.

I realize, Mr. Chairman, that it is a strange position for me, but that Spiritualism is true I must affirm, for surely I have a proof of it right before me to-day. I don't feel at home in these garments, I don't feel at home in this body; but it is a pleasure to know that there are instruments by which we can convey our thoughts to earth, and I hope my friends will receive my message kindly, and will allow me at some time to reach them. Nov. 23.

Owen Jones.

I died in Brooklyn, N. Y. Give my name as Owen Jones. I was forty-five years old. I did all I could on earth to be happy. I have done all I could since I came to spirit-life to be happy. I trust I may be able to communicate some truths to friends of mine, if they will listen to me, that will make them far happier than they are now. I have but little to say this time, as I have tried to communicate before; but I wish they would listen to me, that they might have the benefit of my advice. Please ask them to listen soon, or it will be too late. Dec. 27.

Charlie.

Mr. Chairman, I don't want to bother you any more than I can help. You'll have patience, won't you?

If there's anything I like, it's these white pinks [alluding to flowers on the table]. I came once, but they wouldn't receive me, and now I've come again. I wish you would say to Aunt Charlotte, Aunt Mary, Grandma, and all the rest, that I am doing the best I can, and that I am real happy; that I never realized how much Grandma had to put up with—how much she had to go through—till I came up here. Now I realize it.

Mother's here. She's real glad I've come. She takes care of me, and I am as happy as I can be.

Well, I won't speak his name, I was just going to. Mr. T. is here. Things don't seem bright to him, because he would like to have had Aunt Charlotte and Aunt Mary down in the old home. He put off till to-morrow what should have been done to-day, consequently it never was done.

I wish you would say that I am here, happy as I can be. There's a change for 'em all very soon. I'll do the best I can for 'em. Please say it is from Charlie, to Aunt Charlotte and Aunt Mary W——b. I wish you would send it as soon as you can, so they will get it. Jan. 4.

Selden D. Briggs.

I do n't feel, Mr. Chairman, as if I had any right to trespass upon your hospitality, but I want to "speak my speak," as the old saying is. I want to do my work and be heard. I expect to reach a friend of mine who lives in Chicago.

I left the form in San Francisco, some fifteen years ago, under peculiar circumstances. I don't expect anybody to hunt up my history to know that it is I, but I know that friend will realize and feel if he gets this paper—and I know he will—that it is I. I want to say to him, "Be careful where you step; be very cautious what you do for the next three or four months." Influences surround him which will give him a bad draught, if I may so express it. There is a bad way; he will be sent into a bad path if he is n't careful. If he is careful, success will crown his efforts. Selden D. Briggs.

I have but little to say. I want to warn him, *ask him to be quiet, and at the same time cautious* and careful where he steps. I would n't trouble you, Mr. Chairman, but I know of no other avenue by which I can reach him. This being dead is frightful, and at the same time being alive! While we have our individuality, while we have all of the spiritual and all of the material that we need, yet we cannot speak to our friends without the aid of a medium. It is dreadful to me. I knew not what it was. As I stood by my own bedside, and saw them prepare my body for the grave, what cared I for that? But when I find my friends in trouble, and speak I ever so loudly they will not hear me, then I know not what to do! Where else can I come, except here?

God bless you for this institution! If it is necessary, the spirit-world ought to raise heaven and earth to sustain you. That 's all I've got to say. Jan. 4.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

Harriet Teackle.

Can you take down my letter so that it will go to other people? I was eighty-one years old, and I lived on L street, Washington City. My name was Harriet Teackle. The number of the house where I lived I have forgotten, but L street is enough; they will know me.

I was told to come here and do this. Some lady up here knows there are plenty of old croakers that will be apt to talk about this and tell others concerning my whereabouts. Well, I can tell things plain enough for myself, for I can see and hear, and feel and know; and that is about as much as I ever did.

Eighty-one years old—that is a good long life to be in the body, but, thanks be to God, I have gained the victory. I am over here enjoying myself according to my capacity: Now what more am I to say? Only this: Death does not change us, any more than we do n't carry around the body. We are what we were, and they tell me in time I'll go back to my youth, and that which I did not enjoy then, I will enjoy over here.

It was only a little while before I found myself in a new place, surrounded by new people, and when I awoke altogether, little by little I commenced to realize the things of the earth below, where my body had dwelt so many years.

I believed in the saving power of our Lord and Saviour Jesus Christ, and I have not been mistaken, for I am saved from sin and sorrow, and I can now rejoice on high, forevermore.

This is all I have to say to friend or foe, so good-by.

Anna Towle.

My residence was in Caroline street, and I was thirty-five years old. Dig, dig the grave and in it lay the body, for there we find peace and rest for the weary. Anna Towle was my name. Once we are born, then we die; we are buried, then again we are resurrected into life—that life which giveth peace and comfort. Hearken how the angels string their harps and tune their voices for one who lived on earth, who died, and who by their ministry has been made one of their number. Oh how the vibrations of harmony pass through the uncultured mind! but they have a tendency to tune the heart to adoration.

I go on in this beautiful world and I kneel at the shrine of the Virgin Mary. She looks upon me complacently and blesses me, and sends me on my way rejoicing. Who would not die, to be so beautifully blessed, to be in companionship with those high and holy ones of whom we have both read and heard?

I died, and yet I live and bless the names of those who were kind and tender to me in my sickness.

Fear not the grave, for it only gives rest to the weary. On and on I go, searching after greater treasures than I have yet found. When I find them I will return and give expression in glory.

Joseph Smith.

I met my death by an accident, from a gun. I think there was an oversight on the part of my physician; but that is past and gone, with no regrets on my part, though I was young, and had the kindest feelings of all whom I knew. I was the son of Jonathan Smith, my own name being Joseph, and it was at Chelsea I met my fate. I was missed, for I was genial and cheerful, and above and beyond all, I had knowledge and light from Spiritualism; consequently death had no terrors for me, for I had learned my lesson well. I knew the grave could not hold my personality; that I was not going to meet an angry God, but that, in the natural economy of the law, I was merely changing positions, passing from one sphere of action into another.

