VOL. XLII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 2, 1878.

\$3,15 Per Annum,

#### CONTENTS.

FIRST PAGE. - Versus Dr. Carpenter: The Psycho-Physiological Sciences and their Assailants. The Rostrum: The Life and Works of Andrew

SECOND PAGE. - The Rostrum - continued.

THIRD PAGE .- Poetry: The White Czar. Spiritual Phenomena: The Ghosts Again. Banner Correspondence: Letters from Michigan, Maryland, Massachusetts, Vermont, and Pennsylvania. Extract from R. W. Hume's Lecture. Spiritualism in Texas, etc. FOURTH PAGE .- "Views of Our Heavenly Home," Amory Hall Meet-

ings, Movements of Lecturers and Mediums, Letter from John Tver-FIFTH PAGE. - Brief Paragraphs, Short Editorials, New Advertisemen

SIXTH PAGE,—Message Department:—Spirit Messages through the Mo diumship of Mrs. Jennie S, Rudd and Mrs. Sarah A. Danskin.

SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Ad-

EIGHTH PAGE,-Charles H. Foster-Some Exhibits of his Life-Work thus Far. New Publications, etc.

#### Versus Dr. Carpenter.

### THE PSYCHO-PHYSIOLOGICAL SCIENCES AND

#### THEIR ASSAILANTS. [Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

SPIRITUAL COSTUMES AND PERSONAL BEAUTY.

The beauty, grace and richness of costume of the spirits at many American séances are far beyond the possibility of earthly imitation. At the residence of Dr. Wolfe, of Cincinnati, in 1873, under the mediumship of Mrs. Hollis, among other distinguished characters the Empress Josephine appeared, her head arrayed in queenly style. In the scances of the Eddy family most elegant and costly costumes have often been seen, and Mr. T. R. Hazard, speaking of the Holmes séances, says (Aug. 25, 1877): "The truly magnificent regal, military and naval costumes, made of the most costly material, which I have closely examined with both eye and hand. that have been exhibited outside of the cabinet since my arrival here, would alone cost, if purchased, more money than the Holmeses have received from their visitors at their scances for the last five years or more."

Mr. J. II. Mendenhall, of Cerro Gordo, Indiana, describes in a letter of March, 1877, very wonderful materializations that occurred in his own private family circle, from which 1 select merely one example to illustrate the infinite variety of costume and appearance: "Dick now ordered music on violin, which task I performed a few minutes, when, with the rest of the circle, I was permitted to behold a female figure who in every respect was more than ordinarily attractive. It was Mattie Homo, one among the loveliest of the lovely, who now stood before us in her full Indian costume, from the moccasin to the black massy tress, or rather straight waving hair, which extended down to more than three feet in length. Her dress was a beautiful white, with stripes of red some four inches in width, extending downward to within six or eight inches of her feet; a beautiful white and red striped apron, of short length, added to her grotesque appearance, and her large red blanket wrapped about her person, with neck and breast nude, also her arms bared two-thirds their length, toher in every sense the wild, roaming native daughter of the forest. Feeling myself at home with Mattie, I asked her to remain with us as long as possible, and give us her best demonstrations of Indian life, to which she bowed, and then gave me a friendly shake of the hand." Mattie then gave some very picturesque delineations of Indian life and war

The beauty of the incarnated spirit as witnessed by Thos. R. Hazard at a séance with Mrs. Robert I. Hull at Old Orchard Beach in Maine, July 23d, 1877, was described by him as follows in a letter to the Banner of Light:

"The next form that presented itself was that of my daugh ter Frances, who passed away in my presence on the nine teenth of last February, at Aiken, S. C. She came out clothed in white, with a free, decided movement, highly characteristic of her when on earth, and with hands clasped on her breast and raised eyes, knelt at my feet in the attitude of prayer, mingled with joyful thanksgiving and praise. In form, height, color of eyes and hair, complexion and other personal features, the apparition seemed a fac simils of my daughter as she appeared in earth-life, but the expression of her counte nance was now far more radiant and sublimely beautiful than is ever imparted by nature to living faces, or by earth-artists to pictures of saints and angels. The whole expression of the face now before me glowing with divine light, was precisely that of my departed child as I gazed on it with in-describable admiration the morning after her soul's departure. And it is only such as

### 'the who has bent him o'er the dead Ere the *first day* of death has fied, And marked the mild angelic air. The rapture of repose that's there,

that can fully appreciate my convictions when I say that I know I was not mistaken in my angel daughter's identity. As I inclined myself toward her, she clasped her arms around my nick and tenderly kissed me with lips as natural as when on earth she used to bid me good night. After presenting her full form a second time for a few moments, she retired for the

MATERIALIZATIONS IN ENGLAND UNDER EVERY CONDITION THAT SKEPTICAL SCIENCE COULD DEMAND.

Mr. T. P. Barkas, F. G. S., of Newcastle-upon-Tyne, has given an account of materializations in some of which the spirit was photographed; in others great variations of the spirit forms were perceived.

In the first instance, in the drawing-room of a Newcastle merchant, Feb. 17th, 1875, seventeen gentlemen and four ladies were present, and a photographic apparatus was used (with a magnesium lamp to furnish the necessary light), which was placed on a piano in the centre of the room. The mediums, Misses Wood and Fairlamb, dressed in dark dresses, reclined on cushions in the corner of the room, surrounded by a folding screen. The company sat behind the plane, and Mr. Barkas near the folding screen.

The sitters took hold of hands, the lights were turned down, and they sat for an hour, during which the controlling spirits talked through the mediums. They were then spiritually directed to turn up the gas and light the spirit lamp, to practice the spirit in bearing the magnesium light. In ten minutes more they were told to prepare the photographic plate, and the screen was pushed aside and a small female figure, dressed in white robes which were in good order, not rumpled or soiled, stood before them in the full blaze of the magnesium light. Her arms and face were exposed, and were those of a negro or mulatto, not particularly prepossessing. A photograph was taken in about ten seconds, but was

This experiment was repeated twice. In the third trial the medium also came out and sat near the camera, and the com-

pany were requested to assist by closing their eyes, so as not to look at the psychic form. After all, the best photograph was quite indistinct. At the end of two hours the mediums were restored, but were in a very exhausted state.

A very satisfactory scance was held in a private sitting-

room, in Newcastle-upon-Tyne, Friday, Sept. 3d, 1875. "There were present (says Mr. Barkas) the lady medium, her young daughter, another lady and eight gentlemen, including myself. The room in which we sat is without closets or recesses of any kind; we screened one corner of the room by means of a curtain suspended from an iron rod, and we placed a small deal table without drawers within the recess formed by the curtain, and at a distance of about five feet from it the nine sitters sat in a quadrant of a circle, extending from wall to wall of the room, and completely enclosing the medium and her little daughter.

"We all, therefore, sat' in the open room, and were quite visible to each other. A lamp was burning in the room with such brightness that I could see the medium and all the sitters easily, and could read the time by my watch. After sitting thus for about fifteen minutes, we were told to remove the table from the recess and materialization would take place. The table was removed and we sat in the open room, in the same order as before. After sitting about ten minutes, during which time I saw the hands of the lady medium fall by her side, a small, white, flickering substance, about the size of a man's hand, appeared above the knees of the lady medium; it increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy white cloud. It then took a more solid and definite shape, and, descending to the floor, appeared to be a young female at least five feet high. This form was perfectly visible for about fifteen minutes. It gradually declined in height and width where it stood, and during the whole of the time I saw the right hand of the medium hanging passively by her side. The form decreased until it was about eighteen inches high, and again rose and increased in bulk; but this time it resembled a stooping old lady, wearing a Quaker bonnet, who moved feebly on the floor, touched the hands of four of the sitters, taking them between her fingers and thumb, and also permitting them to feel her dress. This figure was visible for about twenty five minutes, and at one time it rose to a height of about eight feet, bending over and overshadowing the medium. The form descended, assuming a normal size, and, coming forward past the medium, took a hand of one of the sitters between its finger and thumb. The form then turned to a position opposite the medium, at a distance of two feet from her, and, gradually declining in size, flickered away upon the floor.

"The forms were seen to grow by all who were present. They were felt by four of the sitters; they appeared and disappeared in the open room. There were no visible means by which they could be produced by merely optical illusion, and personally I am as satisfied as to their abnormality, reality and genuineness, as I am satisfied that the Thames river flows beneath London Bridge!".

This was an absolutely perfect experiment, the spirit forms appearing in company in the light without any cabinet concealment, or any possible source of deception, and being both

The scientist can demand nothing more, and the honest that these spirit forms appeared as stated, or that Mr. Barkas and all the other witnesses are shameless liars, endeavoring with no apparent motive, and with a singular concert of action, to impose a fraud upon the public, while thousands of people allover the world, considered honest and respectable by their neighbors, have entered into this sudden conspiracy for the diffusion of falsehood. This is the ground necessarily and blindly assumed by Dr. Carpenter and his backers. the extravagance and silliness of which might be amusing if presented in the lectures of Mrs. Caudle, but presented as science and philosophy it is the heaviest rubbish that ever wearied human patience.

[ To be continued.]

#### OLD HANNAH,

To the Editor of the Banner of Light: The following poem was kindly sent me by a valued friend living in Ballinafad, Ontario. I have read it with deep interest many times, and have send it to you, hoping you may find a place for it in the B unier. The auther informs me he wrote it long before he "knew anything of Spiritualther informs me ne wrong it may be used to come inspirationally, 'Ism', 'yet remarked at the fine that 'It so and to come inspirationally, 'Gratefully yours, J. M. Speak. 2210 Mount Vernon street, Philadelphia, Pa. 1

'T is Sabbath morn, and a holy balm Drops down on the heart like dew, And the sunbeams gleam Like a blessèd dream Afar on the mountains blue. Old Hannah 's by her cottage door In her faded widow's cap; She is sitting alone On the old grey stone, With the Bible in her lap.

