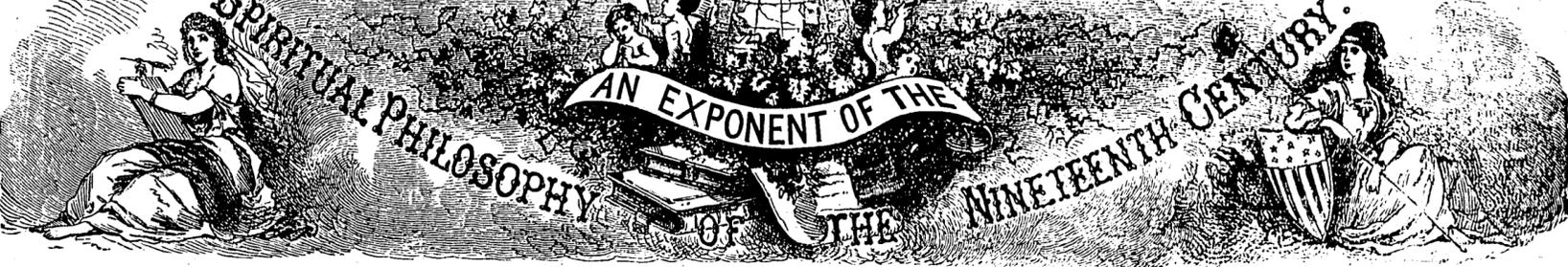


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

SPIRIT MATERIALIZATION.

The examples of unquestionable authentic materialization are so numerous that it would require several thousand pages to describe them. It will be sufficient for my purpose to give such examples as will show the nature of the phenomena and the intelligence of the observers who report them.

To a sound reasoner a few perfectly authentic and well-attested cases are sufficient. But reason is not half so potent as habit in establishing human opinion. After receiving evidence as cogent as the mathematical, men still adhere to their refuted opinions. We all feel the force of habit, however highly disciplined the reason, and although I never had any difficulty in recognizing the validity of the demonstration of any marvelous spiritual fact as soon as the evidence was presented, I could not resist the influence of habit which gives us an indefinable uneasiness in attempting to believe whatever is entirely foreign to our daily experience. We may rationally believe a truth when we cannot feel and realize it.

DIFFICULTIES OF BELIEF.

In reading these pages a few will assent at once to the validity of the evidence of the materialization of spirits. Such persons have philosophic or intuitive minds, ever foremost in the acquisition of truth; others will say, "The story seems well attested, but I can never believe until I see for myself"; others will even say, "I could not believe fully even if I did see it, until I had seen it, so often as to become familiar as I am with the ordinary course of nature." The mood of mind in which many good, honest people find themselves, was very clearly expressed by a friend of Prof. Crookes, to whom he had sent an account of his experience:

"Any intellectual reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your powers of observing and your thorough truthfulness, feel as if I wanted to see for myself, and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that it is not reason which convinces a man unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by much battering."

It is necessary, therefore, for the majority to see for themselves, and I shall take pleasure in naming the persons and places at which the phenomena may be witnessed, hoping that no one will approach the spiritual presence in any other mood than that of reverence and love for the departed.

Selecting for our present purpose only the most reliable and authentic testimony, let me quote the evidence of PROF. WM. CROOKES, F. R. S., whose reputation as an accurate scientist is not surpassed by that of any of his contemporaries. No better testimony could be adduced as to an observed fact; it is but justice to say that such testimony needs no corroboration, and yet it is superabundantly corroborated by a host of observers in this country who have seen just such facts as are stated by Prof. Crookes.

SPIRIT HANDS VISIBLE BY ORDINARY LIGHT.

"The forms of hands are frequently felt at the dark séances, where they cannot be seen. More rarely I have seen the hands. I will simply select a few of the numerous instances in which I have seen hands in the light."

"A beautifully-formed, small hand, rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet."

"On another occasion a small hand and arm, like a baby's, appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times."

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him."

"A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near them."

"The hands and fingers do not always appear to me to be solid and life-like. Sometimes indeed they present more the appearance of a nebulous cloud partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower, or other small object, is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen first an object move, then a luminous cloud appears to form about it, and lastly the cloud condense into shape and become a perfectly-formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud."

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend."

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

PROF. DENTON'S EXPERIMENTS AND PARAFFINE CASTS.

Those who understand the value of scientific testimony from high sources will not ask to have this testimony of Prof. Crookes corroborated by a host of certificates from persons less known, who have witnessed similar phenomena.

Let us, therefore, pass on to the similar and corroborative experiment of Prof. Wm. Denton, a gentleman who, as a profound thinker and accurate scientist, has very few equals, who, being familiar with the appearance of hands as described by Prof. Crookes, thought it would add to the value of the demonstration to have a cast taken of these hands in some soft material. Melted paraffine was used for this purpose, the paraffine floating on hot water, and the spirits invited to give a mold of their hands by dipping into the paraffine until a mold of sufficient solidity was formed.

Prof. Denton says, in a letter to the editor of the Banner of Light:

"I rejoice at the triumphant vindication of Mrs. Hardy's mediumship, which was made by the recent box test in Paine Hall, Boston."

"I have long known Mrs. Hardy to be a most excellent medium for the manifestation of departed spirits, and I am quite sure that those who now denounce her as fraudulent are entirely mistaken with regard to her, or they declare that to be true which their faith or their lack of faith leads them to desire."

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with paraffine upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we three being the only persons in the room, in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character."

No doubtful, fallacious or even deceptive experiments, can impair the value of a single perfect and rightly-attested experiment under perfect test conditions. If a fact has once occurred—if its possibility is once established, it is established forever, and no possible number of imitations, failures, frauds or forgeries, have any relevancy to the question whether the laws of nature permit such a fact. Yet so illogical are most men's minds that a fraud or deceptive imitation of a spiritual fact will impair their confidence in the established fact; which is as reasonable as to deny the solvency of a bank the moment one of its bills has been counterfeited."

"THE MOLD OF A FACE RECOGNIZED."

"To the Editor of the Banner of Light:

"Will you permit me to narrate a few facts that recently occurred in my sick room, which account I will make as brief as possible?"

"Quite late in March, whilst Mrs. Hardy was visiting me, a séance was held by my bedside, which was unusually satisfactory. I pass over the tests given, only stating that on the slate was written this message: 'We will not give any molds to-night. You must be here on next Wednesday morning (this was Friday). Mrs. Hardy demurred a little, and said she thought she could not come so soon again.' The reply to this was, 'You must do this for us who do so much for you.' She then said, 'I don't see any reason for it.' The reply came on the slate, 'You always want the reasons for everything; we will, at that time, give the mold of a face, in full daylight, which shall be recognized.' The persons to be present were then named. At the appointed time the little company gathered round my bed. The paraffine was brought by one of the household, and prepared in my presence before Mrs. Hardy entered the room. This was about eleven o'clock, the noon-tide sun pouring into the windows with unwonted brilliancy. The small table under which the paraffine was placed was set by my bedside, so that I rested my hand upon it. Two ladies and one gentleman occupied the upper end and one side of the table. Mrs. Hardy took her seat at the lower end of the table, where, as I said to her, she would be fully in my sight. She was busy with a bit of fancy work. We sat talking in this position for fifteen minutes, when I asked her to lay aside her work, and place her hands on the table. To this, with her sweet good nature, she readily assented. It was not many minutes before there was a splashing sound under the table, and in ten minutes it was announced that the work was finished. The shawl was lifted, and there was found, lying on the table, a most wonderful face. After a little examination I recognized it as that of a very dear friend long gone before. The gray hair was tossed off the forehead in his own peculiar style. The nose and mouth were perfect. No such face ever molded such a nose. On comparison with a water color miniature in my possession, of the existence of which till that moment Mrs. Hardy was ignorant, every line and curve of the classic features was found to be correct. The whole thing was evidently as much a surprise and delight to Mrs. Hardy as to any of us; this being the first face that had come to her which had been recognized. Now, knowing as I do by practical experience the difficulties of modeling a face or hand, Mrs. Hardy must be accredited with *divine power* to be able to accomplish such results with her feet. But as Mrs. Hardy's feet were encased in a neatly fitting pair of faced boots, it would have been impossible for her to have made her toes available. Each person present at this séance is willing to make his or her affidavit to the above statement, and I, who hope soon to join the spirit throng, wish to give my last testimony to spirit phenomena."

"I have said that all present were willing to make their affidavit, but if they would not speak the exact truth when in the presence of God and 'just men made perfect,' no oath before a magistrate would impel them to do so. The hour was profoundly solemn, and each and all felt it so. This would have been sent you much earlier but for my illness."

Yours with sincerest respect,

PAULINA W. DAVIS,

KATE HINDS,

GEORGE DAVIS.

"Providence, N. I., May 10th, 1876."

In addition to such testimony the molds themselves are decisive facts, as will be seen in the following testimony of a sculptor:

"To whom it may concern:

"WASHINGTON, D. C., Jan. 30th, 1876.

"This is, on special request, to certify that I am a modeler and sculptor of twenty-five years' experience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345 Pennsylvania avenue, and that on the evening of Jan. 4th inst., I was asked by a friend to repair to the residence of a private citizen, 100 1/2 Street, N. W., Washington, to examine some gypsum casts of hands, and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy, of Boston, Mass., seven casts of as many different sizes of hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these wonderful productions, correctly modeled according to anatomical laws, and wrought with such minutiae, as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked

hand, or other part, in several separate pieces, which when united form a 'piece-mold,' in which the casts are taken; that these casts in question bore no evidence of having been made in 'piece-molds,' (or 'waste-molds,' as called in my art,) but seemed to have been cast in solid molds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice-President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mold of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their post-mortem examinations."

"I willingly add, as requested, that the above-mentioned cast of Mr. Wilson's hand would, if made by our 'modeling tools,' do great honor, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more than one in one hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made except in piece-molds, as to general configuration, and then subjected to elaborate carving to give the scars and other evidences of the manner of their production—a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or molds of hands, made of paraffine, in the like of which I was told the casts were taken; that I carefully inspected these paraffine molds and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which mold might be dipped several times into some semi-liquid, adhered substance, like the paraffine, and then withdrawn, leaving the glove entire; but such was the shape of the gloves and molds (as well as that of the casts,) with curved fingers, wrists some inches smaller than the size of the hand at the center, or over the *phalanges*, *metacarpal* joints, etc., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production."

"I am also requested to state that I am not a Spiritualist, have never attended a séance, or conversed with a 'medium,' so called, to my knowledge, and know nothing of the philosophy of 'Modern Spiritualism,' except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning to the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon *pro or contra*."

JOHN O'BRIEN, Sculptor.

[To be continued.]

Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE.

BY J. M. PEBBLES.

NUMBER VI.

To the Editor of the Banner of Light:

"The fact of two Buddhist priests being on the list of passengers in the French steamer *Andary*, is somewhat noteworthy, and may be taken as an evidence of the retreat of prejudice before the swift march of western civilization. As regards the purpose of the voyage, we should like to hear from any of our correspondents."—*The Ceylon Observer*.

It is certainly out of the order of ordinary events in Ceylon for Buddhist priests to leave the island for foreign ports, and especially those imbued with the genius of Christian civilization. With the Ceylon Observer, we are not a little anxious to know for what purpose these priests have gone to France."—*India Madras Times*.