My knowledge of spirit intercourse made my path in the other life very smooth and very beautiful. I now recognize its sublimity and its utility, and the duty is binding on me to return and *confirm to others that which I have found to be* truth, in all its exactness.

I am not here in the balmy South for a mere test; I am here sending a message from my life beyond the grave. Of the faculties which were mine not one has been lost; they have all been quickened with a spirituality of life—that life being everlasting.

To those who were acquaintances of mine, to those who were kindred in blood, I would say, When reading this cast not a doubt over the verity of myself, for I am speaking through another, that other standing a stranger to me.

Who would not die and pass through the beautiful valley that leads into the garden of everlasting life? Who would not die and be an acceptor of all the beauty and usefulness that is spread before us as spirits? Who would not die a physical death, when he knows that it leads to a spiritual life?

When the shell was breaking asunder the whisperings of the angels came to me, but I could not speak then. When it was all over, and my body was laid in the casket, the spirit was in your midst. While others were mourning I was rejoicing; rejoicing because I had the power to see and to hear. So now let grief be laid aside. Where the household has been mourning let that now be changed to rejoicing; for the one you have mourned now lives in a realm of beauty, and comes hence to comfort you.

Baker.

Baker was my name. My mother's name was Barbara. My father was B. Baker. I died in Quincy, Ill. I was thirty-six years old. This is new to me. I am not versed in it; however, the leader of the band will tell me what to do and how to act. I am at a loss to know whether to commence at the top or bottom of this story, but here goes; put it on paper.

I died; my intuitive faculties had taught me not to look forward to an eternal existence after the death of the body; but here I am, and the facts of life are spread out before me. I must accept them, and give expression to my feelings through the lips of another. I can scarcely realize that I have left the old shell at all. All things are so natural. I am as subservient to law here as I was on earth, and as far as I transgressed the law in this life I have paid the penalty. So my experiences are going on. I am neither in heaven nor in hell; but I find I am a progressive being; that which I knew not I am being taught. I have no regrets for having died physically. I am now on the march only a few years before those who are my friends and acquaintances.

I am neither a devil nor an angel. I have all the possibilities of unfoldment; all that was lying dormant will, in its own good time, be quickened into activity. I neither praise God nor condemn him. The old body became rotten and decayed, the spirit became strong and energetic; it has broken the shell and leaped into another world in which there is joy unspeakable for those who will accept it. Onward and upward, in this kingdom not made with hands, is my motto. Farewell, and thanks for your patient attention.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Nathaniel D. Marvin; Ellen Whitcomb; The Flat-Boatman; Zephaniah Pease; Mary W. Snell; William M. Frost; Charles Jones; C. D. Little.

Geo. Chilson; Charles Doolittle; Charles Lee Boucher; Thomas D. Lord; Susan Sandford; —— Stiller; Albert J. Wright.

[Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

—Present gratitude
Ensures the future's good,
And for the things I see
I trust the things to be.

The wrong word sometimes makes a silly-bull.—*Boston Post.* And the wrong mistletoe sometimes makes a silly-buss.—*Phil. Bulletin.*

Discretion and hardy valor are the twins of honor, and, nursed together, make a conqueror; divided, but a talker. —*Beaumont and Fletcher.*

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office, No. 70½ Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, $2,00 and two stamps, will receive prompt attention.

The American Lung-Healer,

Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.

Price $2,00 per bottle. Three bottles for $5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for $5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is *not* effected by the first treatment, magnetized paper will be sent at $1,00 a sheet. Post-Office address, *Utica, N. Y.* Jan. 5.

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References. Jan. 5.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2.00, and four 3-cent stamps.

Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Jan. 5. White Water, Walworth Co., Wis.

J. H. RHODES, M. D.,

259 North 9th street, Philadelphia, Pa.,

Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer.

READS the interior condition of his patients with perfect correctness, pointing out every diseased condition more readily than the patient could do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit life. He has for the past ten years been Practicing Physician in the city of Philadelphia, and is acknowledged and enrolled as such by the Board of Health.

Spirit Physicians Examine the Patient.

Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and $2 00, request a spirit doctor to examine the person named and report all the diseased conditions, also the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly followed.

Medicine sufficient to last one week will be sent by mail, and two spirit magnetic treatments be given, and whatever else the spirit doctor may direct. In all cases of treating patients at a distance successfully, letters from the patient or a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

MEDICATED AND MAGNETIZED PAPER.

Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensitive person. He has had the best of success in curing disease of the **Lungs, Heart, Liver, Kidney** and **Stomach**, or any diseased part where it can be applied. Price, six sheets $1.00, with full directions. eow—Jan. 12.

VICK'S

Illustrated Priced Catalogue.

FIFTY pages—300 Illustrations, with descriptions of thousands of the best Flowers and Vegetables in the world, and *the way to grow them*—all for a TWO-CENT postage stamp. Printed in German and English.

Vick's Flower and Vegetable Garden, 50 cents in paper covers; in elegant cloth covers, $1,00.

Vick's Illustrated Monthly Magazine, 32 pages, fine Illustrations, and Colored Plate in every number. Price $1,25 a year; five copies for $5,00.

Address, JAMES VICK, Rochester, N. Y. Jan. 12.—2teow

A Farm and Home

OF YOUR OWN.

NOW is the time to secure it. Only **FIVE DOLLARS** for an acre of the **BEST** land in America.

2,000,000 ACRES

in Eastern Nebraska now for sale. **TEN YEARS' CREDIT GIVEN; INTEREST ONLY SIX PER CENT.** Full information sent free. Address **O. F. DAVIS,** Land Agent U. P. R. R., OMAHA, NEBRASKA. Jan. 12.—13teow

THE

Boston Investigator,

THE *oldest reform journal* in publication, will enter upon its *Forty-Seventh* (47th) Year on the 25th of April, 1877. Price $3,50 a year.