An oak is hanging above her head, And the burn is wimpling by; ..." The primroses peep From their sylvan keep. And the lark is in the sky. Beneath that shade her children played, But they 're all away with Death, And she sits alone On the old grey stone, To hear what the Spirit saith. Her years are o'er three score and ten-

And her eyes are waxing dim. But the page is bright With a living light, And her heart leaps up to Him Who pours the mystic harmony Which the soul can only hear! She is not alone On the old grey stone,

Though no earthly friend is near. There's no one left to love her now, But the eye that never sleeps Looks on her in love From the heavens above, And with quiet joy she weeps; For she feels the balm of bliss is poured To her lone heart's deepest bound. And the widow lone

On the old grey stone,

Has a peace by earth not found!

; The Nostrum.

LIFE AND WORKS OF ANDREW JACKSON DAVIS:

THE HARMONIAL PHILOSOPHY AND ITS RELA-TION TO SPIRITUALISM.

A Discourse Delivered at Chicago, III., through the Medium ship of Mrs. Corn L. V. Richmond.

(Special Report for the Banner of Light.)

of Andrew Jackson Davis; or, The Harmonial Philosophy and its Relation to Spiritualism." It is usual and customary for thinkers to be appreciated a century or a dozen centuries after they are dead. Those who are persecuted and stoned at the times of their earthly existence for teaching new doctrines, or who are burned and crucified, are revered hundreds of years afterward. Socrates in his dungeon, Galileo before the Inquisition, the martyrs and reformers of every age prove this fact. It is unusual for men in advance of their time, who have great thoughts and enunclate great principles, to be appreciated by any considerable number of their contemporaries; and it is a singular feature of modern thought that is well worthy of attention that while from certain circles of bigotry on the one hand, and materialism on the other, there is a persecution and social ostracism still a great thinker having a truth to speak and a thought to utter has a following to day in his life-time, and if his thoughts be expressed in harmony with that truth which is recognized as highest he not only is not persecuted but is respectfully treated by intelligent minds of all classes.

We take it as some augury for the dawning of that millennium which has been sought by theologians and enthusiasts of all classes, that the present is an age of free thought. We take it as somewhat of an indication that this millennial enoch is not simply a perfect physical condition, but a condition of mind wherein each human being and all classes of human beings are content to allow others to think for themselves, reserving only the right of their own individual opinions, and that these opinions are to be held sacred and respected by one another. We hold it as a very great indication of advancement that it-is possible for Emerson to be appreciated by those We hold it as a very great indication of the approach of the any considerable body of the scientific world. millennium that Spiritualism in its various phases, while perhung as witches. We hold it to be an indication of advance. ment that various orders of human thought, though differing from the established thought of the schools, are still permitted to exist, and the holders of them not sent into eternity.

was stoned in the streets of his own native city, and through- | ward tide of materials out the entire country every one pursued and hunted those who entertained abolition sentiments. It is not outside of the recollection of most of you, that Dr. Priestly, who came Manchester, in England, not for his discoveries in science, and that those opinions were so conservative, that your own Thomas Paine thought it necessary to hold discussion with Dr. Priestly concerning his religious views; and it is within the recollection of each one of you, that in your own lives you have been forbidden to read the works of Thomas Paine, because they were infidel, but to day honor and respectful remembrance are being in constantly widening measure given around this work as one in pursuit of a lost link fould gathhim as a man who undoubtedly was the champion of freedom

works and influence upon public thought are concerned, who | yoluntary effort in its production; the state was induced by is still in the vigor of manhood and who-lives to realize mesmeric power and speedily assumed independence of the -indeed in some degree to gather the harvest of the mesmerist's control; seenes were described in that state, and seed that he has sown. Within thirty years, not only the seed but a portion of the harvest-time has come to a system of philosophy, that had it been introduced a century earlier, would have subjected the person so gifted to social, religious, and perhaps physical persecution. We have to consider a system of ethics that if taken in no higher sense, is in of science, in words well chosen, in terms calculated to arrest itself an epoch in the history of modern thought; such an the attention of the scientific and thinking world, and in a epoch as has not been introduced since Swedenborg astonished his contemporaries with the sublime theories with reference to the spiritual states; has not been equalled perhaps since that day, and before that day had no parallel, save in those wonderful revolutions that came upon the public mind under such instruction as that of Plato or Socrates, or as the thinkers of the Orient gave to their people.

It is not too much to say that even had the Harmonial Philosophy as expounded by Mr. Davis been by itself, and unaccompanied with what is known as Modern Spiritualism, it would have produced a revolution in public sentiment. It is not too much to say that coming either as the heralder or consequence of Modern Spiritualism, it comes as a portion of lings connected with man who aid in developing the functions a movement, and therefore is partly lost in the general subject; but were it by itself, as other systems have been, as the Reformation was, as Swedenborg's system was, as Spinoza and Kant, as the theories of Socrates were, it would have found a following and been considered and constituted an epoch in the period of modern thought.

Therefore, to do justice to this theory, we must, for the time being, separate it from what is called Spiritualism; we must take it for itself and by itself, consider it and its effects upon the human mind without reference to the accompanying surroundings, and show what influence already it had exercised when Spiritualism was acknowledged to be a fact by any considerable class of minds.

You will remember that, about thirty years ago or a little more, the public mind of this country was agitated in various ways upon these subjects in the division of certain churches, not only in the East but in the Middle States, and that these divisions were considered as the precursor of some new advent of religion, the Second Adventists believing it to be the dawn of their millennial epoch. You will also recollect that the school of Comte, the positivist, of John Stuart Mill, or, and if there is to be a criticism it will come later, but it will the school of Comte, the positivist, of John Stuart Mill, or, rather, Bentham, in England—the school of which, perhaps, | not come upon the impetus which governed the first works of Thomas Paine was the unrecognized source in this country—

I termine the balance either for or against the prevailing religions of the day. You will remember that the sciences were then gaining such foothold upon the public mind that the materialistic tendencies were already fully aroused, and that it was customary for persons reared in the severe schools of theological education to gradually merge from those schools into a mild form of unbelief; that already the Eastern States were peopled with a class of vigorous thinkers who, upon subjects connected with religion, were prone to independence of thought; that the Unitarian school, under the fostering care of Cambridge, and the results of Cambridge, was gradually gaining ground over the Orthodox element in the Eastern States, and that behind this school a stern class of scientific thinkers were growing up, threatening to overthrow the Our theme as announced for to day is "The Life and Works | foundations of religious thought and giving nothing but philosophy to supply its place. Already we say this Positive school had a large following, and already the youth of the land were becoming inculcated with the prevailing unbelief in religious subjects. This unbelief became more serious as it was accompanied with scientific recognition, and proof more serious as it drew around itself a class of minds who had a system of philosophy, and that capable of proof. Offsetting that which they did not profess to know with something that they did know, you can easily understand that materialism could gain ground while religion was predicated chiefly upon the records of the past.

The true reason, therefore, for the prevalence in that portion of the present century of what is known as materialistic tendencies, is not because the religious nature of man had censed to exist, or ceased in its demands, but because something else was talked about, something else taught in the schools, the sciences becoming uppermost, theology on the wane, and no intervening system had crept into the systems of education to supply the want in human nature.

Under these circumstances the appearance, about thirty years ago, of "Nature's Divine Revelations," the first work of the series which will, perhaps, comprise one for every year since that time-the appearance of this work and the circumstances under which it came was the signal fact, the warning note of a new system of thought. This work, as you are aware, was the first, and, perhaps, by many considered the most comprehensive of the various works that have emanated from the same brain. Young in years, the condition under which the work was produced, the astonishing facts connected with its authorship, established a new system of science, a revelation. Psychology and mesmerism were unacknowlwho live in his own time, and for Mr. Tyndall to express his edged save by that class of thinkers who had become attached thoughts upon science without being sent to the Inquisition. To the science through experiment, but not acknowledged by

Under a system of mesmeric control which induced a state secuted socially, and the subject of legal investigation, is still of external unconsciousness these revelations were first given nevertheless permitted to go on, and that mediums are not to the world, and the utterances in that condition were the result of what the inner vision saw during a suspension of the normal action of the brain through which they were given As a phenomenon this invited attention; as the result of the phenomenon the work justified its claims, and then it was Surely it is not so long ago that you can have forgotten it, discovered for almost the first time that a new epoch, not only or that the history upon that subject is dim in your minds, of phenomena but of thought, was dawning upon the world; when the Puritan fathers of your land who fled from religious | that a new power was being developed and utilized for the persecution became themselves the leaders in it. It is not so advancement of the world by some unseen force, what no long ago since in defiance of the established law of the land, one pretended to know, but which was destined to answer the thinker perceives at once there is no possible conclusion but- and therefore of public opinion, William Lloyd Garrison need of the hour and place something as a check to the onwas the first to give this check any form; the first palpable intelligent fact and personality round whom a central thought could be formed for the purpose of expressing an idea; the to America nearly a century ago, was stoned in the city of first to herald or inaugurate a system of philosophy at variance alike with materialism and with theological bigotry: the but for entertaining opinions that were considered heterodox, first to throw into the chasm between religion and science the stone that was eventually to accumulate and accumulate until the space should be entirely filled.

> Thinkers upon psychological subjects, mesmerists, those who were studying the schools of philosophy then in vogue in Europe—all who had been reformers from the various phurches those who were in pursuit of a solvent of religion, gathered er around a new specimen or a new plant discovered on earth, or star in the heavens. And, as we state, this was the work, We have now to consider the life of a man, so far as his unconsciously, of a young and untutored mind; there was no personalities, entirely unconnected with this earth; a new life was revealed, a sub natural and a supernatural life, showing an under and over-current of spiritual power previously unrecognized. This system was stated intelligently and with authority, as any system is expounded by a man sequence of argument and logic that in itself commanded the assurance of proof, that proof being the circumstances of the production, the thought itself and the appeal made to the mind of the age.