Though English writers and journalists in Ceylon and India were well aware that 450,000,000—about one-third of the whole human race—are Buddhists; though they knew that for some time past there had been in portions of Ceylon a revival of faith and a repairing of Buddhist temples, they were nevertheless quite surprised a few weeks since to learn that two eminent and distinguished Buddhist priests had sailed from Ceylon to France. Why? for what purpose had they gone? was the common inquiry. None of these journalists seem to have been endowed with the gift of interpretation. Let me help them. Inquiring of a celebrated priest at the Buddhist College, I learned that the special work of one was to teach the Pali language in a French university; while the other was to devote himself in a quiet way to missionary work. Both knowing Buddhism to be a much older, zealously believe it also to be a much purer and diviner system of religion than Christianity. Learned priests among them go further, and boldly affirm that all which is good and true in the latter of Christianity was borrowed from Buddhism. Believing this, as they conscientiously do, and being fired with something of the martyr-spirit, they are desirous that France, and all western nations, should share in its heavenly and saving benefits.

BUDDHISTS AS SPIRITUALISTS.

While unity of faith is far more general among the immense numbers of Buddhists than among Christians, there are, nevertheless, differences of opinion among them touching minor dogmas and ceremonies. One of these relates to the original meaning of *Nirvana*, and another to the trifling matter of wearing the yellow robe. They also slightly differ in their denials and conceptions of a First Cause, and in the practical utility of intercourse with spirits.

As all English-speaking nations are nominally Christians, so in a broad, general sense all Buddhists are Spiritualists.

It is recorded in their scriptures and they believe that Gautama Buddha appeared to his disciples after he had peacefully died under the sacred bo-tree and entered into the rest of Nirvana.

They believe that gods, devas, and glorified saints frequently abide with and exercise a guardian care and influence over individuals, cities, and countries.

They believe in transmigration, or re-incarnation—that is to say, they believe in the descent and re-birth of spirits back into mortal bodies, and, if very wicked, into animal forms for expiation and further discipline.

They believe that those who love and sympathize with us on earth, and those who hate us, do the same in the future world, and that at certain times the spirits of these persons appear to and communicate with them. If these spirits exhibit unrest and wickedness they propitiate them; but if they prove themselves good they make vows to them.

The Orient is naturally meditative and spiritual. But its Spiritualism has much of the shady side. Since reaching the dreary East, on this second tour, I have listened for hours and days to descriptions of spiritual phenomena sufficiently marvelous to stun the cold, plodding positivists of the West. Intelligent and thoughtful Singhalessa, educated in English schools, but really Buddhists at heart, assured me that frequently the sick, seeing in "night-visions" a certain tree,

would tottle off the next morning, and stand beneath it till the unseen agency plucks and drops a green branch upon the sufferer's head. This done, and the invalid is at once made whole! They declared they had seen persons spiritually oppressed and dragged, screaming an I wrestling, along the way—dragged by these unseen but-illusions, and thrown into water with a reckless malignancy; they had seen persons beaten by unseen forces, believed to be spirits, till the marks from the invisible lash were visible, crimson, red, and terribly swollen. They had seen people out in the fields begin to tremble, and the head begin to whirl violently, when they would be levitated and hurled up into an adjoining tree. They had seen two families in a domestic quarrel become gradually enveloped in a dark, hazy cloud, when the familiar spirits of each would appear, visible and tangible, engaging freely in the fight. They had seen a group sitting under a clump of trees, and chanting some rude battle-hymn, when one, seized with trembling, shaking, gasping, and violent head whirling, would be lifted up, up, and borne away out of sight, remaining absent for months; and they had also seen, and related to me, instances of nervous prostration, suspension of breathing and magnetic vampirism, which—all of which I shall in due time put before the public. Marvels of this character, and those more wonderful, are carefully concealed from missionaries, and from the English generally, whom they consider intruders and foreign monsters.

DEVIL WORSHIP.

All occult and superhuman manifestations transpiring in the East, pass under the current name of "devil worship." The rude and uncharitable term came originally, no doubt, from the Roman Catholic missionaries. For, whatever of the spiritual occurs within their range of observation and experience, not in accordance with the dogmas of the Roman Church, is at once ascribed to the devil.

"Devil-worship," says the Rev. T. R. Stevenson of Colombo, Ceylon, "has a tremendous hold upon the people. It is highly probable that, together with serpent-worship, it is the religion of the aborigines. Devil-priests, devil-dances, and devil-fractions are resorted to in cases of sickness; and their grotesque antics, weird chantings, and wild appearances are believed to propitiate the demons and heal the diseases."

Treating of the "Asiatic races," Prof. Wilson says that "demon-worship, which prevailed so extensively over India and Ceylon, appears to have been an original superstition, having a firm hold of the people for three thousand years. Diseases are attributed to malignant spirits in Ceylon, called 'Yakkos,' whom they seek to propitiate by sacrifices, by burning incense and various ceremonies. They ascribe some diseases to these evil spirits. This kind of worship still occurs in different parts of the island, and is employed by the natives to heal diseases instead of European medicines. . . . But after the introduction of Buddhism, which strictly forbids the shedding of blood, demon-worship began to dwindle."

Why these occult practices, so common among the natives of the East, should be called "worship," is to me unaccountable; for the Asiatics no more worship these demons or spiritual intelligences, than Protestants worship the Bible, or Roman Catholics the saints. If the spirits are good, they encourage and honor them; but if evil, they either propitiate or exorcise them. I have frequently attended their ceremonies of exorcism, or the casting out of devils! They are similar to the methods in use in the New Testament times of the apostles. Gautama Buddha not only cast out demons as did Jesus, but he laid down rules, and prescribed the *Purita* ceremony for exorcism. "The Purita, or the use of exorcism, is frequently resorted to as a protection against apprehended danger from disease, or demoralical influences."

A DAY WITH THE BUDDHIST PRIESTS AT WIDYODAGA COLLEGE.

August 8th, accompanied by Donacrisis, a well-to-do Buddhist gentleman, and Mr. C. Atwis, a teacher and translator of Singhalessa and Pali, I went out to the Widyodaga College, established in 1873. There were over sixty priests in this educational institution as students; besides a number of youthful laymen in the preparatory classes for priests. While the natural sciences are not ignored in this College, they are considered of much less importance than morality or religion, and accordingly most of the time is devoted to the study of the Sanscrit, the Pali, and Oriental literature generally.

There are three High Priests in Ceylon, two at Kandy, and one at Colombo. The latter, Prof. H. Sumanagala, is the High Priest of the Adams Peak diocese, and the President of this Oriental College that I visited. The priests in this College are celibates. They eat but one meal a day, and that before 12 o'clock at noon. They take no life, not even that of a worm or insect. When going out upon religious duties they walk. They are not allowed to take any money for their services. They live by begging, or upon the alms given them.

Entering the college grounds through a broad gateway, a group of young priests, some thirty or forty in number, flocked around me, attired in their gracefully fitting yellow robes, exposing their right shoulders. They own nothing but their robes and their rice-bowls. They were bare-footed, and their heads shaven, for the triple purpose of comfort, neatness, and uniformity.

Introduced to the high priest, he pleasantly invited me into an outer portico of the temple, overshadowed by palms and tropical foliage. The seat was a sort of sofa, decidedly Oriental in conception and primitive in construction. After a good square look at each other, we were at once in the full flush of conversation. This priest spoke a little English; but finding it difficult to convey in another language the philosophy and metaphysical subtleties threading the whole system of Eastern Buddhism, we conversed and argued our various points through the two interpreters accompanying me.

My first inquiry, after a general conversation about America, Ceylon, and England was: "Do you consider Gautama Buddha and his teachings, as embodied in your sacred scripture, infallible?"

"We do not. Infallibility pertains only to Infinity. Sakyā Gautama was a man, a brother of humanity, who, by walking in the divine path, became a Buddha. All may become Buddhas and enter Nirvana."

"What do you and the Buddhists of different countries understand by the word *Nirvana*?"

"It is an open question. Priests and teachers among us differ upon the point, something as do Christians about the meaning, the duration, and the location of heaven. Some consider Nirvana to mean the complete cessation of existence. This is my opinion. Others consider it to mean a cessation from further incarnations, and a perfect yet conscious peace in the bosom of the Infinite."

"But men not only love existence, but they hun-

"J. Atwis, "Origin, History, Doctrines, &c., of Buddhism," p. 28.

THE OBSEQUES IN ROME.

Victor Emmanuel, of prophetic name,
Caught on the day of his decease,
With wounded hands, a soldier's simple fame—
And most content, victor in his fall—
Life saved thee for a people's holiest aim,
And henceforth, Victor, in thy fall,
'God with us' may that people say,
Who wait behind thy conquering dust, to-day.

world-known, and considered standard. Among these
might be mentioned his valuable "Scientific and Religious
Mysteries of Antiquity," an American edition of which
is, I understand, just about to be issued by J. W. Bouton,
the New York publisher.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:
The meetings of the First Religious Society of
Progressive Spiritualists of this city are largely
attended this season, and, as stated in a former
letter, it is generally considered the best lecture
course ever given by this Society.

"Arcana of Spiritualism."

It gives us pleasure to place before our readers
the well-merited commendations expressed by the
parties mentioned below, concerning Hudson
Tuttle's standard work, "Arcana of Spiritualism."

New Books.

A New, Beautiful and Valuable Book.
TINTED PAPER AND CLEAR TYPE.
It should be in every home, to cheer and inspire,
to light up the shadows and make life
warmer and truer.

"POEMS OF THE LIFE BEYOND AND WITHIN."

Voices from Many Lands and Centuries, say-
ing, "Man, thou shalt never die."
These Poems are gathered from ancient Hindu, from
Persia and Arabia, from Greece, Rome and Northern
Europe, from Catholic and Protestant sources, the great poets
of Europe and our own land.

HONORS TO MADAME BLAVATSKY.

The Evening Critic of "Isis Unveiled," Criticized by
Charles Sutherland-Esley, of the Work by the Chair-
man of the New York Liberal Club's Lectures Committee—
Masonic Honors Bestowed on the Theosophical Society's
Corresponding Secretary—Cagliostro, Masonry, and
Spiritism—Progress of Theosophy.

Form Manifestations in Chicago.

To the Editor of the Banner of Light:
At a séance given by Bastian and Taylor at their
rooms in this city, this evening, some phenomena
occurred so positive and marked a
character as to render a brief account of them
worthy of a place in the columns of the Banner.

Convention at Lockport, N. Y.

The Spiritualists of Western New York are invited to
meet in Quarterly Convention at Lockport, N. Y., on
Saturday and Sunday in February next, holding sessions
at 10 o'clock Saturday, and 9 A. M. and 6 o'clock on
Sunday.

New Books.

THE SYMBOL SERIES
Three Lectures,
BY CORA L. V. TAPPAN,
COMPOSING.
The Symbol of the Letter M.
The Symbol of the Cross.
The Symbol of the Trinity.

Visions of the Beyond.

SEER OF TO-DAY:
OR,
SYMBOLIC TEACHINGS
From the Higher Life.
EDITED BY
HERMAN SNOW.
This work is of exceeding interest and value, the
bearing a person of elevated spiritual aspirations, and of
great clearness of perception, but hitherto unknown to the
public.