$1,75 for six months.

8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address **J. P. MENDUM,**

Investigator Office.

Paine Memorial,

April 7. **Boston, Mass.**

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome **Chart of Health,** over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price 50 cents, postage 10 cents.

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

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, $1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. *Specimen copies free.*

D. C. DENSMORE, Pub. Voice of Angels. Jan. 5.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations (for health; harmony and business.) Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose $1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. Jan. 17.—†

PIANOS Retail price $750 only $235; $650, $175. Organs, 16 stops, $120; 13, $96; 12, $85; 9, $65; $45—*brand new*, warranted, 15 days' test trial. Other bargains. 24 pp. Illustrated Newspaper all about Piano-Organ **war, free. DANIEL F. BEATTY, Washington, N. J.** Nov. 10.—1y

TAYLOR BUZZELL,

INSPIRATIONAL ARTIST, 9 Seaver street, Sullivan Square, Charlestown District. Photographs and other small pictures enlarged to life-size, in colors or crayon. Satisfaction guaranteed. Parties called upon, when requested by post. References given in all parts of the city. Dec. 1.—tf

$2500 a year. Agents wanted. Business legitimate. Particulars free. Address J. WORTH & CO., 1,000 N. Main street, St. Louis, Mo. Aug. 11.

MRS. NELLIE R. BROWN,

CLAIRVOYANT and Magnetic Physician, also Test Medium. Reads the interior condition of the patient whether present or at a distance, and the spirits Drs. Loulu and Quimby treat the case. Examination and Prescription, with stamp, $1.00. Send lock of hair, age and sex. 13 years' practice. 91 Harlow street, Bangor, Me. Dec. 22.—13w*

SPIRITUALIST HOME,

46 BEACH STREET, Boston, Mass. A. L. WILBUR, Proprietress. 4w*—Jan. 12.

Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra. Jan. 19.

DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston.

Mrs. Julia M. Carpenter, Medical Clairvoyant.

WE TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nerve centres of the spine, and by our *New Organic Remedies, Resolvent, Detergent and Nutritive.*

Clairvoyant examinations, by full name, age and lock of hair, written, $2; when present, $1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore. Dec. 23.

Mrs. S. E. Crossman, M. D.

CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Specialty: Curing Cancers, Tumors and Female Complaints. Examines at any distance. Terms $2,00. Also Midwife. Magnetic Paper $1,00. 157 Tremont street, Boston. Jan. 5.

Miss Lottie Fowler,

THE world-renowned Medical and Business Spiritual Medium. Hours 11 to 8. Terms $1. 10 Oxford st., Boston. Jan. 12.—4w*

MRS. JENNIE POTTER,

MEDIUM—Test, Medical and Business—136 Castle st., near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. Jan. 5.—13w*

I. P. GREENLEAF,

Medical Clairvoyant and Homœopathic Physician,

Office at 8½ Montgomery Place, Room 4, Boston, Mass. Jan. 5.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 130 West Brookline street, St. Elmo, Suite 1, Boston. Hours 9 to 4. Aug. 18.—6m*

DAVID BROWN,

CLAIRVOYANT, Test and Business Medium, rear of 893 Washington street, Boston. Circles Sunday and Wednesday evenings, also Tuesday and Friday afternoons. Jan. 26.—1w*

MRS. E. A. CUTTING, Clairvoyant (and Vital Magnetic Healer), Rooms No. 15 Village street, Boston. Paralysis, Neuralgia, and Nervous Diseases a specialty. Office hours 9 to 5. Will visit patients at their homes if desired. 4w*—Jan. 19.

MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A. M. to 12, 2 to 5. N. B.—Open for engagements with Miners, Speculators, &c., to locate and assay minerals. 13w*—Jan. 19.

MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5. Jan. 5.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, $1.00 and 2 stamps. 37 Kendall street, Boston. 4w*—Jan. 5.

MRS. C. H. WILDES, 74 Dover st. Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 4. Nov. 3.—13w*

AUGUSTA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 23 Winter st. Terms $1. Oct. 6.—6m

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 7 Montgomery Place, Boston, Mass. Dec. 29.

A. S. HAYWARD'S VITAL MAGNETIZED PAPER eradicates disease. (Package 50 cts.) Magnetic treatment from 9 to 4. 5 Davis street, Boston. Jan. 5.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 1.—26w*

DR. A. H. RICHARDSON, Magnetic Physician, No. 38 Monument avenue, Charlestown. Nov. 17.—13w*

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street. Jan. 19.—3w*

Jos. John's Works of Art.

The Dawning Light.

This beautiful and impressive picture represents the "*Birthplace of Modern Spiritualism,*" in Hydesville. Size of sheet, 24 by 20 inches; engraved surface, 14 by 11 inches.

Steel Plate Engraving, $1,00.

The Orphans' Rescue.

This beautiful picture, and one of most thrilling sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the spirit-world.

Size of Sheet, 24 by 30 inches; Engraved Surface, 15½ by 19½ inches.

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Life's Morning and Evening.

AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a time-worn bark, containing an aged Pilgrim. An Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so

"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,"

they may, like "Life's Evening," be fitted for the "crown of immortal worth."

Size of Sheet, 26½ by 22 inches; Engraved Surface, 20¼ by 15 inches.

Steel Plate Engraving, $2,00.

☞ The above Engravings can be sent by mail securely on rollers, postage free.