This Harmonial Philosophy, beginning with "Nature's Divine Revelations," professes to be and is an intelligent statement of the principles upderlying natural science and natural events in the world by revealing a spiritual or superior nature; and intelligent recognition of the individual spirit of man in connection with human life and its government by natural laws (not supernatural in the sense of the miraculous or providential); an intelligent recognition of spiritual beand powers of the human brain; an intelligent and comprehensive view of what the mind of man may see behind the external functions of life to aid him in health, in the preservation of the bodily functions and in the best conditions for mental culture. In other words, an intellectual statement, if we may use the term, of the spiritual forces of the universe and their contact with matter in the form of human organization; an intelligent statement of the natural process of death and the effect which that natural process has upon beings here and hereafter, and an absolute recognition that not only the forces of nature that are visible and nalpable to science. but the forces that are invisible and impalpable are still governed by law and may be the subject of human study and ... become the sources of human guidance.

We say this in justice to the system: that as an intellectual statement of philosophy and as a revelation of intelligent principles it complies with and sustains in manthe theory and requirements of the spirit and the body in their normal contact on earth; that as a revelation it gives evidence of the this youthful seer, that impetus being a genuine inspiration, were holding in the public mind an influence that was to de- brought about, it is true, by the external science of mesmer-

period of 1815 sindeed, perhaps, as early as 1840 others were clairvoyants developed under mesmeric control who porleal and spiritual, characteristics of living persons, who were at a distance, and gave accurate descriptions and diagnoses.

The first impetus, we say, was inspiration, that inspiration being recognized. In later are the seer gives tribute to the guidance and direction of spirit all powers and forces, the one Innermost Voice as the teacher and intermediate spiritual guides as the ails and assistants for that Innermost Voice: recognizing the different degrees of spiritual powers that are employed by the divine economy in reaching human beings, and yielding readdy to the advise or counsel of friendly spirits who were intent upon instruction. The theory, however, of the seer in later days, as we shall presently show, has been adverse to that of so called medium-hip in some degree. Do not misunderstand us. He does not deply it nor its advantages, but denies its absolute possession as necessary to spirit The Deory of clairy ovance unfolded in him was that at first how colded to the mesmeric state by an external hand or mesmerist. The spiritual powers assumed the control and aided him to spiritual scenes, and lafter a time when the mind or spirit became accystomed to the visiting of those scenes lexbecame what is known as an independent clairvoy. ant or seer, and under these elreumstances produced man of his later works, but we believe the first volume or work, comprising three books in "Nature", Divine Revelations," and the five volumes of the "Great Harmonia," were under the direct Inspiration of spiritual beings, who revealed to him through his clairvovant powers the various conditions of spiritual and human life therein pertrayed, and the needs and requirements of humanity in connection with, spiritual existence. We bevisitations, into spiritual life under what the considers independent clairvoyant conditions; namely, that the spirit hav-Ing become accustomed to and found the way, can visit the spirit-fand as well while an or or pant of the physical body as of the spiritual body, and that this does not necessitate the control of another spirit, but he may meet other spirits on the way, and somern with their as with friendly convocations.

The foundation of the Harmonial Philosophy Is, however, from this side, and not from the spiritual side. The basis is made the physical life. the physical facts of life are made its starting-point, and the result is without, perhaps, the auther being aware of to that man as a spiritual being is predicated upon man as a physical being. We believe we do not do infustice to the author of this system when we state that he teaches and believes this; that the evolution of the spirit of man, as an identified being, is from the organism of the physical body, and that this does not prevent him from he-Heving and knowing that that evolution produces immortal. properties and functions in the spirit that survives the change. called death, and that may continue bereafter through been nity by This defaulties of this theory we will not now analyze, but we will say that it offers a system, of mental, moral and spiritual growth so much better than that which has been inculcated by the old systems of theology, that it brings life intoa natural is stead of an abrorn abstace, and makes of hum with a graduated scale even from earth up to the Deity, producing a system which, as we stated in the beginning, had it been separated from the phenon enal places of Modern Spirituals. ism and certain higher philosophies connected with Spirituals. ism, would in itself have revolutionized modern thought.

The basis of the theory being the material life of man as the epitone of the material erection, the organic functions of man being necessarily the real producers of the spirit, it is notistrange that the clairvoyant should perceive, investigate and adjust in that system of philosophy a guidance uplifting the physical nature of man primarily as the foundation of all proper moral and spectral growth. Nor, are we adverse to this system of teaching. The spirit cannot inhabit the un. worths, tenement worthilly, nor can you express absolute the means of that expression. No master can perform upon an imperfect instrument, and the necessary enture of the physical nature harmoniously is so great, an, auxiliary to the expression of the spirit that we could appreciate this system, If nothing more were introduced than a Lealthful and harmoallous guid thee for human life.

logy by the prayer of active life aspiration, and endeavor hands as the willing instruments of the spirit instead of the reluctant ones of a mechanical system of laws.

The rules of guidance laid down in the "Physician" and the "Seer," and many of the other works, give evidence of a comprehensive view of the various stages required for man's gublance in his physical and mental nature. The moral nature is largely dependent; be thinks, upon the physical, and that If a person is in feeble physical health he will display morbid mental tendencies. He believes that the spirit can be properly cultivated and unfolded only as the body and brain are properly cultivated and mitolded, and he teaches a system whereby the entire nature of man may be developed. poesy, he recognizes in humanity the possibilities of music, poesy, religion, physical health and moral probity all embodied, as the result of his system. He believes that equally and perfectly the human organism can be unfolded and shaped to the needs and uses of life here and hereafter, and that the outgrowth of this life will be the spiritual life; therefore that everything connected with spiritual life, as the future abode of man depends upon the fitness, the culture and the beginning which he has in this life.

they founded upon the exact truth, would constitute a suffi- porate, this philosophy is the brain of Modern Spiritualism. cient guidance for humanity. Being, as we think, only approximately so founded, they can form only an approximate. guidance-we mean to say in their foundation; we mean to times has been somewhat mediumistic he claims that indea spiritual basis—but infinitely preferable as a system of philosophy to that bare and barren materialism that unfolds merely a system of physical laws, giving nothing of the spiritual power behind those laws, and not recognizing even the mind of man as one of the elements of material or palpable existence; infinitely preferable as a school or system of theology to that ancient system which in all its various forms would give only an impossible Deity and an incomprehensible system of salvation, and then visit the arbitrary punishment of a vindictive nature upon those who failed to comprehend it.

Here is a system combining theology with philosophy, that gives every prominence to man's physical nature and its another of his own friends, evidences of the physical power of laws, supplementing these to the spiritual and moral forces. Here is a system of philosophy, the outgrowth of an inward recognition, that gives to the world for its guidance the contact of the spirit with the body, and the recognition of spiritual existence beyond the earthly state, for which human life Is the preparation and the stepping-stone.

Surely if Plato were incomprehensible, if in some of the teachings of Socrates there is not that cogency and adaptation his writings, showing a cultured mind behind the uncultured to the requirements of modern thought, if in the systems of youth, showing a system of science where no science had been Confucius there are mysteries that time has veiled and prevented man from comprehending, if Swedenborg is verbose, derivation of words where none had been received from extechnical, absurdly scientific and absurdly theological in some! of his works, and absurdly transcendental in others, if the edge are open to the spirit through other channels than those various reformers are vague and incomprehensible, and no that are taught in the schools, namely, that a clairvoyant adequate foundation given for their predicates, and if theolo- can not only see a word but the root from which that word gy in outgrowing its creeds has also forgotten the spirit of its may have been derived; that a clairvoyant may not only be growth of the young mind, and indeed the maturer minds, religion, leaving only the thin film of a diluted Unitarianism, guided to the comprehension of an idea, but to the statement | than this same system of lyceum teaching as unfolded by Mr only the thin vell of a possible Delty and & possible hereafter , of that idea in the highest forms of language. That gram - Davis. If we might venture a criticism it is simply this: that

Is known as independent clairvoyance. At the same time, man who steps into the breach and with his youthful voice aware; and that system of clairvoyance which would reveal throughout the country, we must not fail to remember that and unitatored mind gives learning to the wise, a school of a readier road to its acquirement should be held in universal upon the basis of actual fact that his philosophy is no chimera having a Greek derivation this young seer seemed to go to -surely be deserves that recognition, and the system does, the very foundation where, perhaps, the gods themselves trayed the spiritual, and spirit presence, defineated the physe that all leaders get in the consciousness of having become coined the words in the time of the ancient delties. discoverers. The finated solar system, however, which was known before the telescope of Herschel was built, the limited ings, and testimonials would pass in the world under the of disease under this mental control; but none of these ever astronomy which was known before any telescope was invented name of genius or a prodigy; but genius and prodigy cover preserved so distinct a record, and none branched out into the ed, but suspected in the time of Gallico, was perhaps a clear all forms of inspiration or great gifts that are not compredirection of the underlying principles of life as did this young liftustration of the Harmonial Philosophy. It is a recognition hended within the philosophies of earth. Hence it would of the principles of life without the aid of the strongest spir-be no answer to the manifestations given through Mr. Davis itual telescope that can be made. It is the recognition of the as a manifestation that these facts were revealed and this elements of life from this side and from intermediate stages, language employed and this system of ethics made known of spiritual life instead of from the centre. Astronomy owes, and clothed in fitting language without the requisite schoolits truth to the fact of the sun being the recognized centre, ing which the earth and its inhabitants consider necessary The ancient astronomy was false, because the predicate was for literary work. false that the earth was the centre.

Now for your purpose, and for the limited human need ations of time upon the earth, the system of Mr. Davis might of thought and education of the world; and by itself phenomebe adequate; but if the centre of human life be not the physic, nally would form the most interesting study that this age has cal man, and if the telescopic vision of the spirit has discovered that the centre is the spiritual and not the physical, then much of this system must be unlearned after it is taught, and only that portion that recognizes the spiritual must be considered as absolutely true, and those didactic portions that pertain to physical health.

If we take away this supposed fallacy, this suppositional guidance for that class of minds who must always know the , angels and men as auxiliary souls, form the very soul. centre before 'they can calculate the radiating circles from

this and the only criticism upon the works of the author: not in his life, that we are not discussing a not in his system of morality, that is perfect; but in the recognition and perpetual sustaining power of the spiritual forces of the universe, in the fact that to be an instrument of spiritual life. to the growth and unfoldment of the spirit is a perpetual and unfailing power.