Either—Neither—Each.

In my recent criticism I stated that "either"
and "neither" are always in the singular number,
and "each" belongs to the same category, and is
equally liable to attendant errors.

A Soul-sustaining Passport.

To the Editor of the Banner of Light:
We have taken the Banner ever since its first
appearance, also the Boston spiritual papers pre-
ceding it, so it seems a useful companion in our
home, and presume we shall continue it the re-
minder of our earth-life.

True Civilization.

A subject of vital and serious interest to all people, but
most immediately to the mind and woman of Labor and
Servitude. By ATALIA WALSH. The body of this
work was published as far back as 1856. It has now under-
gone a thorough revision, and several important additions
have been made.

The Two Ways of Salvation.

Logically and Dispassionately Considered.
BY DR. DEAN CLARKE.
To all who believe in the Vicarious Atonement, this
brochure is most respectfully and hopefully dedicated as a
means of showing the error of the Vicarious Atonement.

The Fundamental Principles of Science.

I. The Law of Spiritualism.
II. The Law of Occultism.
III. The Fundamental Principles in the Economy of Sex.
THREE ORIGINAL ESSAYS
BY LEON HYNEMAN.
Price 25 cents, postage free.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the fact that the publishers of the BANNER OF LIGHT have secured the services of a new printer, and that the paper is now published at No. 100, Broadway, New York.

SPECIAL NOTICES.

Notice is hereby given that the undersigned have been appointed trustees of the BANNER OF LIGHT, and that they have accepted of the trust.

Banner of Light.

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LETTERS TO THE EDITOR. The Editor of the Banner of Light, Boston, Mass.

The Downfall of Hell.

Let us rejoice and be glad, for we have seen the beginning of the end. The reign of terror is breaking up forever. The torments of the damned are no more to frighten men into a hypocritical godliness. All is changing, soon will be changed. Sunday after Sunday, this issue is discussed in the pulpits, orthodox as well as liberal, week after week the religious press come back to it with earnestness and deep sympathy. It is a topic that is talked of by the wayside, at our gatherings of busy men, it is a subject of deep interest to the eyes of the full congregation from superstition's fears. This sudden outburst, however, has been preparing for during a long course of years. There were methods by which it was reached, for it was the slow unfolding of an inner mind that had to be acted upon.

The growing and progressive liberalism of sentiment respecting religious matters, has long been a theme for spiritual thought and study. It was too obvious to be passed by. In the great work of finding this grand scheme of superstition about a fact from the door of the human spirit, we must never forget to render sincere thanks to the organized protest against the false orthodoxy which took the form of the Universalist, Unitarianism, and others, in the new department of Atheism, for what they have done in the past to awaken inquiry and shake the foundations of established thought in theological matters. But to the strange Spiritualism, before the chief and engaging honor for what has been accomplished, Spiritualism, that has appeared so fully, on the one hand, to the sympathetic feelings of the human heart, and on the other to the cultured and critical analysis of the human intellect.

At the same time it has constructed a bridge over the chasm of materialistic doubt, which many minds, trained in materialistic methods of thought have been able to traverse, and so reach the high common ground of reason—not the cold, lifeless reason of negation, but a reason that glows with the light and expands with the power of a source far to man of golden truth. It is so true, what the poet Tennyson says: "The light is dawning at last. We remember, a quarter of a century ago, that the downfall of the dreadful nightmare named Hell was predicted as a sure accomplishment at this very time. We have happily lived to see the work well begun, and may hope to live to see its consummation. This rapidly growing dissemination in the churches, called Orthodox over the dogma which the people are more than ready to throw away, is a sign of the times that is not to be mistaken.

Very recently the Congregationalist, the organ of that denomination, sent around a large number of one hundred circulars to representative clergymen, putting them the same questions, as follows: 1. What is your judgment as to the fact, in your own church and neighborhood, as to any essential departure from that faith on this subject which has been usual in our body? 2. How far should a wolf in the doctrine in question be insisted upon as a prerequisite to the ministry in our Congregational churches? This was simply to find out what effect had been wrought by the Merriam troubles in Western Massachusetts. Of the replies received, thirteen reported that there had been a modification of the doctrine, eight were doubtful of the question, and three clearly had no faith in the doctrine. From one of the replies by a Congregational minister of Madison, Wis., we make the following extract: "My church believes in inevitable retribution for sin, and that the everlastingly incurable will suffer everlastingly. But it looks for more light to break forth from God's Word, upon this line of retribution. It knows the best Christian scholars differ about the meaning of important texts, and wants them to discover the real truth of Scripture. It would not stultify itself by demanding in advance that they arrive at its present conclusions, or be turned out of its fellowship. If Dr. Dale (Annihilationist,) or George McDonald (Re-storationist,) or Christy (who leaves this an open question,) knocked at its doors, it would welcome them to membership, and explain them to the ministry.

Belief in eternal damnation is not enough to make a good minister, nor peculiar views about it enough to spoil one. Other elements should be decisive. If the candidate be clearly a 'man of God,' by character, fitness, power to help men heavenward, clearly 'called of the Lord' to preach, no Council should dare withhold its hands. If his spiritual life and spiritual success

show that God wants him in the work, it is a sign against the 'Holy Ghost' to prevent him. No man can be saved from the Kingdom of Heaven. There is no more danger from errors on this point than from the Plymouth Brethren of Moody, or the farthest of Holley. Congregationalism will not let a man preach from 'any other' as from 'any other' of the people of God.

C. H. RICHARDS.

Now there is a great deal of significance in this open and free confession that the Church "looks for more light," that "belief in eternal damnation is not enough to make a good minister," and that "no gag law is needed in the Kingdom of Heaven." This is an advance in the Church from which there is no such thing as retreat. It is a political paper, in Wisconsin. The Fox Lake Representative, that reviews this bold discussion, which shows the wide range it is taking, and what a hold it has on the popular heart and mind. In a Nevada paper, also a political sheet, we find the leading editorial devoted to a consideration of the question, "What Hell has Done." It is the Gold Hill Evening News. It opens with saying that the world is all the time growing wiser and better. "In this nineteenth century," it says, "we are just beginning to realize the nature of our God, just beginning to draw very near unto Him."

The early notion of a place of eternal torments limits us all through our days after it is once implanted in our minds in youth. "To utterly abolish the idea," says the News, "what we are now required to have is a revision of the Bible, in which the offensive word should be expunged. We are to have to more hell, now, and the human race may well ask what has this idea of eternal damnation done for us? In the first place, it has transmuted three quarters of the Christian world into infidels. . . . Men of ordinary common sense must refuse to honor and worship a Deity who commands them to love their enemies, and at the same time condemns them to everlasting torture for sin, the motive of which he has himself implanted in their hearts. The idea is repugnant even to human beings, and how much more to the Divine love, which is supposed to animate God. It is no wonder that infidelity reigns supreme in the world. A man to be a Christ under the old name must be an idiot. He must certainly be a coward, for none but cowards succumb to that most ignoble of all passions—fear."

And the same paper goes on to say, in an admirable manner, that this dreadful dogma "has done its utmost to drive from the human race every vestige of true manliness. . . . The clergy have appealed to none of our higher feelings. They have simply held up hell to us as a terror. Their argument for nineteen hundred years has been—'Damnation! Damnation! Damnation! Fear from the wrath to come.' Is it any wonder that human nature is degenerating instead of advancing? . . . The abolition of hell will be the salvation of the Bible. A few more years of this damnation doctrine would have so thoroughly disgusted the human race that the Christian religion would have fallen. Hereafter men will be appealed to to do right for right's sake, not to escape hell. And men thus called upon will be right. Love will govern instead of fear, and Love will govern well."

The Newburyport Herald, in speaking of eternal punishment, says, "The opinion has been expressed that this ancient doctrine was fast disappearing, and some recent events have seemed to justify this opinion." The Haverhill Publisher says, "There appears to be another wave coming—a grand tidal wave like that which swept over the world when the Murrays, the Balfours, the Rablons, the Whittemores, the Channings, the Priestleys, and others, moved in the new department of their day. This wave with its high crest is rolling in, and we shall look with interest for its results. What are the Farrars, the Beechers, the Murrays, the Mangers, the Glodsons, the Merrims, and their associates going to? They have taken position, and cannot recede without stultifying themselves, and we do not believe they either wish or intend to do so. There must then be a seism, or a smashing of creeds, and a new and better east of religious belief or faith made. We are living in a most interesting time, and are standing upon the eve of important changes."

The New York Sun, a journal of very wide circulation and influence, remarks on this current discussion that "clearly the orthodox Protestant churches have not yet got their eyes open to the danger that threatens them. If the body of belief which they hold in common were a loose heap of dogmas, thrown together like a pile of bricks, without relation or interdependence, we could understand the compromise with which many orthodox preachers and papers watch the assault upon the dogma of hell. One brick taken from the pile would not matter. But this is not the fact. The system of doctrine received by these churches is an edifice—an arch in which every stone has its place, and from which no stone can be removed without weakening, if not toppling down the whole structure. We do not say that the dogma of hell is the keystone of this arch; but if the attempt to dislodge it from its place is successful, we advise the clergy and the religious press to stand firm."

And Scribner's Monthly, in reviewing the Merriam affair, describes it as "an instructive indication of the drift of the times." It indicates, as that magazine says, "that the 'machine' is no longer identical with the Church"; that "the machine itself is undergoing a process of disorganization," for out of fourteen in the Council that sat on Mr. Merriam's case, six either harmonized with his views or did not consider them of importance or hindrance to his usefulness, so that the vote in the Council need not but one change to make it a tie, and but two changes to reverse the decision; and, thirdly, "that the action of the Church at Indian Orchard, and the astonishingly wide and earnest sympathy with it manifested by the churches in the vicinity, are proofs that dogmatic theology is losing its hold on the popular mind. The people are in advance of the clergy." And it claims that the whole affair "is not only a triumph of Christian liberty for to day, but it amounts to a declaration that there is to be more liberty in the future."

Nor, on our part, are we permitted to pass over the assurance long ago given us through the mediumship of Mrs. Conant, that Spiritualism came to spiritualize, not to break down, existing institutions; to broaden the outlook of humanity; to teach primarily the Fatherhood of God, the Brotherhood of Man, the Communion of the enfranchised spirit with its fellows yet on earth, and the fact of individual responsibility for individual actions done. Spiritualism works silently but surely. Take, as an example right at hand, the agitation of the Indian question and its most welcome results to day. Spiritualist mediums from the very beginning demanded plain and sim-

ple justice for the red man, and denounced the treatment he constantly received from the Government and its agents. In obedience to the suggestion of returning spirits, the Banner of Light long ago returned the lists in defence of those wards of the nation, working hand in hand with very small numbers to accomplish this beneficent result.

And what is the result? The work was pushed slightly forward by the invisible agency of the spirit-world, and the present results, which we may well be allowed to call glorious, were secured. Fraud began to be dragged to the surface. A Secretary of War fell in disgrace before the eyes of the people. And now Secretary Schurz, of the Interior Department, stands before the country, and with a single vigorous blow breaks the Indian ring in fragments, while a majority of the journals of the country, irrespective of their party affiliations and obligations, are crying hosanna over the downfall of this gigantic system of corruption. And Spiritualism's work in the theological world has been and still is just as silent and sure as in the sphere above referred to. The seed of its influence was "sown in weakness"—the weakness of its early advocates in respect to the material power of the world, money, social standing, and the like, God having again, as of old, confounded the wise with the utterance of babes and sucklings, who, small in purse and position, were giants under the influence of spiritual influx.