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

DR. C. D. JENKINS,

Astrologer,

MEMBER of the Mercurii and the British Association of Astral, Cerebral and Mesmeric Science, warrants to cure all curable Diseases by the use of his **Astral Mixture,** prepared by the Doctor, under the influence of the planets, however much the patient may have been tampered with by medical practitioners. Dr. Jenkins feels assured that every case treated by him will be successful, as his practice is founded on **Astrology,** and he prepares medicine especially adapted to each individual. Send for Circular. **Office 67 Dover street, Boston.** Nov. 24.—tf

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to MR. W. H. HARRISON, 38 Great Russell street, Bloomsbury, London, is $3,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, $4,00. oam—May 25.

English Spiritual Magazines.

We have on hand a quantity of *back numbers* of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy—retail price 30 and 25 cents, respectively.

COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. tf

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated *manipulations,* by DR. STONE. For sale at this office. Price $1,25; cloth-bound copies, $2,50; postage 18 cents. Jan. 5.

MAGNETIC PAPER

CURES all kinds of Complaints. In many cases it has as great an effect as personal treatment. Price one dollar. Send for Circular. DR. J. WILBUR, 347 W. Washington street, Chicago, Ill. 3w*—Jan. 5.

$1200 SALARY. Permanent salesmen wanted to sell Staple Goods to dealers. No peddling. **Expenses** paid. Address S. A. GRANT & CO., 2 to 8 Home street, Cincinnati, O. Aug. 11.

DR. S. CUTTER'S

Healing Institute, 117 Summer street, Lowell, Mass. Jan. 12.—4w*

$3 GOLD PLATED WATCHES. Cheapest in the known world. *Sample Watch Free to Agents.* Address A. COULTER & CO., 128 S. Clark st., Chicago. Aug. 11.

CLAIRVOYANT RECIPE for Coldness of Body and Extremities. Pleasant to take, inexpensive, and a certain cure. Please try it, friends. You will not regret it. Sent for 50c. Address S. TYLER, 3d street, Quincy, Ill. Jan. 19.

J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, can be consulted for a short time only at 1402 Jefferson street, Philadelphia, Pa. Office hours 10 A. M. to 3 P. M. 3w—Jan. 19.

R. H. SPALDING, Jobber and Retailer in Silver-Plated Ware, Watches, Chains, Pocket and Table Cutlery, Fancy Goods, Yankee Notions, &c., 96 Chauncy street, Boston. tft—Feb. 10.

25 Fun Cards, 10c. 20 Comic Devil Cards, 13c. 20 Transparent, 13c. Outfit 10c. Seavy Bros., Northford, Ct. Dec. 15.

Miscellaneous.

DR. QUAIN'S MAGIC CONDITION PILLS.

Dyspepsia Four Years, Constipation and Inflammation of the Bowels Three Years, Confined to my Room Two Years, So I Could Not Sleep Without Morphine. One Package of Quain's Condition Pills Cured Me.

WEST LEBANON, ME., Feb. 22, 1875.

AMERICAN MEDICINE CO.:—I have been sick for four years with Dyspepsia, and for the past three years, Constipation and Inflammation of the Bowels. I have suffered all that I could endure and live. I have been confined to my room for two years, and could not sleep nights without the use of morphine. I have been given up by physicians as past cure. I have taken one package of DR. QUAIN'S CONDITION PILLS, and they have done me more good than all the doctors I have had. I sleep well, I eat well, and have no pain. They are all they are recommended to be. Please send me three packages.

JOHN W. LORD.

Neuralgia and Rheumatism, Liver and Kidney Complaint for Twenty-Five Years Cured by Quain's Condition Pills.

DANVERS, MASS., July 19, 1875.

AMERICAN MEDICINE CO.:—For the last twenty-five years I have suffered terribly with Neuralgia and Rheumatism, also Liver and Kidney Complaints, causing severe pain in the back and hips, often unable for months to stoop to pick up any small article from the floor. I have had several doctors, spent a great deal for medicine, which did no good, and finally concluded I must suffer the rest of my life. I happened one day to see your advertisement in the *Congregationalist.* I thought the medicine was just what I needed, and I sent to you last April for a package of PILLS. Before I had taken eight I felt like a new person. Can sleep well nights, eat well, and have no Neuralgia pain, can stoop as well as ever. My friends are astonished at the change in me. I intend still to take them, and would not be without them if money would buy them. I think they must prove a blessing to thousands who will be induced to try them. MRS. H. T. LANE.

Sick Headache.

SHARON, VT., March 12, 1877.

AMERICAN MEDICINE CO.:—I have taken one package of DR. QUAIN'S MAGIC CONDITION PILLS for sick headache, and found such relief that I want two more packages, one for myself, the other for a friend. Please send at once, for I am out of them and feel unsafe, for they are the only thing I can get relief from.

MRS. J. M. SPAULDING.

DR. QUAIN'S MAGIC CONDITION PILLS are for sale by leading druggists. A package sent by mail on receipt of 50 cents by American Medicine Co., Manchester, N. H. 13eow—Nov. 3.

DR. COOPER'S MEDICATED

PAD AND BELT.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 26, 1878.

Decease of Mrs. Mary M. Perkins (late Mrs. Hardy); Scenes from her Life History; Vouchers for the Importance of the Work Accomplished by Her for the Advance of the Cause of Spiritualism; Account of Her Funeral Obsequies, etc.

House No. 4 Concord Square, Boston, was, on the evening of Monday, Jan. 14th, 1878, the scene of an event not only in the experience of one individual and of those whose lives were by relationship bound up with hers, but also in the history of the Spiritual Cause itself. On that evening the spirit of Mrs. M. M. Perkins—best known to the public as Mrs. Hardy—after nearly a year of confinement in a suffering mortal form, passed from the dark confines of bodily pain to the broad liberty that characterizes the next sphere of being. She died in the full possession of her mental faculties, quite reconciled to go, and asseverating the truth and genuineness of her mediumship to the end. Almost her last words to her husband were, "I shall be the gainer on the other side for your good work here. I have every assurance from my spirit friends that I can control my body as well on this side as on the other side, with greater strength."