Among the works that followed in rapid succession to almost the number of one annually for every year of his clairvoyant life, perhaps that which manifests the greatest wisdom, and which, in the author's own opinion, is typical of the greatest wisdom, is the "Penetralia"; but there are other works more suggestive than this, more nearly answering to the spiritual needs without the author's consciousness of it, and we suspect that many of the works which the author fails to recognize the beauty of are the ones that have wrought the greatest good in the world, by answering that spiritual need. We suspect that the subtle, ir troduction of spiritual forces, unconsciously to the writer, has imparted a satisfying power to his work, of which he thinks the framework and the form of philosophy itself are the chief sources; and we suspect that in neaking the external forms for this system of philosophy, and in recognizing it, he has many times failed to recogmize the spirit behind the framework; and that in building up a system, as the builder is frequently occupied upon a "dwelling in its details while the stranger sees the grand result, so in adjusting the various parts of his philosophy to his outward comprehension the spirit fails to make the impression upon his own brain of the underlying spiritual power, which to the stranger is apparent. This is why the great influence and wide spread recognition were given to this work, in the beginning - because it came in time as an answer to the prayer of the longing hearts that were waiting for something to bridge over this space, between man physically and man spir-Itually, because it came just in time to check the encroachments of materialism in a certain class of modern thinkers, which class represented oftentimes the most vigorous minds strength when there's no physical strength to supply or give of the country, and because in this system of philosophy they found that which accorded with science as well as with the spiritual promptings of their nature.

The number of followers of the Harmonial Philosophy cannot, of course, be properly estimated; but it is safe to say that all who accept Modern Spiritualism in any sense recognize the offices and the work of Andrew Jackson Davis in It is proposed in his system to supplement the prayer of this system of philosophy; and outside of those who are Spiritualists in any pheno nenal sense is a large constituency of to supplement, and add instead of the mere verbal form of thinkers who accept the philosophy of Mr. Davis instead of praise, the praise that comes of a properly adjusted life, the cany other religion, and who make. Its laws so far as practicable their rules of guidance, who believe that nature is the reyealed Word of God, that man is his interpreter, and that the spirit of man'ts the highest expression of it; and if we may use the estimate from our side instead of yours, we peretrate far into literary and scientific circles where these works have traveled, where we find that none of the mere phenomena of Spiritualism, and nothing of its philosophy, have otherwise penetrated; that the Harmonial Philosophy is recognized by many minds in Germany, and has superseded many systems of the schools, and by many has transcended the revelations of the Swedish Seer, because more comprehensive; that in the Orient these works have been translated, and form a portion and unfolded, as he believes, to the height of the highest natiof the study of the more advanced minds in Turkey and ture in any direction. If there is genius here in music of Persia; that all over Europe some glimmerings of this philos. ophy and its revealments are known, and that while they do not disconnect the author in the work from Modern Spiritualism, they still accept that system by itself as if there had been no other revelation made concerning a future state.

Fortunately other testimony has been added. Fortunately simultaneously with this work and its beginning came the physical proof. Fortunately other work has been performed by other minds as auxiliary or even primarily in connection with this truth. But by itself, without the body of the phys-We believe we do not overrate the Harmonial Philosophy | Ical manifestations, and without the soul of the innermost rewhen we say that its teachings, were they primal and were digious element which all spiritual power must finally incor-1 'Certain forms of mediumship, even physical, were given to Mr. Davis in the beginning of his career, and while he at all say in the fact of predicating life upon a physical instead of pendently of this his spiritual powers have been awakened so that he walks the earth and walks the spirit-life with equal facility, his body being the abode of his spirit while here, the spiritual world being opened to him when he is in his clairvoyant or spiritual state. But accompanying the development of this first stage were certain phases of mediumship—the appearance of his own friends, the visitation of his father, who was also for a time his guide, and it is almost within the pale of human proof that he has been physically transported while in a state of unconsciousness from one place to another, giving evidence of mediumistic power of a high order; and at various times in his own family and

spirits accompanied him. But his phase of mediumship as a phenomenon was still visible in the fact of his clairvoyance and in the fact of his uncultured mind in youth, which, however, did not prevent, and never has, the revelation of choicest forms of language, of words, of technical terms or sceintific methods of thought, of accurate statement and of much rhetorical beauty in all of taught, showing a knowledge of technical terms and the ternal sources, and showing that the sources of human knowl-

Of course this power unaccompanied by, other spiritual be-

This of itself forms a manifestation, accompanied by other similar manifestations with other persons to the number of that comes in a single lifetime, and for the study of all gener. hundreds and thousands, which makes an epoch in the school

When the full history of this philosophy as the precursor of the soul of Spiritualism shall be known, it will be found that the various degrees under which Spiritualism has appeared in the world are three in number, of which the manifestations physically and phenomenally are one portion - the body, of which the Harmonial Philosophy as the beginning, lack of a right centre, we then have the Harmonial Philosophy | and the writings of the most prominent teachers of Spiritualin its completeness; with its guidance for certain stages of ism as the fulfillment, are the brain, and of which the under-Euman life and spiritual life. We do not necessarily require. Lying spiritual power, the principle of man's spiritual existto know what the central point may be; but it cannot be the ence, the recognition of the central spirit of the universe, and

The statement of a theory however perfect, the expression of a system of philosophy however sublime, will not take the The only criticism we have to make upon the system is place of worship in the human mind; there is a craving which only the spirit can answer. This is the only lack that that as he has been drawn away more and more from this is frequently not missing in Mr. Davis's works but is missing centre which the first years of clairvoyant life discovered to in his system of philosophy-is everywhere manifest in the him, he has less and less radiated the light from the centre-, inspiration of the work, in the accompanying power, in the Spiritual principle, but is only left out of the structure. This religious element manifest in Christ, révealed in lesser degrees in all grades of worshipers, manifest to-day in whatever constitutes the spirit of worship in the church, is not to be does not necessitate a destruction of the spirit of man or his wiped out with a stroke of the pen or with any system of marindividuality, and that any power which can add constantly derial philosophy whatever. It is not to be wiped out even with a statement intellectually of man's spiritual existence after death. You cannot worship your friends, even though they have gone from you into the spiritual world. They do not alone feed the fountains of your spirit, any more than father and mother, husband and wife feed the fountains wholly here. Behind and underneath this, supplementing it with a continued spiritual outpouring and radiance of a spiritual sunlight, must be the Central Sun of Religion. Let it be as plain as you please, let it be clothed in whatsoever form of external expression that is simplest, let it be shining through the human life, but it is not made of the food that you eat, it is not fashioned of the habitation in which you live, it is not composed of the structure of nerves and muscles and arteries and veins that make up your human body; it is a spirit or it is nothing. And this is the religion of Spiritualism.

We will have the Harmonial Philosophy. It is shaped as one of the corner-stones in the temporal edifice representing the spiritual world. It may be, perhaps, the greater bulk of Justed. the external edifice, but it is not the inhabitant, it is not the soul, it is not the life.

If there be any decadence in the later works of this great and gifted seer, if there is a failure of the spirit which penetrated the first works, it is because the body has too much taken possession-we mean the body of the philosophy, not his own body. It is because the framework has occupied too much time; it is because the habitation has consumed more than the spirit has inspired.

If we shall look for another and an added work that shall take its place by the side of the first Revelation of the "Great Harmonia," of "Arabula" in some portion of it, of the "Penetralia," we shall expect it to come from a new impetus, a new reverting to the spiritual sources, instead of a continuous elaboration of the philosophies already given. We shall expect it to emanate from a fountain that has been too nearly closed for the outer portion of the world; not that the outer portion is unworthy, not that the structure must not be completed. but when there is a fountain we expect it to flow continually and leave the elaboration to lesser minds and smaller intellects that may not grasp all the inner truths.

We give nothing in criticism for this man's life. Guided and true to what he supposed to be its light. He has refused to be made the centre of sect, of creed, or party. He has with unflinching, childlike simplicity led his own quiet life, and the sweetness of that life all his personal friends well know. He has refused to be considered a leader in any sense; and while his heart may have grown weary and faint at a lack of the external application of those principles that he believed to be vital, still there has been no swerving in his own thought and mind. An illustration of Harmonial Philosophy, he might well be pointed to as the best exponent of his own theories.

Among the works of his later life, which come certainly under the category of special revelations, is the system of Progressive Lyceums for children—a system which in spiritual vision was portrayed to the seer as that prevailing in the spiritual spheres. And while the thoughts pertaining to human life and to various stages of spiritual existence for adult human beings have been certainly transporting and beneficial to mature minds, we know of nothing in Mr. Davis's works and nothing in his whole life that so much entitles him to be considered a seer as this revelation of the system of education in the skies; and we do not fear to affirm that were this system to prevall in your midst, instead of the dull methods of the schools and the mechanical processes now occupying the public mind, a wiser, better, and indeed a prevailing spirit of peace and love would exist, instead of that which is merely technical and uninteresting to-day.

The system in its inception has no flaw. It is a harmonious, suitable, and poetic exposition of the true principles of education. The system in its inception does more than this. It contains the symbolic illustration of certain colors, forms forces in Nature, and that have never been embodied before and are primal. The Kindergarten schools of Germany approach nearest to it. Some portions of it may have been embodied in systems of illustrative education. But here is an appeal not only to the intellect and mind of the child-not only care taken for the preservation of the body, but a poetic exposition of the real principles of growth and unfoldment, which would entitle Mr. Davis to be considered a poet had it been revealed in the form of verse instead of a system of edu-

Nothing in his life-work commends itself more to the judgment, the appreciation and the spirituality of the human mind than this system. For the first ten years it seemed to be received with absolute joy by all spiritual societies and all thinkers in the ranks of Spiritualism. For the first few years the personal presence of Mr. Davis and his eminently wise and appreciative companion made the Children's Lyceum the feature of nearly all spiritualistic and reform societies throughout the country. Whether their personal attention being withdrawn also caused the current to change, or, what is more probable, whether a lack of enlightenment concerning the system prevented the leaders and conductors of Lyceums from knowing fully what to teach, has caused a decline in the outward movement, we cannot say. But certain it is that another century will witness a system of education similar if not exactly coincident with that which Mr. Davis has taught. Certain it is that in the coming time children will be allowed to grow and not be forced into a system of learning; and nothing is more calculated to the unfoldment and

ism, but speedily disenthralled from that and becoming what, as some of its most advanced minds contend—then surely this mar is bunglingly taught in the best of schools, you are all he system is not sufficiently elaborated to form a comprehensive statement for minds that are not able to grasp it; that the mechanical portion is sufficiently elaborated, the there were other independ of clairvovants, and that from the philosophy to those that have studied the schools, and proves admiration by all the world. Especially in the use of words mental portion is not. Hence it becomes speedily a routine instead of a constant feeding of the mind. If the author would elaborate more the meanings of the different groups, the origin of the terms employed for the names of the groups, and the theory of the unfoldment of the spirit through this method, including thoughts about color, form, order, &c., it would be the most fitting accompaniment to the method itself. If added to that could be additional exercises and lessons embodying the same teachings but gleaned from all literature, under the supervision of the author, it would make an added resource where the minds of leaders and teachers are sometimes barren for themes of interest for their children.