But the seed which was thus sown in weakness has been "raised in power." It was "sown in dishonor—that is, in the soil of disapprobation on the part of churchmen and materialists alike—but now it is exhibiting visible proof of finishing the scriptural anointing, 'it is raised in glory'; a glory which is now beginning to shine all over the nation, because, as the cloud of hell's torments has passed from off the face of the bright Sun of Righteousness, humanity is awakening from a trance of supernaturalism to a recognition of human needs and their importance as factors in the problem of daily life here and of that existence which is to be continued beyond the gates of time.

Massachusetts Medico on the War-Path.

Last year the Regular M. D. made a forefocal attempt to disgrace the statute books of this Commonwealth, by a law which virtually sought to make of the sickness of the citizens of Massachusetts a "preserve" into which no un-Orthodox physician, clairvoyant, or healer should be allowed to set foot as a peacher. The attempt to "regulate" (?) the practice of medicine and surgery—the effort to prescribe authoritatively to the people of the State who they must employ when sick, and to proscribe yet other citizens, depriving them of their rights under the United States and State Constitution—was made in two divisions, one of which attacked the Senate in the form of the Ewing bill, seeking jurisdiction over the entire State, the other moved on the House in the shape of Mayor Prince's petition.

The State bill was, however, overthrown in the Senate Committee; the petition to the House was held in abeyance. It has been reserved for the opening days of 1878 to witness an effort on the part of the Medico to renew the assault in both directions, as the Prince petition for the city and the Ewing bill for the State (the latter purporting to be a new one) are now, according to the daily press, in the hands of the Committee on Water Supply and Drainage, for consideration by that body—one coming from the House, the other from the Senate.

A hearing on the Ewing bill, which provides that practitioners of medicine, surgery and midwifery shall be examined and licensed by Boards of Censors elected by chartered medical societies of the State, will take place next week, (notice of date to be given through the daily press, we are informed,) and we trust that the advocates of the widest freedom in curative methods will attend, and make a strong showing when the time arrives. A petition bearing the names of over five thousand remonstrants against this proscription has already been placed in the hands of the "Water Supply Committee," and it should be backed at the hearing by argument and proof as to the unwisdom and injustice of the proposed law.

There is another avenue by which good results may be accomplished by friends of free thought throughout the State, and that is, as far as possible they endeavor to call personally on the Senators and Representatives of their respective districts, and invite special attention to the highly tyrannical nature of the intended statute. We believe, if the matter can be thoroughly stated and clearly placed before the minds of the lawmakers of this Commonwealth, that neither the Prince nor the Ewing movement can meet with the slightest support, provided either of those measures should be reported by the Committee as fit matter for legislation.

On Monday morning, Jan. 28th, the Committee on Water Supply and Drainage gave a hearing upon the petition of the city of Boston for authorizing by ordinance the practice of medicine and pharmacy in the files of last year, the petition was taken on a per with the committee through whose instrumentality last year the matter was first called to the attention of the city government. The city was not represented at the hearing, though it was stated that Mayor Pierce and Alderman Stebbins favored the bill. Mr. Samuel A. D. Sheppard, a South End druggist, spoke in favor of the regulation of pharmacy by law. He wished the committee to understand that he had nothing to say in regard to the practice of medicine. There is a broad line of demarcation between the practice of medicine and pharmacy.

Prof. George H. Markoe, of the American Pharmaceutical Association, said that while he was in favor of a law regulating pharmacy, he included medicine.

Prof. James F. Babcock favored the proposed legislation, for the reason that it would tend to elevate the character and intelligence of the druggists.

Dr. H. L. Bowker was opposed to the petition, claiming that it was drawn and presented in the interest of the Massachusetts College of Pharmacy, where the system of educating pharmacists and druggists in the files of last year, in a wash-tub at certain commercial colleges. He thought that the College of Pharmacy was an injury, rather than a benefit, to both the pharmacist and medical profession.

or practicing medicine would depend on political favor. Henry N. Stone, of Boston, objected to the passage of the bill asked for, on the ground that no necessity for such an act had been fully shown. There was too much opposition already; all the freedom should be allowed that did not cause injury with it. The act contemplated would give the city authorities prohibitory powers, which would be dangerous to public interests.

In a recent issue we noted the fact that in last year's discussion no physician of high and solid standing either in city or State made his appearance at the hearings in defence of the proposed bills, and said that "as far as we can learn the leading regulars are, this season, equally ready to 'hang back,' and leave the work of fighting the bill through (if it is to succeed) to a few loud-mouthed and impetuous disciples of Hippocrates and Galen." And we submit that the above report of the first hearing this season bears out our assertion—since the doctors (regulars) who hope to be benefited by the measure were conspicuous only by their absence. Still we would have the friends of justice in matters of medical practice remember that both these measures hang over the heads of the healers, clairvoyants, and liberals in medicine, in this vicinity, like impending clouds, and that they must exercise the keenest scrutiny of the doings at the State House, lest, as we have before remarked, one bill or the other be suddenly "sprung upon" them. Let these selfish medical zealots receive unequivocal answer from the friends of enlightenment in this Commonwealth.

The Case of James M. Choate.

Mr. Choate, the self-styled "flower medium," has not put in an appearance, as we last week kindly offered him an opportunity to do in explanation of his mysterious conduct recently at Salem; we are therefore compelled to default him. Since our reference to this individual in these columns, we have received for publication the following letters bearing witness against him: To the Editor of the Banner of Light: I enclose you a communication cut from the Salem Gazette this morning, and I am sorry to say there is no doubt about its being a true statement. It does not seem possible that so many persons can have been deceived by James M. Choate, and until I know to the contrary, I shall believe that he is a medium for flower manifestations, but that—like other mediums before him—he was fearful of failure, and so was foolish and selfish enough to use deception; but whether this theory be true or false he is no longer worthy of the patronage of the public. Salem, Jan. 22d. ADRIAN WALKER.

The account forwarded by Mr. Walker is substantially the same as that which has already appeared in the daily press. It consists of a letter from a correspondent, to which the editor of the Gazette appends remarks. From the correspondent's letter we extract the following: "On Sunday evening, Jan. 20, a goodly number of persons (probably 100) gathered at the lecture, and were particularly anxious to see his 'Flower Test,' as set forth by his handbills, which were freely distributed, and which he promised to use in his lecture. He was chosen as a committee to search this so-called 'medium,' Mr. Joseph Peterson, Benjamin C. Smith and J. W. Terry, and on Jan. 20, Mr. Choate, Mr. Benjamin C. Smith, Dr. Johnson, of Canals, Me., and Charles Arrington, were the committee for Jan. 20. Mr. Choate was searched by the committee in a thorough manner, and nothing was found; but, putting his hand on the table, he takes up a pocket-handkerchief, which Mr. Smith wished to examine, but was refused, as it was 'only a pocket-handkerchief.' It was, however, in it were found the flowers, and so that 'great flower test' was performed by the committee instead of James M. Choate. The public should know about this, and every honest man will openly denounce him in the future."

The Gazette editor says, in the course of his comments: "The examination was made in an ante-room in the rear of the hall. The man's person had first been fully searched, and he then calmly handed his handkerchief to the committee. The committee insisted on examining it, and found that it contained his wife's handkerchief, wet, and in that was found the flowers. He exhibited much confusion when exposed. . . . It is proper to say, here, that this man did not come to Salem under the auspices of the 'Banner of Light.'"

The subjoined epistle is from one of our old subscribers, who is an earnest and devoted friend of the cause and all truthful media: To the Editor of the Banner of Light: The writer having recently heard much of the newly developed phase of mediumship, claimed by one J. M. Choate to have been imparted to him a few months ago, viz., that flowers are brought to him by spirits, while sitting in a cabinet before an audience in a lighted hall, having listened to various opinions from different persons, determined Sunday evening, Jan. 20th, to witness it, and if there was deception, if possible, to discover it. A audience from one hundred to one hundred and fifty gathered in Central Hall, Salem, and after earnest and extended remarks by said speaker, in which he spoke of the newly imparted power with which he was blessed, he requested that a committee be chosen to examine him, enjoining as a condition, that he claimed to be treated as a gentleman by them. A committee of three gentlemen were chosen, who were determined on a thorough examination, so that no deceptions should go into the cabinet with him. After examining the cloth to be used as a cabinet they retired to a room in the rear where he had preceded them, and made a thorough search of his clothes, after which they told him there was one thing more they wanted to examine—that was his pocket-handkerchief, which he had taken from a pocket of one garment, apparently to use, and put in another garment. He told them that was only his private handkerchief, and nothing in it, on the word of a man. They told him then it would do no harm to shake it open, but he could not consent to it, so one of them took it from his pocket and shook it open; there were two handkerchiefs, the inner one yet to keep the flowers moist, from which dropped three or four roses and some smaller flowers and sprigs. The reliant man instantly changed to the cowering, suppliant creature, and begged to know what conditions they would make with him and save him from exposure. They told him no conditions could be made, and gave him his choice either to go on the platform and acknowledge his deception, or leave the hall the back way. The latter he prudently chose to do, after which he sent a shock to his wife's feelings, they sent a request to her to leave the hall; then they came upon the platform and shook the flowers out, announcing to the audience: 'There are the flowers, and he is a deceiver!'

None rejoice so much as Spiritualists at the detection of untruth whenever it intrudes itself into our ranks. Such discovery casts an obloquy upon our cause in the minds of investigators, but with those confirmed in the knowledge of true Spiritualism it has no more effect than the finding of a counterfeit among our genuine coin. MARK DENNETT."

On another page will be found an article from Mrs. C. E. Bingham, concerning a séance lately attended by her at the residence of Mrs. Pickering, Rochester, N. H. J. D. Jones writing us from Great Falls, N. H., says in this connection: "The people here all require tests, and we mean they shall have them. We have written to Mr. J. Frank Baxter for open dates, terms, &c. We are so scarce are attracting considerable attention here, and are leading to much agitation of the subject-pro and con. Thus the good work goes bravely on."

We have authority for stating that the Spiritual Scientist, which was suspended some time since in this city, is to be resumed. It will appear soon as a monthly magazine, and be on sale at our Bookstore.

The "Irrepressible"

"Exposer" (?)—Bishop—is again in the field. The Northern Sentinel, published at Colebrook, N. H., this speaks (in the course of a two column editorial) concerning him and his doings in that place lately. The italics are our own. The reader will agree with us that these are bold words for a secular journal:

"The Young Men's Christian Association of this place, in carrying out their speculation, got a Mr. Bishop, of New York, at least they so advertised him, to give two exhibitions of sleight-of-hand, and other tricks, at the Town Hall on Friday and Saturday evenings of last week. They advertised him as an 'exposer of Spiritualism,' but as such he proved a perfect failure. But what he is, or what he did or did not do, is of little consequence, either in and of itself, or in its results, were he alone involved, as compared with the effects on the Young Men's Christian Association, and their influence upon the people. They brought him here, and probably got some \$150 by it, but in doing so they have completely bankrupted their moral and Christian influence upon the community."