HER BIRTH AND EARLY ADVANTAGES.

Her maiden name was Mary M. Smith, and she was born at Raymond, N. H., in 1847. Her parents were named respectively Jacob and Maria C. Up to the age of six years, Mary and her parents resided at the place of her nativity, the family then removed to the neighboring town of Exeter, celebrated for its "Phillips Academy" for boys, and the Puritanical strictness of its public opinion in matters of religion. In common with many others of the chosen instruments of the spirit world in the present phase of its manifestation to man, she had in early life only such opportunities for education as are to be found in the ordinary country free school, and owing to a certain quiet, almost contented and quietness of study which characterized her from infancy those advantages for improvement were not sufficiently prized by her, as she freely admitted in her maturer years. She would rapidly commit to memory the tasks assigned, seeming to obtain it without any volition of her own—and then the restraint of the schoolroom became irksome, and her feelings found vent in acts of petty mischief and fun, bringing in their train what was deemed both by preceptor and parents condign punishment. Her school days at Exeter ended after thirteen years, though she was a resident of the town until her sixteenth.

PRIMARY MANIFESTATIONS.

As is the case with most of the remarkable media of our times, she early gave evidence of her powers or became sensible of their existence. Between the ages of seven and eleven she would frequently perceive a shadowy or a dim presence near her, but could not discern the form. Several times she heard spirit voices (or what she now knows to be such), though at that time she did not understand concerning them, especially to her. On one occasion particularly, when about the age of ten, she was playing after the free and unaffected manner of children in the country, in a barn, wherein was situated a tall hay mow, and as in a freak of daring she was about to leap from the top, she heard a voice near her say distinctly and peremptorily, "Don't jump," and was so startled—knowing that at the time no one (at least no visible individual) was in the barn save herself—that she had no mode to make the experiment. At the age of eleven a remarkable experience befell her, which produced a strong impression upon the psychic heart of childhood. At this time a beloved sister who passed away from the scenes and trials of earth when Mary was but two years and a few months old, appeared to her so plainly as to produce a great shock upon her nerves. The spirit spoke kindly to her, and in a very distinct voice, saying, "Be a good girl, Mary," but this only added force to her previous fear, and she fell into a state of nervous unconsciousness. At the close of this, to her, wonderful experience, she was lying in bed, but had not yet taken a sleep, and the sister entered the room naturally and took a seat at the bedside. The child hastened to relate her experiences to her parents, who were disposed to give no credence to the report; nevertheless, Mary could not be induced to remain by the room alone. She soon began to be subject to a form of sickness resembling ordinary slumber (but which after knowledge demonstrated to have been trance), in which she would sustain intelligent conversation with those around her. But her parents, not understanding the phenomenon, regarded it but as taking in a sleep. Articles of apparel (such as on one occasion a favorite dress of her mother), books, etc., would appear and after vigorous, but fruitless search, would return as mysteriously as they went. This phase of her mediumship (though not recognized by that name was far from a pleasant one to the little one, for she was frequently and severely punished by her parents for failing to find articles which they charged her with mischievously hiding when she was really ignorant of their whereabouts. Her youthful experience is another lesson to parents, teaching that the child's nature may not be understood by them, the fact affords no warrant for severity of treatment, or any of those harsh measures on their part, which so frequently throw a chill upon the sensitive budding mind.

"THE WORK OF THE DEVIL."

At the age of sixteen she left her New Hampshire home, and took up her abode in the family of Mr. Blake, on Pine street, Boston. The members of the family wherein she found herself installed were much interested in the investigation of the subject of spirit communion, and here she first learned what meaning to attach to the word "Spiritualism," which, though heard of by her on previous occasions, had left but a vague impression on her mind. One evening, Mary was summoned by the lady of the house to sit in the room where the séances were usually held, and it was immediately discovered that she possessed strong mediumistic powers, as the table would follow her, when requested to do so, with much apparent ease. When asked, the next day, to what she attributed the phenomena, she, in her ignorance of their identity with the same class of youthful experiences undergone by her, declared it as her opinion that they were the work of the devil."

While stopping at Mrs. Blake's an old lady there residing, named Hannah Quimby, called by the family "Aunt Hannah," was taken sick. Mary seemed, in a vision, to see her lying corpse-like and still before her, and told the family that the invalid would never recover, which was the case. This incident afterward had a powerful influence in turning her mind to the consideration of the question of spirit-return. Owing to a nervous repugnance she felt to sitting at the table for manifestations, her first séance at Mrs. Blake's was the last she attended for several years.

At about eighteen years of age, while temporarily residing in Cambridge, Mass., she made the acquaintance of John Hardy, to whom she was sometime afterwards united in marriage. Mr. Hardy, whose faith in spirit-communion was firmly based upon actual and personal experience, recognized in her a good mesmeric subject, and soon began to give to him evidences of mediumistic qualities of a high order. At first Mr. Hardy did not mention the vexed subject of Spiritualism to her, but continued psychometric and mesmeric experimentation, in her case, desiring to satisfy his mind, if possible, as to the dividing line where the will of the human operator ceased and spirit-control supervened, in a passive subject.

A SPIRIT MANIFESTS.

On one occasion when these experiments were progressing, she suddenly became deeply entranced, and the power thus working upon her declared itself to have been the spirit of Hannah Quimby, or "Aunt Hannah." Who is "Aunt Hannah"? he asked, and she informed the questioner that she had passed from the physical form at the house of Mrs. Blake, on Pine street, Boston; also that she now lived in the spirit-world, and was much the same individual as when clothed upon with flesh. This was the first recognized manifestation of spirit intelligence through her organism. Physical manifestations now began to appear, raps being heard, and articles of furniture, such as an organ, sofa, etc., moved, when she was present, without visible contact by any power capable of producing the results; a china washbowl and pitcher would travel about the room, taking short journeys from the stand to a trunk near by, then to the chairs—though borne by no visible hand—and not a drop of water would be lost therefrom.