This is the only criticism, but even this time will obliterate, and the system itself remain as perfect as the system of the starry firmament, wherein sun and stars and satellites move in their appointed places, and worlds are born by a system of laws governed by the Infinite.

If you have experienced the difficulties of early education, If in your minds you have felt that the bursting and release of materialism and orthodoxy was in itself almost equal to the change from death to life, and if you have felt the gyves of creed and of superficial and artificial education, then no one can tell better than yourse'f how beautiful it must be for the mind to expand under the sunlight of a properly adjusted system of education, and receive its guidance from the hands of loving tutors and friends instead of stern mandates of mas-

This is our tribute to that system of teaching-that it embodies, when properly understood, the normal and spiritual unfoldment of human beings in their relation to external life, and in their prophecies for the future.

If Mr. Davis were unfortunately to be taken from your midst to-day, a half century more of time would add to the lustre that encircles round his life-work. Nor can we in concluding separate this man and his work from the great-advent which he was in the midst of. If he were, as we state, the only man living who had expressed anything concerning spirit-life, it would still be an epoch in human thought; but not being the only one, and having been surrounded both with phenomenal phases and intellectual and spiritual statements, it is not strange nor singular that in some degree his work shall have been absorbed in the great work of Spiritualism itself, and he does not shine out with that singleness that you are accustonied to attach to the great leaders of a new movement in time past.

The truth is, that Spiritualism and its philosophy have no leaders. The truth is, that there is no human centre around which this movement has visibly revolved. The truth is, that the recognition of a centre must be spiritual and not external; and Mr. Dayls has comprehended the spirit of the movement by persistently withdrawing from anything that approached to the formation of church, or creed, or party, or sect. The truth is, that he, as one of the advanced minds and organisms, caught the wave in its inception and aided toward its onward march, which has been culminating and culminating ever since by the addition of hundreds and thousands of instruments similar and dissimilar; and that behind all this, is not the voluntary spirit of man uneducated and untaught in spiritual matters, but the voluntary spirit of those souls who have studied this question from a spiritual standpoint, who look through the telescope of life from the right side of existence, and who know in exactly what place human beings are ad-

pos of str dai rea cra wh in:

Your own personal friends, the ministering spirits of your households, all who have aided, are likewise the instruments of this great force and law. It has come as one of the cycles of truth to time. Happy are they who, being its instruments, have aided in giving the voice and tongue and form and power to this thought in the world. It has come as one of the recurrent cycles of spiritual thought; and even now, were every instrument employed by spiritual powers to be suddenly aken from your midst, in your own household, by your own fireside, from the infant lips of your children and from those growing-up around you, new instruments would be found to carry forward the work of the spirit.

Happily it is not centered in any class. Happily it does not belong to any grade or rank of life. All grades, all classes, all forms of life become the instrument of its expression, and the babe upon the knee and the gray-haired sire are alike employed in some capacity by it.

Impersonal, it still centres around the highest personality of truth and wisdom and love. Without visible church it still recognizes the invisible and all-pervading Presence; and not one moment would the soul of man survive or the heart pulsate in its proper place without the system of spiritual law most spirit of the universe.

As the heralder of a new dawn of philosophy to man, as the revealer of a system breaking the gyves and chains of Old Theology and New Materialism, we hall this friend and brother, and hope that ere the life of earth shall wane and that of the spirit-world dawn upon him, other gifts, other works will follow, revealing more and more of the innermost spirit that shines through angels and men into the outward

The audience then selected a subject for an Impromptu poem, and the lecturer gave the following:

OUR SPIRIT HOME. Within the arching space that bends above, Enshrined by light, is many a spirit sphere, Girded about by belts of shining love, Pervaded by a radiant atmosphere, All centering toward one clear, transcendent flame, Whence life, and love, and fadeless beauty came; Within each sphere some potent central light, Fraught with surpassing power, with beauty l Abides, and moves responsive to God's love, And circles like a circling orb above. A little separate from time and sense, Removed a little from the grosser air, Yet feeling still the spirit's recompense Of linking lines binding most bright and fair The chains of love between you and their home, The bands of loving spirits ever come. Neyond the vell (\*\*) It is not far away: No darkened stream of Lethe now doth play Between you and that brightening, beauteous sho Where parting to the spirit comes no more,

Behold! What scenes arise! The spirit's home! You too have wandered, or perchance may roam Far from all fairest scenes of early life, Fraught with rare beauty and with loving rife; But here the footstep wanders not away; Home is where loving spirits still must stay,

The centre of a soul ensphered in love Round which—one family—each kindred thought, Like orbit's equal splendor fair outwrought, Responds unto the light of heavens above:

Sphere upon sphere outwrought by your own minds, Crystalline, full of beauty or with fold Of Clui rian darkness as your state combines With earthliness that has not lost its hold On memory. Shaped within that blossed abode By loving hands, the dreams of early years, Promises unfilled, sweet buds of hope Nourlead and watered here by human tears cromises unfilled, sweet buds of hope Nourlshed and watered here by human tears— These find their full fruition in that land Wrought unto many a pleture pure and grand Of images of prayers that in your birth Imperfectly have wrought their way on earth, In that blessed country every prayer survives. The symbol of an added spirit lives, The symbol of an added spirit lives, For striving thus to do and be is there The answer to the spirit's potent prayer;

All gracious hopes and lovely memories Like flowers or birds of beauty ever come, Circling around you with their promises, And dwelling always in the spirit's home. There every tear is changed into a gem

There every tear is changed into a goin By rarest transformation of the soul, And sparkles in the heavenly diadem When you have conquered earth and its control. There friendship and sweet harmony reside, For all the dross of outward life, its care is melted; only pure thoughts can abide In the sweet sunlight of that upper air.

And lot those dear ones whom your spirit names Each day and passing hour in some rare way, Live and abide as quiet heavenly flames And guide your weary feet that homeward stray The helps for some soul in its direst need,
The loving hand extended in the dark,
The sowing in the earth of heavenly seed,
And then the victor musle, heaven-horn! Hark!
Have you not heard the sound as if that sphere
Came bending o'er you at the hour of prayer?
Have you not felt their garments rustling near,
And known that some loved messengers were there

Oh!-t is the spirit's home, where light and love, Beauty and harmony for aye abide; An I with the wingd to orbs they onward move, Or they may linger loving by your side;

Still home is there. 'Tis not the time nor place Nor recognition of those outward years, Only the presence of the inward grace, Only the freedom from your earthly fears; Thy spirit-home is where the soul may find Its linking with a kindred heavenly mind.

#### THE WHITE CZAR,

[The White Czar is Peter the Great. Batyushka, Father dear, and Gosudar, Sourceign, are titles the Russian people are fond of giving to the Czar in their popular songs.] Dost thou see on the rampart's height That wreath of mist in the light Of the midnight moon? Oh, hist! It is not a wreath of mist; It is the Czar, the White Czar, Batyushka! Gosudar!

He has heard, among the dead, The artillery roll o'erhead; The drums and the tramp of feet Of his soldiery in the street; He is awake! the White Czar, Batyushka! Gosudar!

He has heard in the grave the cries Of his people: "Awake! arise!" He has rent the gold brocade Whereof his shroud was made; He is risen! the White Czar, Batyushka! Gosudar!

From the Volga to the Don, He has led his armies on, Over river and morass, Over desert and mountain pass; The Czar, the Orthodox Czar, Batyushka! Gosudar!

He looks from the mountain-chain Toward the seas that cleave in twain The continents; his hand Points southward o'er the land Of Roomelee! Oh, Czar, Batyushka! Gosudar!

And the words break from his lips; And the words break from his fips;
I am the builder of ships,
And my ships shall sail these seas
To the Pillars of Hercules!
I say it, the White Czar,
Batyushka! Gosudar!

" The Bosphorus shall be free; It shall make room for me;
And the gates of its water streets
Be unbarred before my fleets!
I say it, the White Czar,
Batyushka! Gosudar!

"And the Christian shall no more Be crushed, as heretofore, Beneath thine iron rule, Oh Sultan of Istamboul! I swear it! I, the Czar, Batyushka! Gosudar!"

-[Henry W. Longfellow, in the Atlantic Month-ly for March.

### Spiritual Phenomena.

THE GHOSTS AGAIN.

[The following article appeared originally in the columns of the Truth Seeker, New York City, and is from the pen of its editor, D. M. Bennett, E-q.]

At the request of a party of friends who proposed to visit Mrs. Maud E. Lord at the residence of Mr. Phillips, No. 222 West Thirty-seventh street, we consented to join them, and despite the danger of giving offence to some of our incredulous readers, or that they may think we are going crazy, we will state some of the manifestations which took place there. The circle was formed in the same way, some seventeen of us sitting in a compact circle, the left hand of each sitter grasping the right wrist of his or her neighbor. grasping the right wrist of his or her neighbor, leaving the right hand partially disengaged. We were adquainted with about half of those present, consisting of about equal numbers of both ladies and gentlemen, and in point of intelligence and

and gentlemen, and in point of intelligence and integrity they have few superiors:

It devolved upon us to see that the windows and doors were secured. We bolted and locked the door, and were sure no person could enter from without until the bolt was withdrawn. At our request, a friend in whom we all had confidence sat by the side of Mrs. Lord within the circle and held her hands, so that every person present felt assured that Mrs. Lord could not herself possibly perform what took place.