This fellow is the identical "Petticoat" Bishop who whitom exposed the credulity of certain Bostonians of sectarian proclivities and at the same time exposed himself as a "humbug," who is now exposing (?) Spiritualism as above quoted, his prestige being the "influential" names of his Boston friends, which we understand he still uses in his handbills. Perhaps he is still raising money to "Save the Old South"! Where will Christian bigotry stop?

Harmonious Philosophers.

As all reflective Spiritualists must, in the order of things, naturally aspire to be, have often to face, in the history of the movement, the sad spectacle of angry contentions among its public advocates and "private adherents." These unseemly bickerings invade the platform, the scene, the spiritual press; columns of space which could be put to a much better use, are wrested from their legitimate work of dispensing among men a knowledge of the new truth as it is in nature, and are forced to furnish a vehicle to the public eye of the leucubrations of these warring controversialists.

How sorrowful is this spectacle to the well-wisher of the cause. How earnestly should all seek to bring in, if only in anticipation, the era of good feeling; how we long for the induction of the time when all the friends in the spiritual vineyard—mediums, speakers, editors and believers—shall join in appreciating that the imperfections of humanity are shared by us all in common, and that the best results can be obtained by resolutely "agreeing to disagree" on mooted individual points, and by uniting their best energies for the advancement of the cause in general—for surely there is common ground enough whereon the disciples of the spiritual movement can harmoniously rally and do good service for the world of men.

Letter from Mrs. Emma Hardinge Britten.

We are in receipt of a communication from this noted worker, treating of several subjects, and, as we are unable to find room for the manuscript in a body, we purpose to make reasonable extracts from it, giving at present the first in order of importance, as to news:

"I have just closed my last lectures in San Francisco for the present, and in a few days from now, certainly before these lines can reach you, shall be plowing my way across the vast expanse of sea which separates me from the shores of Australia. I go there, accompanied by my dear companion, to fulfill a short engagement at Melbourne, and perhaps to preach 'the gospel' in other parts of the country. Should I be fortunate enough to find as many willing hands and warm hearts in the unknown regions to which I am bound as I leave behind me in this fair city, I am sure my opportunities of usefulness will extend far beyond the limits of one province. As I sail by 'The City of Sydney,' leaving San Francisco on Monday, Jan. 21st, my friends will please address me, for the next few months, to the care of W. H. Terry, Publisher, No. 84 Russell street, Melbourne, Australia."

Some bigot, who makes his home in Haverhill, Mass., writes to the Bulletin of that city that it would be a really fine joke for some "impetuous adept in the use of revolvers, who is in want of a job," to put a bullet-in to one of the materialized forms which regularly appear at Mrs. Pickering's séances, in Rochester, N. H. He cheerfully puts the matter of "shooting the ghost" as follows:

"It is true that the Spiritualists have a theory that, if anything is done to one of the 'spirits,' such as grasping its hand by another hand that is soiled with ink, or pitch, the ink or pitch will appear on the hand of the medium. They might, therefore, claim that the shooting of the ghost would also kill the medium. . . . Suppose one unfortunate medium should be put to death by the shot which brings down the ghost—is it too much to ask that a cause so important as that of Spiritualism should furnish at least one martyr?"

The spirit of opposition which can blossom out even to the verge, and can so calmly contemplate the consummation of murder, can hardly be akin to that of Him who "went about doing good," and of whose Church on earth no doubt the writer of this diatribe supposes himself to be a shining member.

The bogus materializer, Henry C. Gordon, has again come to grief. This time in Philadelphia. He was some years since thoroughly exposed in New York, and subsequently detected in Boston. When H. Melville Fay and several others of his ilk went about the country assuming to be mediums in one place and expositors in another place, we cautioned the public against them. Now a new crop of totally unreliable persons similar to those who have been shown up time and again in these columns for the past twenty years, are duplicating those who have gone out of sight. These unseemly things, however, do not militate against the genuineness of the well-attested media in this country and Europe. It would be indeed strange if there were not some tares among so much wheat. And here it is meet to remark that, besides the numerous genuine public mediums in Boston, there are many who are manifesting in private, whose silent influence is doing a vast amount of good. Among their visitors may be numbered many of the very best class of our citizens.

Dr. H. R. Rogers writes us from Washington, D. C., under a recent date: "It would seem that here at the capital of the nation there should be a permanent Spiritualist organization, with meetings through the winter months at least. A first-class lecturer would find good support here, pecuniary and otherwise, providing he or she had the temerity (in the absence of such organization) to start out on an independent platform in search of it."

Dealing with Facts.

In the multiplication of corroborative testimony there is accumulative strength, which gives to any disputed question prominence, and forces it still more distinctly to the front for respectful consideration. Such is precisely the present position of the Rochester phenomena. We have before us a copy of the Boston daily Telegraph containing a long communication from Mr. B. of Bangham, a well-known and entirely reliable citizen of that place, minutely describing what he saw, and telling how he criticized what he saw at Rochester, N. H., on Thursday evening of last week. The writer is independent of all others who have written, and was not there as a witness by prior arrangement or contract with any others. His description is similar, and in no way conflicting with what has heretofore appeared in these columns. He describes a personal test, however, which is as follows: "One of these forms came out of the cabinet, and by motions seemed desirous to attract the attention of some one near us; and some person suggested a name of one of the party, but received a negative. My wife then says, 'It is Nellie,' and received an affirmative response by motion of the head and hand. This figure had my wife and myself recognized as having the features of my adopted daughter. I then mumbled, 'If this is really and truly our own Nellie, will she manifest to us signs that were in constant use from the time she was thirteen years old to the time of her death?' These signs were of her own suggesting and making, and became a system of telegraphy only known to ourselves, each sign representing some word or object. As quick as thought I received from this form at four different times, signs whose significance was this: 'I am here.' This telegraphing was at first used for her amusement, but in after years became on very many occasions a matter of convenience. Here was one of the most positive tests that I could receive, as I know that there is not a living person who knows or would recognize one of these signs, except ourselves."

Mr. Bangham was an entire stranger in Rochester, and had no time for conference or detailed communication with any one. After describing what he saw, and reciting this puzzling test, he concludes by modestly and properly asking the question, "What is it?" Probably the man who proposes to "shoot the ghosts," or to light them up with a "catapult" ray, can tell him all about it instantaneously. How beautiful it is to know so much! This reminds us of what happened when the "ten" were there. Something was seen which created a sensation, followed by some expression, whereupon one of the number turned to his neighbor, remarking, "And Thomas doubted," to which the reply was, "Yes, but the fact remained the same." There was point to the remark and its answer. Without doubt the volunteer "ghost shooter," an eyes-witness, doubted, concerning which Thomas, an eyes-witness, doubted. How does he believe? Through faith, it must be. Here is a chance, then, for him to exercise his faith once more, and believe the statement of witnesses as reliable as Thomas as to a common fact. If he is an honest investigator he will do so till he has an opportunity to establish or refute the alleged fact, or he will remain passive, instead of assuming to judge of a thing concerning which he has no knowledge by personal observation or investigation.—Lancaster (Mass.) Publisher.

It is with pleasure we transfer to these columns from the secular press the above statement of facts in regard to spirit-materialization. The evidence is clear and incisive, and will leave no room for doubt in the minds of honest people.

Strong Testimony to the Verity of a Spirit Communication.
The following letters tell their own story: To the Editor of the Banner of Light: The message purporting to be from HIRAM REILLY in the Banner of Light of Nov. 17th, 1877, corresponds with his character. The statement made in regard to his place of residence in earth-life is true. John Y. Urie, William L. Perry, J. L. Reilly, Simon Aitchison, William Aitchison, Jane Aitchison, John Aitchison, Geo. H. Habering, Euphemia West, H. W. Cole, Alfred Wiley. I know the above message to be from my father. Hiram Reilly, Junr., 234, 1878. We the undersigned verify the message purporting to be from HIRAM REILLY in the Banner of Light of November 17th, 1877. When near unto death, he said: "I am in a bad condition—I am worse off than anybody else—if Spiritism is not true." We answered him that it was true. We then referred him to two mediums with whom he had attended circles, also to the Banner of Light messages. He finally said, "When I die I will send you a message through the Banner of Light Circle if it is possible." Thus we understand why he said, "I believe, I know, and oh, God help my unbelief which I may have. I am a Spiritualist." Mrs. ELIZABETH REILLY. H. K. REILLY. Ridgeway, Kansas, Jan. 23d, 1878.

Amory Hall, Boston.
The course conducted for several months past by Dr. H. F. Gardner at this place having reached its conclusion, Robert Cooper announces that he will commence a series of concerts and readings at Amory Hall on Sunday evenings, to be continued till further notice. The first will take place Sunday night, February 3d, on which occasion quartette and solo singing, in which Mrs. Barnard and others will participate, readings by Mrs. Hattie E. Wilson, etc., will occupy the time. Some of Mr. Cooper's music will also be executed. The price of admission to each of these concert-readings is placed at so low a figure that it would seem to set no barrier in the path of those desirous of attending.

We have had on file for about three years a Reply to Rev. Dr. Talmage's Pulpit Tirade against Modern Spiritualism, written by Dr. EUGENE CROWELL, of Brooklyn, N. Y., which was published in the Brooklyn Eagle. We did not print it at the time a revised copy was sent to us for that purpose, for the reason that one of our spirit friends—who was while on the earth "a minister of the gospel"—particularly requested us to defer its publication until he impressed us to give it to our readers. The reason assigned was that it would do more good by-and-by. That time having arrived, we shall transfer the document to our columns next week. It dissects Dr. Talmage's statements in a masterly manner, and demonstrates his denunciatory discourse against Modern Spiritualism to have been entirely fallacious.

We have received from England a fresh supply (in sheets) of that popular and beautiful work, "LIFE BEYOND THE GRAVE," and are now ready to fill all orders for the same. It is the best book of its kind extant. We can with propriety fully endorse it, as we have had similar experiences ourself, given several years ago through the mediumship of our translated sister, Mrs. J. H. Conant.

The anniversary of the birth of Thomas Paine was celebrated at Paine Hall, Boston, Jan. 29th. Three sessions were held during the day.—Horace Seaver, Esq., editor Boston Investigator, officiating as Chairman, and Robert Cooper as Secretary. Speeches on a series of resolutions, and music, vocal and instrumental, constituted portions of the order of exercises.

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 addresses, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.

C. B. Lynn has just closed a successful engagement in Philadelphia. He will lecture in New Haven, Conn., Feb. 3d; in Williamsville, Conn., Feb. 5th; in East Dennis, Mass., Feb. 10th; in Stoneham, Feb. 17th and 24th; in Springfield, Mass., during March; in Ballston Spa, N. Y., during April and May. Permanent address, Sturges, Mich.

Persons or societies desiring the services of J. H. Harter, Esq., address him at Auburn, N. Y. He will respond to calls for weddings, funerals, lectures on Spiritualism, temperance or other reforms.

W. F. Jamieson gave four lectures in Osage Mission, Kan., Jan. 15th, 16th, 17th and 18th; two in Kansas City, Sunday, Jan. 20th, and spoke in Harrisonville, Mo., Jan. 21st, 22d, 23d, 24th and 25th, and Kansas City again on the 27th; at Paola, Kan., Jan. 28th, 29th, 30th, 31st, and Feb. 1st. Address, box 1250, Kansas City, Missouri.