CONFIRMATION OF SPIRIT-MESSAGES.

Her public mediumship began much after the same fashion as that which generally characterizes the taking on of the armor of the spirit-world. Slowly but surely she was brought into the field, and at last found herself fairly embarked as an instrument for spirit communion. From the first, the tests of conscious individual identity given through her lips, and the information made known to the truth-seeker, seemed to rivet the public attention, and the tide of success, in her case, was soon in full flow.

It was for a long time the custom of herself and husband, when spirits unfamiliar to the mediums through her organism, to forward a copy of the message delivered to the parties named in it, and in many cases answers were received from entire strangers, living in diametrically opposite parts of the continent, acknowledging—in some cases with gratitude, and in all with astonishment—that the information contained in the letter received by them was true, although they could not account for the fact that it should come from the lips of a lady so totally unknown to them. This work was performed merely for the good of the cause of spirit communion, and for the satisfaction of both the medium and her companion that they were not deceived. She did not require compensation for any of her mediumistic services till she decided to enter the field as a public medium.

HER WORK AS A TEST MEDIUM.

Dr. Orris, a physician on the spirit side of life, and one other invisible guides, prophesied great things from the outset concerning her spiritualistic labors, and it was by his direction that she removed her residence from the country and made Boston her permanent abode, in order to facilitate her mediumistic work. Her services began at No. 04 Poplar street, in the west end of Boston, Nov. 1st, 1867, on which date she gave her first public séance. This was the seed from which sprang the regular weekly circles given by her. At first the evenings of Thursday and Sunday were selected, but afterwards Wednesday was substituted for Thursday. Some insight into the importance of her work, and the widespread influence which necessarily flowed therefrom, may be gleaned from the fact that during the time intervening between Nov. 1st, 1867, and May 25th, 1872, she held three hundred and twenty-five public circles, having an aggregate attendance of fourteen thousand persons, she gave private séances to fourteen thousand five hundred persons, out of which number as far as any means have existed whereby to judge—there were not more than twenty five who were not fully satisfied of the genuineness of the manifestations.

AS A MEDICAL MEDIUM.

In the capacity of a medical adviser, or rather as a medium for the utterance of such advice by her medical control, Dr. Otis, she was also very successful.

Among other cases treated by her was that of a young student at Harvard, John Clark. This gentleman was given over to die by the physicians in Cambridge, but his mother accidentally heard of her singular powers, hastened to see if there was any hope of his restoration. Dr. Otis was of opinion that he could be saved, and after six months' treatment he so far improved as to be able to proceed by steamship to the South, whither the Spirit Doctor ordered him to go. He departed with some misgivings on the part of himself and family as to whether he would ever come back alive, but finally recovered, returned to Massachusetts, finished his course at Harvard, and is now living—as is his mother, Mrs. Clark, at Dorchester, having cause to be grateful to the spirits and the medium, under the guidance of a kind Providence, for his recovery. Many other instances of a similar character occurred while she officiated as a medical medium; but finally this form of her development, as also her other physical manifestations, temporarily ceased, giving place to other phases of communion.

THE DOUBLE.

Several instances of the appearance of persons in spirit, while said individuals were yet alive, have occurred in her experience. A gentleman named Woods, a prominent citizen of Worcester, who was in the habit of consulting the spirits frequently by private sittings at her residence, often made himself visible and gave orders that she should assign a certain hour of a specified day to himself, by recording it upon her engagement book. He never failed to have some business—often unexpected—which called him to Boston on the day mentioned, and on such occasions, totally without previous intention, he would find himself saying, "Well, I have so much time to spare, I will visit the medium, though I don't suppose she is at leisure." At first he was much astonished at finding that the medium expected him, and was in some cases waiting for his arrival, refusing others who had come at a venture, and telling them the hour was engaged, and that they must wait till it had passed; but finally he was led to consider it as a matter of course. Another instance of this singular gift existed in the case of Mr. McGeary, of Salem, who was also seen by her on several occasions, when corporally he was far distant. At his first appearance he directed that she should write his name for three o'clock P. M., of the following day. She complied, and also recorded the hour of the day, which was eleven o'clock A. M., when she did so. He came punctually at the time appointed, and she recognized him. Desirous of arriving at some better understanding of the phenomenon, she asked him what he was doing the previous day, at eleven A. M. He said that he had at that time just decided to visit her the next day at the hour of three P. M., and was endeavoring to impress the fact of his intention upon her mind, so that if possible she might be disengaged when he called.

On another morning, she feeling unwell, was lying down in her room, upon one flight from the apartment devoted to séances, when the door opened and she heard a voice which said, "Good morning." She looked up and beheld her mysterious visitor of a former occasion, who remarked: "I want you to give me twelve o'clock today." She sent for her book, and on its arrival found that she could not sit for him before one o'clock. She therefore marked that hour—the date of said writing being about eleven A. M. The gentleman arrived on time, and upon her inquiring of him as to the facts of the case, informed her that at eleven in the morning he was seated in the cars on his way from Salem to Boston; that his original desire was to see the medium at 12 o'clock M., but he remembered taking out his watch at the time specified, and feeling a strong impression that he should not be able to visit her before one P. M. This gentleman, who was not in the least mediumistic, as far as he knew, but rather of a solid and material cast of mind, appeared seven times to her in this strange manner, and never failed to keep the appointments by his corporeal presence which were made by his inner self.

A SINGULAR VISITANT.

The remarkable apparitions, and manifestations of a physical character, which have occurred in the presence of this now translated medium are legion, and a tithe of them could not be mentioned (the same being true with regard to tests, &c.) without extending this mere outline of her earth-life now closed to unwieldy dimensions; but the following is given as an instance in point, though not by any means to be reckoned among the most remarkable. Some of her finest and most convincing tests of continued spirit identity after the physical change called death, would not be found of interest to the public at large, though within the sacred circle of many broken homes their memory is cherished even as the "shadow of a great rock in a weary land."