We will not detail all that occurred, but we had sat a few minutes only when the demonstrations commenced. Everyone in the circle felt their

sat a few minutes only when the demonstrations commenced. Every one in the circle felt their hands touched with gentle fingers. The guitar was curiously played upon while floating in the air, while resting upon our heads and in our laps. By request, it touched the chandeller overhead, and the ceiling above, twelve feet or more from the floor; we could distinctly hear it striking both, it being played upon at the same time. It was utterly impossible for Mrs. Lord to have done this while thus held by the hands and her feet also being guarded by the feet of one in the circle. We were also vigorously fanned, and the palm-We were also vigorously fanned, and the palm-leaf fan was literally torn into shreds. A small deposited in the right hand of each, sometimes being played upon by turning the little crank.

A bouquet of odorous flowers was also carried

around, visiting each one.
We received considerable attention. Our fingers were gently touched scores of times, and caressing demonstrations made; our face was patted, our beard stroked, etc. The first voice we heard was close to our knee, and it said, "Dear papa," and our chin and beard at the same time were gently caressed with what seemed delicate fingers. Another voice very near us said, "Dear brother, it is beautiful to meet here together." At the same time we were caressed, and our right hand touched, and the name "Mary Jane" distinctly spoken. The voices were in loud whispers, but which in most cases were distinct. The name "John Bennett" was loudly whispered close in front of us. This was our father's name, close in front of us. This was our father's name, but we think no one knew it save ourselves. We said, "Father, are you here?" - We\_were immediately grasped by the hand, and three sharp raps were quickly made upon the guitar which was then near us. We asked mentally, "Father, are you happy?" Immediately three raps. "Do you approve of the work we are doing?" Again three loud, distinct raps were given with emphasis. Later, the same voice that whispered our sis. Later, the same voice that whispered our father's name said clearly, "May God be with you always." As we are not much of a believer in God. we interpreted this to be merely a friendly congratulation.

Mrs. Lord said a fleshy old lady stood by us

Our grandmother, who died in our childhood, came immediately to our mind, and we said, "Is it grandmother?" A voice close in front of us it grandmother?" A voice close in front of us whispered, "Yes; tell them I am here." The voice sounded like an aged person's voice, as was remarked by those who sat near us. Mrs. Lord said one stood near us by the name of Harriet. We asked, "Is it Aunt Harriet?" A voice whispered to us, "Yes; we are all here." Mrs. Lord said some fifteen spirits were close around us. She stated that one said his name was Percey. She stated that one said his name was Percey. We asked, "Is it John M. Percey?" (a brother-in-law who died nearly three years ago.) We were immediately firmly grasped by the right hand, and a voice whispered distinctly, "Yes, Bennett; I am here." Once we were firmly taken by the coat collar, and a voice whispered loudly to us, "Bennett, old fellow, this is the way to become convinced of the immortality of the soul." The words, "There is no death," we heard distinctly spoken. heard distinctly spoken.

Mrs. Lord said there was standing near us a man who had died in consequence of hard drinking, and who had had delirium tremens. We inquired, Is it Samuel Wilson? Our hand was immediately touched, and what appeared to be a mediately touched, and what appeared to be a hafid was placed on the top of our head, and which pressed down with the weight of several pounds. Mrs. Lord said a large spirit was present whose hand was very large. We said we would like to feel it. What appeared like a hand twice the size of an ordinary man's hand was placed upon our head, and the left side of our head was boxed with such vigor that our earns for several minutes. The blow certainly rang for several minutes. The blow certainly seemed like a reality. It was not imagination. Most of the hands which had previously touched us seemed delicate, and some of them like children's hands. When something was said about going home, a voice close to our knee whispered,

features. Once when our lather purported to be near us, one of these large lights appeared, and we whispered, "Come near," and it came within twenty inches of our face, and we were positive Mrs. Lord was sitting in her chair with her back by employed sowing the good seed."

We will not detain our readers with further details. Much was said and done we cannot describe. Voices of the character alluded to were time, and one could not hear all, nor understand all, especially when those present were conversing. Whisperings several times occurred which we could not distinguish, and much that was said we could not distinguish, and much that was said to others we have not mentioned. We heard several times whisperings to a lady sitting at our right, like this, "Dear mother, Willie and I are here." To a gentleman sitting next, a voice said, "George, why do you not speak to me?" and thus it was around the entire circle. All had more or less notice, and the friends of each seemed to be present.

seemed to be present. We cannot say that any of this was done by spirits; but there was certainly something curious about it. We are firmly convinced that Mrs. Lord did not do it, for much of it occurred when she was conversing. We are satisfied, too, that she had no accomplice present who did it, and in this opinion all present heartily concurred. We assuredly have not overstated anything and have narrated but a small part that really occurred. We state it for what it is worth, and those not interested in such recitals will probably give this article little attention.

#### Banner Correspondence.

Michigan.

NAPOLEON.-Franklin Jones writes, Feb. 8th: "It has been some time since I sent you an epistle. It has not been owing to any lukewarmness in the great cause which your paper so ably to it. Below is Mr. Crosby's note and Mr. Pow heralds and vindicates, and which we in our ers's response: heralds and vindicates, and which we in our weak way strive to promote in this iron-jointed,

Orthodox place.

We feel to congratulate ourselves on what progress we have made as a circle since our organization under the broad canopy of Spiritualism.

Our opposition here is intensely-enthusiastic, but notwithstanding all this, there is a glimbal controlled. but notwithstanding all this, there is a glim mer of liberality and unsuperstitiousness germinating in the minds of the people, which, God speed the day, I hope and earnestly pray will lead the people up to a higher conception of God, his sublime and all-loying nature, and enable them to realize that they have a Heavenly Parent, immutable in love, unpugilistic in nature, and uptiring in clemency. This ignoring of ecclesiastical conventionalities is mostly outside the church. There are a few, however, in the ranks of the church militant who are beginning ranks of the church militant who are beginning to breathe a more balmy air in matters of theology. Oh, what a grand conception of the universe this new Philosophy promotes! How it cheers the famished soul! How sublimely sweet the zephyrs of truth kiss the fevered brow of the weary pilgrim! How grand the thought that we are beings of immortal progress, inseparable one from the other, and the great law of soul-unfoldment.

went.

We have no discouraging word to communicate; all is well, and the land is flowing with milk and honey. Your paper is a welcome guest in our midst, and we admire its intrepidity and sagarfearlessness in denouncing superstition and sacer-dotalism. I admire a person or paper that dares be free—intellectually, religiously, philosophically free. But, oh! what sights of slavery—mind slavery, soul slavery—exist to-day! And, what is more perplexing, men persist in being slaves when they could be free.

The man who dares not investigate nor believe The man who dares not investigate nor believe a thing because it is not complexioned after the features of some preconceived ancestral, traditional shibboleth, is unworthy of the characteristics that enter into the warp and woof of true manhood. The paramount difficulty with a large majority of the human family is, they dare not be themselves; they bury their selfhood in the sepulchre-like vaults of ancestral superstition, and live and die amid the creedal fumes of decaying, soul-helittling institutions.

soul-belittling institutions.

Why do n't men acquaint themselves with the attributes of God? one at least—LOVE. The soul of humanity is starving to death from a lack of a true conception of the Deity.

We extend a cordial invitation to all who are presented in the great work of human liberty to

engaged in the great work of human liberty to ccoperate with us; and we send a special request to mediums who may visit this section of the country to call and see us."

#### Maryland.

BALTIMORE.—Chas. E. Brooks, 497 Saratoga street, writes, Feb. 18th: "The subject of 'endless punishment' is receiving a great deal of earnest attention here at present, as manifested, particularly, on the part of church-goers and others outside and inside the spiritual ranks. The ministers whose wont it was some years ago to extol and picture the horrors of 'hell,' are now almost entirely and suggestively silent on the subject. All this argues well for the gradual and final future emancipation of the masses from

churchly oppression.

A few Sundays ago one of our most eminent Methodist divines, II. R. Naylor, of the Fayette-street M. E. Church, undertook, regardless of the results, to extol his Satanic Majesty, and picture, as a reminder, that blissful abode of the eternally danned, and flattered himself that he had done a good and necessary thing. Next morning the sermon appeared most 'glowingly' in the columns of the American. In reading it one would imagine that he smelt brimstone and sulphur. Another Sunday came, and also anoth Monday morning's issue of the American, and this time, wonderful to remark, it contained 'the other side of the question,' which was a masterly reply to Mr. Naylor's sermon by Rev. R. H. Pullman, of the Universalist Church, East Baltimore. The fact of its publication in the American (Jan. 28th), which is one of the oldest secular and popular papers in this city, is a sufficient guarantee and proof of the ability and force of the sermon. Mr. Pullman showed up the miserable dogma in its true colors. This has aroused the spirit of discussion in Orthodox circles.

Glies B. Stebbins, of Detroit, Mich., lectured in Lyceum Hall Feb. 10th and 17th to the usual attendance of people, who listened to him with the greatest possible deference and rapt attention. His theme was, 'No Hell, but Spiritual Growth.' His lectures were fraught with the oundest reason, and by quotations from ancient and modern theologians, who were and are emi-nent authority for the conception and existence of a first-class hell, which is now no longer taught with the original bluntness of style or delivery, but varnished over nicely with a coating of pap to suit the sensitive and 'refined' evangelical taste of the nineteenth century.

The Temperance movement is progressing, and

assuming daily large proportions in this commuassuming daily large proportions in this commu-nity, and I believe the good angels are at the head of it. They see the great misery and wretch-edness caused to so many poor homes and fami-lies by the traffic and use of intoxicating liquors, and they are seeking to remedy the great moral and physical evil by inspiring the minds of such men as Col. John F. Hay and Mr. Murphy to arouse the masses and open their eyes and hearts to an understanding of their true and awful condition, to warn the people against its use or coun-tenance, to establish a local option law—peace, comfort and happiness, material and spiritual.
As a Spiritualist, and I hope a true one, I can
only say, God-speed attend their efforts in this good reform.