W. L. Jack, M. D., clairvoyant physician and test medium, who has been holding sances in Springfield for two weeks past, reports that a lively interest is manifested there for more knowledge concerning the facts of Spiritualism. After filling his other engagements he will visit Springfield again before returning to his office in Haverhill.

Dr. Fred L. H. Willis is to lecture in Springfield, Mass., during February, and a correspondent writes from that city concerning the announcement: "Let me say that the people and Spiritualists here will have 'a feast of good things' when he is heard by them. Commendation is not at all needed for him, as he is 'a soul of perfect intelligence,' and as a speaker second to none on the rostrum."

Mrs. Abbie N. Burnham spoke in Providence, R. I., on the evenings of Friday, Saturday and Sunday, Jan. 18th, 19th and 20th; and in North Adams, Mass., Jan. 27th. She has temporarily removed her residence from Boston, and can be addressed No. 27 Federal street, West Lynn, Mass.

Mrs. M. Sunderland Cooper goes to Paris in June, 1878.

A. B. French is to deliver a course of lectures in Camden, Jay Co. Ind., this month, which promises to be largely attended, the friends there having a new hall.

Laura Kendrick (formerly Laura Cuppy) will lecture in New Bedford every Sunday in February. Her subjects for Feb. 3d are "The Price of Truth," and "The Loves of Great Men."

Contributions.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.
From J. B. Angell, Red Bank, N. J., \$3.50; A. K. Baden, Baden, 31 cents; J. K. Cincinnati, Ohio, \$2.00; Giles Spencer, East Greenwich, R. I., 85 cents; J. Hatch, Exeter, Me., 65 cents; O. T. Buckingham, Bakerfield, Vt., 50 cents; William C. Buckingham, Peconic, N. Y., \$1.00; Joseph Post, Old Westbury, N. Y., \$1.85; A. J. Kenison, \$1.00; Daniel Collins, Standing Rock, D. T., \$1.85; Chauncey Thayer, Vernon, Vt., 25 cents; Mrs. E. B. Drew, Malden, Mass., 25 cents; Calvin Westover, Oxford, N. Y., \$1.00; A. S. Palmer, Plimpton, Ohio, 35 cents; Mrs. Jona. Buffum, Lynn, Mass., \$3.00; C. F. H., \$2.00; Mrs. Mary Webster, East Somerville, Mass., 50 cents; L. H. Burnham, New Britain, Ct., \$1.85; L. K. Joslin, Providence, R. I., \$1.00; A. B. Cutting, Parishville, N. Y., 85 cents; J. Willock, Bradford, Ont., \$3.00; Hannah Rushmore, Centre Road Station, Pa., 35 cents; Mrs. M. M. Rice, Tewksbury, Mass., 85 cents; A. Crofoot, Chesaning, Mich., 40 cents; J. K. Cincinnati, Ohio, \$2.00; E. C. Dart, Oberlin, Ohio, \$1.85; Mrs. E. Mann, Littlefield, Mich., \$1.80; Mrs. R. Gleason, New York City, \$2.00; Wm. H. Nye, Boise City, Idaho, \$1.85; A. Randolph, Jerome, Mich., 40 cents; Mrs. R. B. T., 55 cents.

God's Poor Fund.
Received since last acknowledgment:
From Geo. James, Andrews Settlement, Pa., 63 cents; Wm. C. Buckingham, Peconic, N. Y., \$1.00; Miss Eliza Healy, Washington, N. H., 80 cents; Mrs. Mary Webster, East Somerville, Mass., 50 cents; L. K. Joslin, Providence, R. I., \$1.00; Mrs. A. M. Stone, Avondale, Ohio, 25 cents; E. Doll, Philadelphia, Penn., 85 cents; H. B. Boston, Mass., \$5.00; R. S. M., \$2.00; Mrs. J. Davis, Watertown, Mass., \$1.00. Thanks, dear friends. Scarcely a day passes that we do not have use for the funds thus sent to our care. Indeed, we may say that we have paid out to the destitute a considerable amount more than we have received; in consequence of which we hope and trust that those who have the means will not forget "God's poor."

Paine Hall Liberal League.
On Sunday morning, Jan. 27th, Moses Hall addressed this organization, referring to the invidious efforts now being made by bigoted religionists to subvert the freedom-ensuring character of the United States Constitution by the injection of a formal recognition in effect of the Orthodox trinity into that hitherto non-creedal instrument. He urged all lovers of free thought to unite in opposing this and other steps now being taken by modern Christianity to overthrow liberty of conscience in this nation.

Decesse of D. A. Eddy, Esq.
This worthy gentleman, who has been for years a prominent defender of the spiritual cause, and with whose name as a contributor our readers are familiar, has recently passed to spirit-life to inherit the rich reward of good actions done in the earth-sphere. We shall print next week the Cleveland Plain-Dealer's account of his obsequies, at which Mrs. E. L. Watson, Mr. A. B. French and Thomas Lees officiated.

Rev. David Macrae is by all odds the most troublesome man in the United Presbyterian Church of Scotland. Last year he attacked the Westminster Confession of Faith, and claimed that some of its doctrines were horrible and were no longer believed, and it was putting a premium on dishonesty to require ministers to accept it. The Presbytery reprimanded him for his utterances, but could not quiet him. He recently asked a series of hard questions, to which the Presbytery refused to reply, but reminded him of the admonition issued last year, and exhorted him to give heed to it.

Borpin's Bower Fair.—The fair at Borpin's Bower, Washington street, Boston, in aid of free dinners for working-girls, is meeting with quite gratifying success. A large number of business men and others have sent in donations for the tables, and thereby added to their attractiveness, and the unique art gallery and the kitchen are well patronized. The entertainments in the upper hall have been excellent during the past week, and give promise of being full as good this week. Miss Grace Houston, pianist, and several well-known gentlemen, connected with the Apollo Club, will be among the attractions this week.

We are in receipt of No. 1, Vol. 1, of The Living Gospel, a new monthly, published at Norwich, N. Y., by Addison Ellsworth, assisted by W. F. Jamieson, Lyman C. Howe and others. This magazine is devoted to Spiritualism, free thought, and the advancement of truth, morality and human happiness. Its February number will contain a portrait and biography of A. J. Davis. We wish the new venture every success.

The friends of a world-known instrument for spirit communion will read the following paragraph from the contents of the Voice of Truth with respectful sympathy:
CHAS. H. FOSTER.—A dispatch from this wonderful medium says: "Our child has just passed on."
The Free Thought Journal, of Toronto, Canada, is about to be changed from a weekly to a monthly. It is a valuable paper, and deserves to be well supported.

VISIONS OF THE BEYOND, BY A SEER OF TODAY; OR, SYMBOLOGICAL TEACHINGS FROM THE HIGHER LIFE. Edited by Herman Snow. (For sale by Colby & Rich, No. 9 Montgomery Place, Boston.)
The above book, which is edited by a gentleman well known in San Francisco, is one of the most recent contributions to spiritualistic literature, and, we may add, one of the best. It is a series of visions, so called, or rather intrusions into spirit sight, on the part of one who seems to be not only an excellent medium, so far as graphically conveying the sights she sees, but also a truthful and conscientious woman. The book will be interesting to Spiritualists on account of the illustrations it affords of the known spirit laws, the greater number of the visions being of the same character as those recorded by Swedenborg, and to readers "outside the pale," because of the more than glimpses it gives of a faith which makes claim of every day growing in strength and numbers. Particularly will the communications on "Circles," their uses and abuses, be found interesting and noticeable.—Weekly Post, San Francisco.

The Banner of Light, published in Boston by Colby & Rich, is doing excellent service in the cause of Spiritualism, and should be read by all seekers after the truth. Terms \$3 a year.—The Texas Spiritualist, Hempstead.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum, No. 100 Washington street, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.
EAGLE HALL, 610 Washington Street. First Circle every Sunday and Tuesday at 7 P. M. Spiritualist meetings, with music and addresses. Good mediums and speakers always present.
ROCHESTER HALL, 730 Washington Street. Public Circle for tests and speaking given in this hall every Sunday at 7 A. M. and 7 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

WATERBURY EVENING STAR HALL. Spiritualist Meetings are held in this hall on Sunday afternoon of each week at 4 o'clock. J. H. March, Manager.
Amory Hall.—Sunday A. M., Jan. 27th. Children's Progressive Lyceum No. 1 held a well-attended session, which was made additionally pleasant by the rendition of the following literary programme: Remarks by Mr. Damon, duet by Kings and Morton; recitations by Misses Maudie Lohr, Eva Folsom, Alice Bond, Mary Adams, Annie Jencks, Mary Jencks, piano solo, Jennie Leals; recitations by Eda Carr, Oscar Dresser, Emma Buck; reading by Mrs. Downs; songs by Mr. Barry, accompanied by Mr. Burroughs, and Nellie Thomas; reading by Miss Helen M. Dill; piano duet by Miss Burroughs; and a select reading by Miss Carrie E. Hopkins.

Eagle Hall.—The meetings at this hall were well attended and unusually interesting last Sunday. Mr. David Brown occupied the platform in the morning, and made some practical and well-timed remarks. He also gave a few tests. An invocation was offered through the organism of Mrs. H. Clark, and a short address and a few tests were given by Mrs. Cunningham. The mediums' experience meetings, afternoon and evening, were participated in by Messrs. David Brown, Fatterson, Plummer, Hughes, Wason, Mrs. Nelson, Mrs. Baker, Mrs. Chamberlain, Mrs. Lovett, Dr. A. H. Richardson and several strangers. Mrs. A. A. Wildes opened the meeting in the evening by reading a very excellent essay on "Divine Revelation," which was written in myrtle through her hand and interpreted by Mr. Harvey.

On Sunday next the same order of service will be observed as on last Sunday. F. W. J.
Charlestown District.—Evening Star Hall.—Sunday, Jan. 27th, Mrs. Susie Nickerson's wife delivered a very fine and able discourse at the usual hour, 8 o'clock, to a large and intelligent audience who were highly entertained by the able manner in which the subject, "With what bodies do They Come?" (suggested by the audience) was treated by her.

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. 5 West 41st street, near Broadway. Lyceum meets at 2 1/2 P. M.
For Sale at this Office:
"VOICE OF TRUTH," A Semi-Monthly Journal, edited and managed by J. B. Angell, in Boston. \$1.00 per annum. Single copies 8 cents.
"THE SPIRITUAL MESSIAH," Published monthly in Memphis, Tenn., S. Watson, Editor. Price 2 cents; by mail 25 cents. \$2.00 per year.
"THE SPIRITUALIST," A Monthly Magazine, published in Springfield, Mo., Perannum, \$1.25. Single copies, 10 cents.
"THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE," Published monthly in New York. Price 10 cents.
"THE RADICAL REVUE," Quarterly, Published in New Bedford, Mass. Per year, \$5.00; single copies, \$1.50.
"THE RELIGIOUS PHILOSOPHICAL JOURNAL," Devoted to Theology, Philosophy, Science, Literature, etc. Published monthly in Chicago, Ill. Price 5 cents per copy. \$1.00 per year.
"THE EVOLUTIONIST," Published monthly in New York. Price 10 cents.
"HUMAN NATURE," A Monthly Journal of Zoistic Science and Intelligence, Published in London. Price 25 cents per copy. \$3.00 per year.
"THE SPIRITUALIST," A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$2.00 per year, postage 40c.
"THE MEDIUM AND DIVERSE," A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

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Payments in all cases in advance.
For all advertisements printed on the 5th page, 20 cents per line for each insertion.
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THE WONDROFUL HEALER AND CLAIRVOYANT.—For diagnosis and relief of all ailments, physical and moral. Address: Mrs. C. M. Matthews, M. D., P. O. Box 2519, Boston, Mass. Residence No. 1 Fenwick 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. Jan. 5.
Dr. F. L. H. Willis.
Dr. Willis will be at the Quinby House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. to 4 P. M. Jan. 5.