In the month of June, 1870, she removed from Poplar street to 125 Concord street, Boston. Scarcely had they settled themselves in their new abode, when the medium began to be disturbed by the sight of a strange man, who on the first night appeared to be stretched on the sofa in the parlor; again she saw him at evening just before one of her public circles, coming out of the bathroom. On both of these occasions she was much startled; but shortly afterward, while alone in the house, the door of the apartment where she was sitting opened, and a man stepped over the threshold, saying as he did so: "Good afternoon." She asked him to take a seat, which he did, while the question involuntarily presented itself to her mind: "Who are you?" although she did not give it outward expression. The spirit, for such it was, immediately divined the query, and replied, "My name is Raymond—I built this house fourteen years ago." He also gave the name of the gentleman to whom his adopted daughter was married, and stated that the pair were then living on Brookline street, and that he could not help coming to the house. He then passed out of the room and she saw him no more. The medium and her husband were totally ignorant of the history of the house or family, but on subsequent inquiry among those who were acquainted with the matter, they found the information conveyed by the spirit to be correct in every particular. So natural was the appearance of the vision that she could hardly persuade herself that he was not really embodied in material habiliments, and she experienced no fear at his presence.

THE SHOP GIRL AND THE SPIRITS.

As an illustration of the individuality and sympathetic interest possessed by the invisible intelligences, the following citation from her experience may not be out of place: A young girl, sometime since, called on her to obtain a private sitting. Her dress was humble, and she appeared (as was afterward found to be the case,) to be one of that unfortunate class of young women who are condemned by a false state of society to labor day after day for a mere pittance, only sufficient to sustain the most pressing wants of life. The young girl seemed much depressed in spirits, and longed for some hope from the world beyond, if not from this. She told the medium, when she returned to consciousness from the trance, that her mother (who had just departed this life, and whom she most desired to hear from,) had controlled and had given her much consolation and advice. While she was speaking, the medium heard a voice distinctly say, "Don't take anything from her," and as she opened her portmonnaie and handed the requisite fee for the séance, the voice again said, "Don't take that—it is all she has!" The visitor could not hear the voice of her unseen advocate, but the medium immediately said: "Put up your money—the spirits say it is all you have, and I can't take it." The sad hearted girl immediately burst into tears and acknowledged that it was true—that she had a hard time to live upon her earnings, but that her desire to hear from her mother outweighed all other considerations. This was by no means a solitary occasion, but quite a number of times she received such orders from spirits, to send certain sums to parties in need who were entire strangers to her; she has invariably obeyed the injunction, deeming it but a grateful acknowledgment of the services rendered to herself by the angel world.

In 1872, in fulfillment of a prophecy by her spirit band, several years before, the medium removed from 125 Concord street, to 4 Concord Square, a pleasant dwelling, which she was enabled to purchase as her own, and where her services as a test and business instrument were constantly in demand. Her public séances, held at this place each week, on Sunday and Wednesday evenings, were crowded with intelligent and respectful assemblies, in which skeptics and doubters, Spiritualists and investigators were for the time being harmoniously blended, and where many prominent citizens were frequently found. Some of the most convincing tests of spirit-communion ever given in our city have been rendered at these weekly convocations.

When she continued, up to a brief season before her transition, to give the trance test communications which had rendered her name famous among the people, to such as desired private sittings at her residence, she also devoted much time to the holding of séances for physical manifestations, (both in America and England, which country she visited in 1875,) accounts of which are scattered along the files of the Banner of Light, and need not be rehearsed at present. Her union with Mr. Perkins was also announced by us at the time.

FUNERAL SERVICES.

On Friday afternoon, Jan. 18th, at two o'clock, the appointed hour, her late residence, No. 4 Concord Square, was thronged with a large delegation of those who had for years been conversant with her and with the important work she had accomplished in this city and other parts of the country. The steps leading up to the door, and the sidewalk outside, were also crowded with parties unable to gain admittance by reason of the throng within.

The body was disposed in a white coffin; at the head a large and beautiful wreath was upheld upon a delicate column, and peering forth from its centre, down upon the still face beneath, was a white dove, emblem of the rest to which this earnest worker had attained. Yet other floral adornments were disposed appropriately at the foot of the coffin. A fine quartette introduced the services with "Nearer, my God, to thee," after which Miss Lizzie Doten delivered a brief invocation, and read appropriate selections from II Corinthians, Revelations, etc., also extracts from Tennyson's "In Memoriam." She then proceeded with her remarks by saying that the present convocation had not assembled to mourn and lament—to complain of an affliction which was grievous to be borne, but to celebrate the birth of a translated spirit to the higher condition of existence. The useful life whose mortal exhibit had ceased, was not ended indeed; the change was only in the external; and her arisen spirit, which, going forth from the crumbling temple, had begun to higher life the celestial flame which once irradiated its altar in the physical, would yet return, bearing good tidings to our glad and listening ears. The messengers of the immortal world had in our day come near to us, revealing in large measure these grand truths, and had inspired us with the conviction that we were the children of God and joint heirs of the kingdom; their instruments were unmistakably chosen for their work, and upon her in whose remembrance the present company were convened, the hand of destiny was laid thirty years ago—a destiny which was in due time outwrought; to her it was given to speak the word of life; to her the power was given to "fall asleep in body and awake in soul," and while thus conditioned to bestow unto others the fruits of her entrancement in messages of love, in words of comfort, in proofs of personal identity, which were yet cherished in the memory of multitudes who had received them in her presence, and by which their mourning had been changed to rejoicing. She was thus, in her mediumistic capacity, a connecting link between this and the higher state of being. When we considered the importance of this revelation—the powers and possibilities of such a life—we were ready to exclaim, "Thanks be unto God for this unspeakable gift!"