#### Massachusetts.

GREENFIELD. - Dr. Joseph Beals writes Feb. 18th: "The good old Banner comes regularly every week, and I always feel a thrill of joy whenever I take it from the office.
That remarkable medium, J. Frank Baxter

LYNN.-Dr. William Barker writes from rear 19 Market street, as follows: "I deem it a duty devolving upon me as a co-worker in the spiritual philosophy to state some facts that came under my own observation while having a sitting with Mrs. Clara A. Field, of No. 7 Montgomery Place, Boston. I have been acquainted with her for a number of years previous to her going to Boston, and know her to be an unassuming lady, and an honest instrument in the hands of disembodied intelligences for the doing of good work toward spreading abroad among men a knowledge of our grand hillscaped and a spreading abroad among men a knowledge of our grand hillscaped and a spreading abroad among men a knowledge of our grand hillscaped and a spreading abroad and a spreading abroad and a spreading abroad and a spreading abroad a spreading a spr grand philosophy. I am anxious that the readers of the Banner of Light in the State of Maine particularly should know more of her rare gifts. On the first of February, 1878, the writer had a sitting with Mrs. Field. I wrote to a number of friends in spirit-life, and folded my question-papers so closely that no one could read them by the exercise of mortal vision; and so circumone of these tests as a specimen case I will men tion: I wrote a note and directed it to 'Dr. George B. Hopkins.' It was answered correctly. Even 'yes' or 'no' would have replied to the question first put to him, but he gave me a very minute answer by using language directly as minute answer, by using language directly appropriate to the query."

#### Vermont.

WOODSTOCK.—John D. Powers, in a brief letter to us, published Feb. 2d, said, among other things: "We have a preacher here in the Universalist Church, who is an inspirational speaker or medium, and the people 'hear him gladly.'
The remark having been copied into The Age, the Rev. O. K. Crosby felt called upon to reply

ers's response:

"Editor of the "Spirit of the Age" -In your last issue I notice that Mr. Powers speaks of the as a "medium." Now in the sense in which Mr. Powers evidently uses this word, meaning a person through whom the spirits of deceased persons manifest themselves, so far as I know, the saying is not according to tact; I do not say 'false,' for that word sounds harsh and accusing, while I have no thought that Mr. Powers meant to state a talsity, or missical; yet simply that no wrong impression may prevail, I say that, as far as I know, the statement is misleading.

O. K. Choshy."

Mr. Powers replies: "The subject under consid eration appears to be 'medium' or mediumship.

If I meant anything, I meant just what he supposes I did, namely, that he is a medium and gets most of his ideas from a higher source, just as most speakers do, when their remarks are not studied speakers do, when their remarks are not studied and committed to memory previous to delivery. This was logically true of a Clay, a Calhoun and a Webster. To dispute it is unavailing. I have also learned that this is the fact, from high spiritual intelligences. That is all I intended to say, without wishing in the least to disturb Mr. Crosby, or bring him into disrepute."

#### Pennsylvania.

POTTSVILLE.-George W. Slater writes: "I have the entire control of the 'Centennial Hall,' built last year. It will seat seven hundred. The Hall is open for lecturers pretty much on their own terms. If a good lecturer, together with a good test medium, was to visit us, I think much good might be accomplished. No lecturer of advanced ideas (with exception of Prof. Denton) or a test.medium has yet visited Pottsville. If our people had but a chance to hear and see, my impression is they would lend their aid in the

#### Extract from R. W. Hume's Lecture, Entitled "Modern Spiritualism, the Complement of the American System.'

MODERN SPIRITUALISM AN ADVANCE ON CREEDAL RELIGIONS.

Attested instances of the phenomena of Spir itualism are found in the sacred books of every nation; they are the bases of all the religions the world has ever known. If Spiritualism has so long existed, it may be asked, why should it now apparently change its character, and from aiding creedal religions seek to supplant them? To that we answer, Modern Spiritualists are believers in progress. The elements that are in the seed of a flower do not only produce leaves: when the time arrives they will produce a flower also. Creedal religions are the leaves, Modern Spiritualism is the blossom. The soul of the race of Delivered before the Friends of Progress, in the City of New York, in the winter and spring of 1863, man has passed the stage of creedal religions, and entered on a new era, needing them no longer. To carry out our simile: the flower has appeared, and the leaves are commencing to decay. When instituted, creedal religions were probably all of them, in various degrees, faithful helps to humanity, and, as such, beneficial to mankind. Now, however, things are different; the world has outgrown their use. Their man-made deities were toys, suited to the wants of its spiritual infancy, which are no longer required. From being stimulators of industry and promoters of morality, they have become evils, not unfrequently generating idleness and crime; instead of teaching and practicing humility, they often propagate and exhibit pride among us; and from being centres of harmony, they have, as now in Europe, become theatres of strife.

#### MODERN SPIRITUALISM A NEED OF OUR

REPUBLIC. Napoleon the First said, at the time of the formation of the Empire of France, that if there had been no religion on earth it would have been necessary to have invented one for that occasion. It may be said with regard to our Rupublic, that if Modern Spiritualism, the New Development, had not occurred, it would have been requisite to have improvised a similar religious reform for the benefit of our people. Man is ruled through his emotions and his intellect, individually and collectively. Priests have long controlled the former, and statesmen and politicians represented the latter. Modern Spiritualism has rejected the claim of the former, by asserting that spiritual liberty is a right pertaining to all people, and our State papers affirm that temporal force resides with them also. It is necessary for the peace and welfare of our nation that this doctrine should be accepted and established, for all may recognize that in the conflicts fomented by creedal religionists lies the greatest danger to the liberties of our people, and the future growth of our American system.

#### Spiritualism in Texas.

To the Editor of the Banner of Light:

The Galveston Spiritual Society, organized in June, 1877, is progressing quietly, but steadily, and its growth, though slow, bears the stamp of permanency. In September, a permanent organization was effected, and officers elected for one year, with Richard Talbot as President, and Mr. Garrison as Secretary. The Society has leased a hall for one year, furnished the same with seats, and decorated the walls with pictures and appropriate mottoes. Inspirational lectures are delivered every Sunday night, through the mediumship of Mrs. S. A. Horton Talbot, who, with a noble devotion for the cause, has gratuitously tendered her services to the Society until it can Curious lights appeared several times, but not in such numbers as on the former evening. Some of them were nearly as large as a person's face; be placed upon a secure foundation. Thursday

we sometimes thought we could almost discern only wonderful, but every one was fully identi-discussion, in which every one present is invited features. Once when our father purported to be fied. to participate. Both the Sunday and Thursday evening meetings are largely-attended, and much

> been tendered to the Society by Mr. R. M. Lucas, of Cummingsville, Goliad Co., Texas, in order to inaugurate a free library. During the week the hall is open from 9 A. M. to 4 P. M., so that any who may have a leisure hour to spare to read spiritual literature may have an opportunity to do so; the Banner of Light, Religio Philosophical Journal, Voice of Truth, and other spiritual papers being accessible. Mrs. Talbot is in daily attendance at the hall, to receive visitors during the above hours, except Sunday, and being a most excellent clairvoyant and clairaudient medium, gives sittings to all who desire to communicate with their "loved ones gone before." H. A. MOORE.

Convention of Spiritualists and Liberalists.

Convention of Spiritualists and Liberalists.

The Twelfth Annual Meeting of the Michigan State Association of Spiritualists will be held at Pation Hall, Kidsmaloo, commencing on Thursday evening, March 21st, and closing Sunday, the 24th. A contain instation is extended to Liberalists to meet with us and participate in the deliberations of this meeting.

Among the speakers expected to be present are Hudson Tuttle, of Ohlo, Rey, J., H. Burnham, Undependent and Liberal's) of Saginaw, Dr. J. L. Yo, k, of California, Giles B. Stehbinsand Susie M. Johnson, of Detroft, Mrs. R. Shephard, of Cherago, Mrs. Le, A. Peursall and T. H. Stewart; also others well known to our spiritual-site ranks, including the officers of the Association and State missionaries.

A. B. Spinsky, M. D. Prondont, Mrs. L. E. Ballery, Secretary.

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference, Will hold a Three-Days' Meeting in Spiritual Haff, Omio, Wis., on the 15th, 16th and 17th of March. Prof. R. G., Eccles will be the only engaged speaker. Other speakers are invited to participate. The reputation of Prof. Eccles is sufficient guaranty that the meeting will be an interesting one. Let there be a full attendance. Meals served in the dining-room adjoining Hall.

The meeting will be called to order on Friday, 15th, at 16 o'clock v. M. sharp. Don't wait un'il Satinday, but be en hand the first day. Die. J. H. Severance, President, Die. J. C. Phillalys. Secretary.

Northern Wisconsin Spiritual Conference, Ourro, Wis., 15th, 13th, 1878.

#### Ach Mooks.

RECEIVED FROM ENGLAND.

#### Raphael's Prophetic Almanac, WEATHER CUIDE AND EPHEMERIS, TATELE TRICKS For 1878,

BY RAPHAEL,

The Astrologer of the Musteenth Century,

The Astrologer of the Nineteenth Century,
Containing a Monthly Calendar, with the rising and setting of the Sun and Moon; Time of High Water; Planetary
Aspects, and Weather Predictions of extraordinary correctness for nearly every day of the year; Post-Office Regniations; Eclipses of the Sun and Moon; Monthly Predictions, relating to mundame affairs, the Crowned Heads of
Europe, and to Judividuals born on certain days; General
Predictions for the four quarters of the year; a Table of
Colestial Influences, in which the good or evil tendency of
each day is demoted; Explanation of the Heroglyphic for
1877, with several long and interesting articles and notes on
Astrology, and other subjects of vital importance to mankind.

Astrology, and other subjects of vica importance to man-kind.

Hinstrated with a large Hieroglyphic, supplemented by the cheapest and best Ephemeris of the planets' places for 1878 that can be obtained.