Few People unacquainted with psychological chemistry are aware of the quantity of iron in the blood, but all should know the importance of keeping up the supply, for debility, disease and death are sure to follow when the quantity becomes too much reduced. The Peruvian Syrup (a protoxide of iron) supplies this vital element, and has cured many chronic diseases. 25c P. 2.
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CURES EVERY CASE OF PILES. 9w. Jan. 19.
THE MAGNETIC HEALER, DR. J. E. BRUGES, is also a Practical Physician. Office 121 West Eleventh st., between 6th and 6th ave., New York City. Jan. 5.

Mrs. NELLIE M. FLINT, Electrician, and Patenting and Developing, office 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. P. 2. 1/2.
Developing Circles.—For the information of those who desire legitimate directions in spiritual development, we would state that we have for sale two pamphlets upon the subject— one, by J. H. Powell, entitled "Mediumship—Its Laws and Conditions, with brief Instructions for the Formation of Spirit Circles." The other, "The Spirituality of D. R. in Development," by Abby M. Lullin Forrester. Sent to any address on receipt of price, 25 cents each.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. B. HATCH, Conductor of the Banner of Light, will act as our agent, and receive subscriptions for the Banner of Light at fifteen cents per year. Parties desiring to see a copy of the paper, or to receive a copy of the same, should send their names to J. B. Hatch, Conductor, 100 Washington Street, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT.
WILLIAMSON & HIGGINS, Book-sealers and Printers, 100 Main Street, Rochester, N. Y., offer for sale the Banner of Light and Reform Works published by Colby & Rich.
ROCHESTER, N. Y. BOOK DEPOT.
W. H. KILPATRICK, Book-sealer, Arcade Hotel, Rochester, N. Y., offers for sale the Banner of Light and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
DR. J. H. REIDY, 25 North Ninth Street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for the same at Colby & Rich's Bookstore, 97 North Second Street, Philadelphia, Pa. Parties in Philadelphia, Pa., desiring to subscribe to the Banner of Light, can consult Dr. Reidy.

BALTIMORE, MD. BOOK DEPOT.
W. ASH & CO., 114 N. E. Street, Baltimore, Md., offer for sale the Banner of Light, and the Spiritualist and Reform Works published by Colby & Rich.
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J. HANSEN & CO., 115 N. 3rd Street, New York, N. Y., offer for sale the Banner of Light, and the Spiritualist and Reform Works published by Colby & Rich, at the old location, 125 West 41st Street.

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S. M. HOWARD, Agent, 100 Broadway, East Fourth Street, New York City, keeps constantly on hand the Banner of Light.
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K. M. ROSE, 26 Temple Street, Hartford, Conn., keeps constantly on hand the Banner of Light, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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A. L. BROWN, 305 Broadway Street, San Francisco, Cal., offers for sale the Banner of Light, and a general variety of Spiritualist and Reform Works. Eastern prices. Also Adams' and Negative Plates, Orton's Anti-Tubercle Preparations, Dr. Stone's Nutritive Compound, etc. Catalogue and price list sent on application. Address, H. B. MANSON, P. O. Box 1017, San Francisco, Cal.
CHICAGO, ILL. PERIODICAL DEPOT.
W. J. LEE, 117 N. LaSalle Street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritualist and Liberal Papers.

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LESLIE HAZARD, 16 Woodland Avenue, Cleveland, O., offers for sale the Banner of Light and Papers published by Colby & Rich.
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WILLIAM WADE, 25 Market Street, and N. E. corner Eighth and Arch streets, Philadelphia, Pa., offers for sale the Banner of Light, and other Spiritualist and Liberal Papers.

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LONDON, ENGL. BOOK DEPOT.
J. BROWN, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.
And Agent for the Banner of Light, W. H. TERRY, No. 81 Regent Street, Melbourne, Australia. Has for sale the works on Spiritualism, "THE BANNER OF LIGHT," and "REFORM WORKS," published by Colby & Rich, Boston, U. S. A., may at all times be found there.

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HEALING and Business Medium, has returned to her old home, No. 25 Winter Street, Boston, where she will be happy to see her old friends. Her office is at No. 25 Winter Street, Boston, Mass. My hours are from 10 o'clock to 10 o'clock, P. M. My fee is \$1.00 per hour, or \$5.00 per week. I will also read the horoscope of any one who is desirous of it.

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Dr. C. BLACHER, the great celebrated Magnetic Healer, 4 Cole's Alley and Four-ly buildings, at a crack, 100 West 12th Street, Boston. Feb. 2.

NEW EDITION. PRAYERS.
BY THEODORE PARKER.
It is believed that this little book will find a wide and useful circulation. It is a collection of prayers, prepared by thousands of others who have been "informed and strengthened" by those lofty utterances of a great and noble soul.
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SEALING LETTERS ANSWERED BY R. W. FLINT, 28 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w. P. 2.

Message Department.

The Spirit of the Mediumship of the late Mrs. JENNIE S. RUDD. The mediumship of Mrs. Jennie S. Rudd was a most remarkable one...

The Banner of Light Free-Trade Meetings. The meetings were held in the city of New York, and were attended by a large number of persons...

REPORTS OF SPIRIT MESSAGES

Invocation. O thou spirit of the earth, who have gone on before the philosophers of the past, ye ages of old...

Questions and Answers

Controlling Spirit. Mr. Chairman, we are ready to answer your questions. Ques. By F. M. Jones. Do spirits have the same power to come back to earth to do an injury that they have to do good...

Ques. By F. M. Jones. Do spirits have the same power to come back to earth to do an injury that they have to do good? A. No, not a medium on this earth, but frequently spirits in a high condition can do an injury without a medium...

Ques. By F. M. Jones. Do spirits have the same power to come back to earth to do an injury that they have to do good? A. I know the record of your own life, and see whether that is right or not. What may seem to you the most beautiful, the most charming, the most perfect, the most beautiful...

Ques. By F. M. Jones. Do spirits have the same power to come back to earth to do an injury that they have to do good? A. I am an old man, and it has been quite a journey to me to come here. I realize that I am a spiritual being, and I wish the friends to know that I still live, and am ready to take hold and help them all that I can...

Ques. By F. M. Jones. Do spirits have the same power to come back to earth to do an injury that they have to do good? A. I have come from a distance, Mr. Chairman, for the reason that I want to get away from everybody who knew me. Then I think my friends will be likely to believe it is I.

I've come from L. Johnson, Missouri; my name is Nathaniel D. Marvin. I have not been gone very long, I would like to know that I can control a medium and am on hand if anybody wants to hear from me. I am not unhappy. I feel that I could do good to friends I have left. If they would only grant me the right kind of an audience, I might speak just as I would speak now to them were they here...

L. Ellen Whitcomb. I find my turn has come and that I may be permitted, through the columns of the Banner of Light, to communicate. I should very much rather send a private letter, but if this cannot be I will do the best I can. I wish to send my friends word that I still live, that I am not unhappy, that my home is very pleasant...

The Flat-Boatman. Mr. Chairman, I visit the Hub with a great deal of curiosity. I suppose you think that this is the Athens of America. Well, I look around, and as I stand in the spirit-world, I feel a kind of spiritual development, and a strong feeling of spirits around you...

George Chilson. I wish you would say that George Chilson, who went out in Warren, Penn., called here. I am a native of Rhode Island; I am quite an old man—something over three score years and ten; I've been gone a good many years. I want to say to friends in Rhode Island and Boston...

Charles Doolittle. Please say that Charles Doolittle, of Charleston, S. C., called here today. I don't propose to be a little in every sense of the word, but I propose to do whatever I can to advance the cause of Spiritualism, for I have learned that it is true...

Zephaniah Pense. I am an old man, and it has been quite a journey to me to come here. I realize that I am a spiritual being, and I wish the friends to know that I still live, and am ready to take hold and help them all that I can...

Mary W. Snell. My name is Mary W. Snell. I came from Trenton, N. J. I have an aunt that was very kind to me before I went away. She believes in this thing, and she is very anxious I should return and speak, either at the West, or here. I was going West because I had an uncle there, but somehow I got drifted here. This is Boston, is it not, sir?

William M. Frost. I wish you would say that William M. Frost, who hails from Nashville, Tenn., says to his old chum, Fred, I am glad to hear that you have just played a remember-who. If you will only go to some medium I will entrance him or her, and play that game out. Be not afraid, I shall be with you. Be careful where you go. Don't go where there are too many sharks...

find out how things went on here. It wasn't much more than nine months before I had the fever which took me. I was in the hospital, and I had promised my friends that if there was any such thing I'd come back again. Well, I tried it on. I rapped on the doors, I shook the windows, I shouted the best I knew how, but I couldn't bring anything to pass. I felt like somebody that has the nightmare. I couldn't stand still. I was doing something all the time, but I couldn't get anywhere. I couldn't stand still. I was doing something all the time, but I couldn't get anywhere...

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Charles Lee Boucher. My name is Charles Lee Boucher. I am most fifteen years old. I came from St. Louis. I've made a great exertion to get here, Mr. Chairman. I've tried very hard, indeed, and I hope I can do it. I don't want you to think I'm a humbug. I have brought with me very many good spirits, friends whom I never knew, but they know me and my grand mother and me, and some little ones that they know full well...

Thomas D. Lord. Please say that Thomas D. Lord calls here from Chicago, and according to the wishes of his friend William, sends a message as required. Bill, you've only got to be honest. I was in your room the night you supposed I was, and made that sound like a champagne bottle bursting. What more reliable sound could I make, Bill, than to send a champagne cork out? Did it not speak of me from beginning to end? When you said, "Oh, Lord!" I really supposed you meant me. Lord, bless you, Bill! I really wish I could take you by the hand and tell you that I am here, as I am in heaven. I really don't know where I am. The only thing I know is that I have many dark days, I am willing to own. I tell you, Bill, I was ashamed to look at myself in the looking glass. Now you know those two last capers of ours, don't you? I wouldn't do 'em over again if you'd give me a million of dollars! Do you understand? I do you were the meanest capers that ever went out. Now don't do any more of 'em. Let's be honest. I tell you, honestly, Bill, I don't best policy. I feel you're Moody and Sankin, but for heaven's sake listen to me while I tell you your mother, who was a good little woman (you know yourself), stands close beside you, and she don't like to see you do as you do. And let me tell you there is one that touched your heart once—that little girl, as you called her, sweet little Annie—you didn't die, did you? Pray turn round and retract, and do the best you can. Remember I am close to you, and if you don't do right I shall give you hell!...