She who had abandoned the garment of flesh was here in spirit to-day—as she had while in life promised the speaker she would be were the power given her so to do; she came with sentiments of love, and blessing, and hope for those who, nearly related to her, were about to consign forever to the grave her deceased form, and wished to thank all her friends for their kindnesses to her while she was yet a pilgrim upon the shores of time; she wished them all to remember that though her work might be ended as far as her presence in the mortal form was concerned, yet her power would be strengthened and increased—she would go onward in the life which was now her own, receiving more and more of that Divine Love which pervaded the universe, thus gaining more and more fitness for a work which she would never abandon while a human soul was in need of her aid.

And to this returning spirit, whose desires the speaker had just endeavored to render to the people before her, the present assemblage had also a word to say: A word of love, a word of appreciative remembrance; a word of welcome to all their homes and hearts.

The speaker closed with a reference to the transcendent value of the lessons brought to mankind by the ministering spirits of the world beyond; the teachings of reformers, the speculations of philosophers, the revelations through the chosen ones of old, as Socrates and Plato, Jesus and Paul, had failed to complete the satisfaction of our needs; but the blessed spirits, returning in love, had given us the knowledge of the life to come,—and proved its practical unity with the life that now is, whereby the soul's immortal yearnings found completion of answer.

After an invocation by Miss Doten the choir sang, "How Cheering the Thought," when Rev. C. A. Bartol, D. D., was introduced by Mr. John Wetherbee. Dr. Bartol briefly referred to the great sympathetic company which had assembled, filled with all the evidences of life, in the presence of the lifeless, inanimate clay. But a man, a woman, was something more than a materialized body; that form had been the clothing of a human spirit, the habitat of a soul; with the apostle he might add, "Know ye not that your body is the temple of the Holy Ghost?" He spoke of the sweet strains of music which had just filled the apartment, and said nothing was quite sad when we could sing about it—when sorrow can sing it is even then being converted to joy. Spirit was life; death had with it no kinship, and over it no claim. Our sister had laid off a worn-out garment, the spirit had gone to the Father God, and the immortal life upon which she had entered it would be our lot to realize and enjoy when we, like her, heard the summons to depart.

After a hymn, "Oh Paradise!" by the quartette, Dr. Bartol pronounced a benediction; those present then proceeded to take a final view of the remains, the immediate relatives and friends entered the carriages for Forest Hills Cemetery, (the appointed place of her interment,) and the earth-life story of an industrious and worthy instrument in the hands of the world unseen closed amid an all-pervading sense of well-earned and grateful peace.

LAMENT OF THE PRINCE OF CHOSHIN ON THE DEATH OF HIS WIFE.

[*From the Japanese.*]

Waking at midnight when the world is still,
Alone I seem to drift upon a tide
Of dreary waters, while the dying moon
Sinks slowly, gathering all her tender rays,
And leaving the dark visaged night forlorn.
Moans the wild wind; the air is filled with frost;
My eyes are dull, but solitude and cold,
Like ernel-throated watch-dogs, scare away
The timid traveler, Sleep.

I cannot rest;
A dear face shines upon me like a star
Through death and darkness. Poor, sweet, lonely love!
Oh, I would be the stone upon her grave,
Or the least flower that blossoms on her dust,
But for the blessed hope that I shall meet
My darling somewhere in the silent land,
The rock of death divides the rushing wave,
But the twain streams shall surely meet again.

Through the dim world the village temple bell
Touches my ears, and every solemn sound
Repeats her name whose pensive thoughts were prayer.
My arms are empty, but my heart is full,
And shall be full of her forevermore.

—[*Japan Weekly Mail.*

The Heywood Case.

At the coming in of the United States Circuit Court this forenoon at eleven o'clock, Judge Clark sitting, the jury in the Ezra H. Heywood case made their report of the verdict agreed to in the jury room Friday night last.

The Clerk put the inquiry—Mr. Foreman and gentlemen, what say you to the indictment charging Ezra H. Heywood, of Princeton, with depositing in the mails the book called "Sexual Physiology"? Is he guilty or not guilty?

The foreman answered, "Guilty."

This made a little commotion among the friends of Mr. Heywood, who were out in force, and one of the jurors was desirous of saying something.

Judge Clark, noticing that there was some misunderstanding as to the meaning of the verdict, asked the jury if they had determined the character of the book, and whether it was obscene or indecent in their opinion or not. The foreman with some hesitation said they had decided it was not obscene.

The Judge then said that he should receive the verdict as a general one of "not guilty on this indictment," and it was so entered.

Upon the other indictment against Ezra H. Heywood, the depositing of the book, "Cupid's Yokes," in the mails, the jury returned a verdict of guilty, which answered also the question of the character of the book.

The Assistant District Attorney then asked that sentence be passed upon Heywood, but the Court consented to withhold the sentence till 2 o'clock Wednesday, when defendant's counsel desires to file a motion.—*Boston Journal, Jan. 22d*

☞ There seems to be a fair prospect that the people of the Indian Territory will soon be represented by a delegate in Congress, as the Committee on Indian Affairs, it is said, has decided to report a bill with such a provision. The bill simply gives vitality to a provisional clause in the treaty of 1866 regarding future representation in Congress by the five tribes. This is a move in the right direction; and the facts which constitute the basis of such a movement point significantly to what may and ought to be accomplished with the other Indian tribes among us. The Creeks and Cherokees, with their associate tribes in the Indian Territory, have abundantly demonstrated the possibilities attainable by the Indians in the line of civilization and citizenship under proper conditions. The people have become quite intelligent, schools are fast multiplying, and altogether the people of the Indian Territory compare favorably with those of our other remote Territories. By all means give them a delegate in Congress, and, meanwhile, let our treatment of the other tribes be influenced by the favorable results before us.—*Chicago Alliance.*

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