Susan Sandford. Will you please say, sir, that Susan Sandford, of Jersey City, calls here, and returns thanks for her friends for the kindness that were given to her. She thanks them very much for reading to her, in her last days, the Banner of Light; in the beginning I opposed it, but in the end I embraced it. I know that it speaks the truth. I have found it so, for when my eyes grow dim and my heart grew faint, the angel-world opened to me, and I saw not through a glass darkly, but face to face with the angels, and I clasped their hands. I thank you all, dear friends, for your kindness, and that you may grow in grace is my wish...

Stiffer. I don't like you, Mr. Chairman. I don't like anybody. I hate everybody. I want you to tell me where I can go to do some body some harm. [You'll soon get over that feeling. You've come here to do your-self good, I did not come here to hurt somebody. I don't care who it is. If you had your neck strangled you'd feel as bad as I do. I never did it. I don't care who they say. My name is Stiffer. I won't tell you where I came from. It's none of your business, but I came from the north. What's the use of hanging a man? [There is no use in it. What did they hang me for? Do you believe in hanging? [No, sir. Do not think folks believe in it? [Not one of them, probably. I never did it! I told 'em so, but they hung me. I had courage at the last, but when it comes to hanging up and come down again, it's a cussed hard. I've been in darkness. I've felt that strangling ever since. I don't know how to get rid of it. To-day they told me to come here and send a letter. What shall I send—curses? [No. By the heavens above, can I send blessings? [If you were innocent maintain your innocence, and forgive those that wronged you that will help you. Well, I won't. That won't help me. I know they shut me out. They hung me, and I wasn't guilty. Would you have saved me? [Yes, if I could. Then you are a better man than I thought. Do you suppose these folks would have saved me if they had been there? [They would have tried to. What are these folks, anyway? [They are Spiritualists. What is this place? [It is the name of a newspaper that advocates and demonstrates the continued existence of the spirit after the death of the natural body. I'm alive; I never was more so. It was only my old body that hid in the ground. Do you know I feel like saying, Curse God! curse everybody! If I could do any harm, I'd do it. [You must put away such feelings. If I do will I get to heaven? [By due time you will. Will I find my mother? [Yes, I think you will meet her when you leave here. If I thought that, I'd be good, by George! as good as a cat when she's eating a mouse. Tell me, Mr. Chairman, is there any hope for me? Shall I get to heaven? Shall I ever be able to put a rope round the neck of those that had me hung? [You must forgive them. You forgive them? [Yes. It's a good thing for you to say—say with your tongue—but, by the heavens above, could you say it with your heart? Would you really, after anybody had hung you by the neck, say, "God forgive you"? I don't believe you would feel any better about it than I do. If I can get any strength, if it is possible, I'll torment every one of 'em all I can. If I can get at 'em in their sleep I will. I'll do anything to torment 'em. I never say a bad word till I feel better. [Remember I am going to meet your mother. I'd be good if I thought I could. I would not say any more wicked things. Do you think any little child would come and sit in my lap and love me? [Yes, if you are kind and cheerful. Then I never will say another ugly word. A little girl puts her hand on my shoulder, and says if I'll be good she'll give me flowers. Mr. Chairman, Good day. Oct. 19.

Orlando Granger. I lived on Edward street, Baltimore; my preferences were toward the Episcopalian church. I was in the fifty-third year of my age; named Orlando Granger. Infinite Author of my being, with open eyes, lying without knowledge of any life that is perpetual, with youth and beauty I now return to make known that I am laden with flowers—rich in their perfume. I have gathered them from the Eden bowers where now I live with the angels. The flocks only accommodate toward the infinite. We are constantly on the alert, seeking, watching and asking, Where is God? The answer comes in myriad echoes, "God thou canst find in all things. Look ye yonder at the drop of water, look ye yonder at the grass, the flowers, the birds; look ye at the fish that are in the sea, the animals upon the land. All are the handiwork of thy Creator." What a grand thought that death is swallowed up, that death is given to nothing. Through a man die, still he lives. Lives with all his attributes quickened and strengthened—not the slightest fading. Memory becomes rich in thought whenever our dear friends open the doors and we, the spirits, enter therein, partaking oftentimes of the supper which is spread out before them. Mine eyes being spiritual I can see them, though their bodies are in the material, they cannot see me, but oftentimes they feel my presence. Now, Master and Author of my being, to thee be all honor, praise and glory, for thou art life, and through thee life has been given unto men. Who would not die to see thy kingdom? Beautiful! beautiful!

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William Keer. From heights to lower planes I come. My name is William Keer. I died quickly. Was forty-two years old. I lived on East Eager street, Baltimore. Are you the favored few who sit around and give instructions to spirits that enter into the ether world without knowledge and understanding? If so, give me some advice, for I am just on the brink of the river where the sounding voice of some one unseen calls me, and I know not whether it is right for me to acquiesce. Are any of you acquainted with this river on the other side of life? I am just, as it were, passing over it. And I am filled with uncertainty, perplexity of mind; anxieties, fears, and vexations which I will have to go through. The valley which I will have to go through is dark and gloomy. I only hear the voice of some one either at the right or at the left of me. I was closely bound when below; why should I retain the fetters? Am I an ontent on the sea? I feel as if I was drifting here and there. Nothing seems stationary. Is it the power of the Omnipotent, or what is it that is working so within me? Ah, if my kindred were here they would not be so callous-hearted—they would sympathize with me, they would instruct me, they would advise me. This country into which I have been ushered is full of mystery to me. The winds blow around and chill me, then in the next moment the sun comes and warms me. I look for the light, and it is gone. Marvellous are thy ways, oh, Creator! To be to-day, and the next to be! I thought I was going to a country whence no one ever returned, but I find that was an error. I thought the spirit-world was shadowy. I find all things palpable and real—more palpable than ever were the things of earth. The story is told.

Sarah Haviland. If there has no objection I would like to send a letter of condolence to my partner, William Haviland, at Harrison, West Chester County, New York. My name was Sarah, and I was born in 1812. Passing from the busy scenes of life into the tranquil ones of heaven was very pleasant, because the contrast was so great between the ponderable and the spiritual. Few are they indeed who die with an appreciation of the goodness of the Heavenly Father. In him I have found trust and resignation to his will in being divided from thee and those I loved. Rest contented, William; there is a beautiful hereafter, and in that hereafter there is a life of usefulness as well as beauty. We are not strangers there—those who understand the bountiful love of the Giver of all Good. It is only a brief step from mortal existence to spiritual life. Endow me, oh Father! with more strength and power to do thy work, whereby in the days to come, I may infuse this knowledge truthfully to those I have left behind me. And now farewell. Remember me not, William, as I was, but think of me as I will be when we meet on the shores of life.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK: Mary M. Perkins; George W. Davis; Bartholomew M. Duncan; Darius S. Giddings; George W. Montgomery; Thomas Hale; Capt. Thomas Wright; Samuel Gerry; William Hall; John Merriman; J. A. Alonzo Clark; Sarah M. Foster; Nancy Gerry; Martha M. White; Dr. George Barrows; Hannah Doughty; Frank Flink. TO BE PRINTED IN OUR NEXT: Lewis V. Boy; George S. Harlow; Sarah Somerset; Anne Matthews; Mary Tardner; Maria F. Horton; Moses W. Wilbraham. Elizabeth Wheelwright; Edna M. Paul; John L. Johnson; Alphonse Barrows; Amos C. Bacon; Estlin A. Smith. [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.] GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Moses H.—; William Hunt; John Worthington.

Green's Parlor. Preparation of a Petition for the Commutation of the Sentence of the Murderer of Henry Hughes. At the Unitarian Church last Sunday morning, Mr. W. F. Jackson, of Chicago, one of the best debaters in the West, made a strong argument in opposition to capital punishment. He had a large audience, and his remarks were listened to with great attention. His theory is that no wrong doer makes a right. If the killing of Hughes was wrong (which it certainly was), then the killing of Green must be wrong also. This petition is now in circulation. Major B. L. Woodson, the attorney for the condemned man, has filed an application in the Supreme Court for a stay of execution on life. It is thought will be granted. He says it has been placed forward on the docket and will be acted upon before the day set for execution, which is the 15th of February. —Kansas City (Mo.) Times.

Passed to Spirit-Life: From her home near Euclid, Ohio, on the 15th inst., Hannah Marshall, in the 79th year of her age. She was one of our best and most devoted members of the Northern Ohio. She had been a medium for more than twenty years, and ever since the advent of Modern Spiritualism one of its most earnest and able advocates. In an early day, in most cases, and in all instances, she was in communication with her husband, Alex. Marshall, who was then in place, giving tests which brought life and immortality to light to many who now live to cherish his memory. Bro. Marshall crossed the river nearly six years ago, and now she has joined him on the other side. She was a kind mother, true and faithful friend, and a true and devoted friend to the imperishable record of her many virtues. Her funeral services were held at Euclid on the 17th inst., and largely attended. Bro. D. King, of this city, read some touching remarks on the life and character and mediunistic labors of Sister Marshall, and the writer delivered the funeral discourse. A. B. FRANKLIN. Clyde, O., Jan. 20th, 1878.

From Geneva Lake, Wis., Jan. 11th, 1878, J. H. Ford, aged 83 years 10 months 7 days. He feared nothing that stood in the way of what he believed to be true; and while he was yet feeble in health he manifested a strong desire not only to investigate for himself, but to place within the reach of all the laity of truth, one of which he considered your paper. It was through a column in your issue that he was introduced to the beautiful spiritual philosophy. The funeral services were conducted by the Episcopal parson of this place, and the desire of the family to have their deceased brother join us in making our platform so broad that naught can impede our progress, but that we grant all a kindly hearing. ELIZABETH DUNCKER. Jan. 10th, from the residence of his daughter, Mrs. M. A. French, No. 41 Elliot street, Boston, Capt. Judah M. Simmons, late of Essex, Ct., aged 70 years. [Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of equal type averages ten words.] "I think your church will last a good many years yet," said a waggish deacon to his minister; "I see the sleepers are very sound."

Orlando Granger. I lived on Edward street, Baltimore; my preferences were toward the Episcopalian church. I was in the fifty-third year of my age; named Orlando Granger. Infinite Author of my being, with open eyes, lying without knowledge of any life that is perpetual, with youth and beauty I now return to make known that I am laden with flowers—rich in their perfume. I have gathered them from the Eden bowers where now I live with the angels. The flocks only accommodate toward the infinite. We are constantly on the alert, seeking, watching and asking, Where is God? The answer comes in myriad echoes, "God thou canst find in all things. Look ye yonder at the drop of water, look ye yonder at the grass, the flowers, the birds; look ye at the fish that are in the sea, the animals upon the land. All are the handiwork of thy Creator." What a grand thought that death is swallowed up, that death is given to nothing. Through a man die, still he lives. Lives with all his attributes quickened and strengthened—not the slightest fading. Memory becomes rich in thought whenever our dear friends open the doors and we, the spirits, enter therein, partaking oftentimes of the supper which is spread out before them. Mine eyes being spiritual I can see them, though their bodies are in the material, they cannot see me, but oftentimes they feel my presence. Now, Master and Author of my being, to thee be all honor, praise and glory, for thou art life, and through thee life has been given unto men. Who would not die to see thy kingdom? Beautiful! beautiful!