Raphael predicted the cold wet Spring, and backward season; the great rainfall of January; the wet of July and August; the low temperature of May; the War between Russia and Turkey, &c., &c.

Paper, 50 cents, postage free,
For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### Rare Works, OUT OF PRINT.

EXPERIMENTAL INVESTIGATION OF THE SPIRIT MANIFESTATIONS, demonstrating the existence of spirits and their communion with mort is. By Robert Hare, M. D. Second-handcoples, shop-worn, 55.00. Postage free.

SPIRITUALISM. By Judge Edmonds and Dr. Dexter. Two large volumes, second-hand copies, \$5.00 tor the two vols, enot sold separately. Postage free.

THE HEALING OF THE NATIONS, By Charles Linton, with an appendix by N. P. Talimadge, Two plate portraits. Second-hand, \$3.00. Postage free.

A DISCUSSION OF THE FACTS AND PHI-LOSOPHY OF ANCIENT AND MODERN SPIR-ITUALISM. By S. B. Brittan and Dr. B. W. Rich-mond, \$2,50, postage free. For sale by COL BY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### MORNING LECTURES.

Twenty Discourses.

BY ANDREW JACKSON DAVIS.

BY ANDREW JACKSON DAVIS.

The subject-matter of these Discourses, and the language in which they are clothed, were drawn from the inspiration given during moments abotted to their delivery. That this volume may be a friend to the lonely, a guide to the wanderer, and a ray of light to those in-darkness, is the sincere prayer of the author.

And No more copies of this work will ever be printed, the plates having been destroyed, in part, and otherwise appropriate t, so that now is the time for all admirers of Mr. Davis's writings to purchase copies.

Price, nound in cloth, \$1,50, postage 10 cents; paper, 75 cents, postage 5 cents.

nts, postage 5 cents. For sale wholesate and retail by COLBY & RICH, at 0, 9 Mon'gomery Place, corner of Province street (lower or), Boston, Mass.

#### SCIENCE TO THE RESCUE! A DEFENCE

Spiritualism! Modern

By Alfred R. Wallace, F.R.S., Etc. WITH AMERICAN PREFACE BY EPES SARGENT,

This exceedingly interesting, most important and truthful essay, has attracted the attention of the whole civilized world, and the scentar press everywhere speak in complimentary terms of the exhaustive arguments of its talented author.

Price 5 cents; postage free.
50 copies, 49,00.
100 \*\* \$6,00.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### INTUITION.

MRS. FRANCES KINGMAN.

This volume of some two hundred and fifty pages (12mo) ought to have been named "A Beam of Light." It will certainly prove a star-gush to many a mind wandering in the maze of old dogmas, and observing superstitions fill points the way to the true Christian life so 'cearly, and opens up the visias of the better land so invitingly, that no doubt can long remain after its perusal. The author is certainly very gitted and high-toned, and evidently understands the currents in which the age is drifting. She caters to a high need, and answers the sensational demand at the same time. The book is having a large sale, which will continue as it becomes understood by those who want metaphysics and romance ble need.

Price \$1.25, postage 10 cents.

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

#### KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable BEE BOOKS now in use, It touches on over a hundred points pertaining to Bee-Keeping. It is a guide to the Bee-Keeper in every department of Bee management. It is gotten up in condensed form, and contains as much matter as any two-dollar book, and yet we propose to sell it at a much less price. Cloth, 85 cents; boards, 75 cents; paper, 50 cents, postage 5 cents. For sale wholesale and retail by COLHY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### The Rise and Progress SPIRITUALISM IN ENGLAND.

BY BENJAMIN COLEMAN.

This pamphlet contains important facts connected with the early movement in England with which the author was identified, and an account of rome of the most remarkable of his personal experiences.

Paper, 25 cents, nostage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Books.

### interest is manifested by honest investigators. A donation of a number of spiritual works has Visions of the Beyond,

SEER OF TO-DAY;

### SYMBOLIC TEACHINGS

From the Higher Life.

EDITED BY

HERMAN SNOW.

This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public.

The especial value of this work consists in a very graphic presentation of the truths of spiritualism in their higher

forms of action, illustrating particularly the intimate near-ness of the spirit-world and the vital relations between the present and future as affecting human character and dostiny in the hereafter.

The work contains ten chapters, under the following

CHAPTER 1. Introductory, by the Editor

Resurrections.
 Explorations.

street (lower floor), Boston, Mass,

6. Healing Helps of the Hereafter.

7. A Box of Human Lives, 8. Scenes of Beneficence,

Scenes of Behencence,
 Lights and Shades of the Spirit-Life,

to. Symbotic Teachings. Round in cloth, 186 pages. Plain, \$1,25, postage 10 cents; full glit, \$1,50, postage lo cents. For safe wholesafe and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province

### 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

WITHIN."

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die."

These Poems are gathered from angient Hindostan; from Persia and Arabia, from Greece, Rome and Northern Eu-rope, from Catho le and Protestant hymns, the great poets of Europe and our own land, AND CLOSE WITH INSPIRED of Enrops and our own and, ASAD. Whatever seemed best to filustrate and express the vision of the spirit catching gitingses of tig future, and the wealth of the spiritual life, with in, has been used. Here are the bruntive statements of immortality in words full of sweetness and glory, full, too, of a divine philosophy. (From the Preface.).

\*EDITED AND COMPILED BY -

GILES B. STEBBINS, Detroit, Michigan.

270 pages, 12mo. Price 81,50, or full gilt \$2,00, mailed free of

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

NEW EDITION-PRICE REDUCED.

### "THE GODS,"

And Other Lectures. BY ROBERT G. INGERSOLL.

This edition contains lectures on the following subjects:
THE GODS: An Homest God's the Noblest Work of Man,
HEMMOLDI. The Universe Is Governed by Law.
THOMAS PARE: With his Name left out, the History of
Liberty cannot be Written.
INDIVIDUALITY. His Soul was like a Star and dwelt

18DIVIDI ALITY IIIS SOOT WAS TOO STATE A STATE AND INCRESIES Liberty, a Word without which all other words are valu.

This work is printed in large, clear type, and is substantially found in cloth.

Price \$1,25, postage lo cents.
Also, A NEAF AND COMPACT EDITION, containing the SAME Lectures, complete in smaller form, cloth, for each gap r, forcents.

For sale wholesale and retail by COLBY & RICH, at

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

#### The Baptism of Fire. AN AUTOBIOGRAPHICAL SKETCH.

BY LUCIFER.

The author says: O'The time has come when the swadding-clothes or bifancy should be cast aside. In this ago of free fronty in the most be allowed the freedom to speak without incurring the anathemas of these from whom we differ. I firmly believe the doctrines of Christianity are subversive of the hidependence of man and his full liberty of action; and beling instilled into us, as they are, from their tendencies. We must scape from the und safty atmosphelé of a seeming dependence into the homotiess freedom of Truth ere we are fitted to start on the glorious career which Nature has been at so much pains to mark out for us. For all life is himostal, and the course is determined by its inherent powers, which must eventually assert themselves.

The author also gives an interesting account of his life from infancy, and the following chapter needs will give an idea of what the book is composed of: Early Years; Adult; Alone; A Wanderer; Rest for the Weary; Excelsion; The Unity of Life; Money; Power; Adulty; Justice; Love; Cooperation; Lanontalety; Martraac; Destiny; Liberty; Our Future Home; Law; Conclusion.

Paper, Sajances, to be as cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Monitromery Place, conner of Province street flower floor), Boston, Mass.

#### PRICE REDUCED. THEODORE PARKER

SPIRIT-LIFE.

A Narration of Personal Experiences, INSPIRATIONALLY CIVEN TO FRED. L. H. WILLIS, M. D.

This is one of the best descriptions of the splrit-home yet given to the public. The well-known reputation of Dr. Willis, and his unimpeachable integrity as a medium for communication between the two worlds, is sufficient guaranty of the genulmeness of the spirit messages. The work is issued in pamphlet form.

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

#### The Truths of Spiritualism. IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

BY E. V. WILSON, THE SEER. Sampiled from Twenty-five Years' Experience of What he Saw and Heard,

The author presents this volume of facts—tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in his diary. The facts are given as they occurred, and can be vonched for by writing to any of the places referred to.

Printedon fine third paper, cloth, 12mo, 400 pages. Price \$2.00, to stage free.

Printedon fine timed paper, cook, 220, postage free, 200, postage free, For sale wholesale and retail by COLBY & RICH, at Ko, 9 Montgomery Place, corner of Province street (lower foor), Boston, Mass.

### Conversations on the Currency.

BY E. D. LINTON AND G. V. DRURY. The question to be met and settled now is, Shall money continue to rule and curse mankind, or shall it be made to serve and bless? The author believes that a true an reighted money is necessarily and fundamentally connected with other great questions underlying what is called Government.

enument.
Paper, III pages. 25 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mars.

#### APECIAL NOTICES...

Havinger, politic social configuration for the properties of politic social configuration for the politic social configuration of the politic social configuration for the politic social configuration of the politic social configuration for the politic social configurati

## Banner of Light.

BOSTON, BATURDAY, MARCH 2, 1878.

PUBLICATION OFFICE AND ROOKSTORF, \* No. 9 Montgomery Pface, corner of Province street Lower Ploor.

#### WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY,

No. BUOURI STREET, BOSTON. THE AMERICAN NEWS COMPANY. NOS. SAND RUHAMBERS STREET, NEW YORK

COLBY & RICH.

Partners and communications to the belieffed a He-partment of this paper, the class to compute the most be addressed to be recognized to be as all Rich. Butters of their shows the different to be as all Rich. Banner of Light Publishing House, Roston, Mass. Moreon Spinitre error. The key which arreads the my startes of the Past, one missing Proceed, and demon

#### · Views of Our Heavenly Home."

Last week we is ide the announcement that a new book, hearing the above inviting and suggestive title had been given to the world, from the pen of Andrew Jackson Davis, and could be found by those wishing to know of its contents at the Banner of Light Bookstore

Much of the matter composing the new volinme was given in these columns very recently, and deservedly attracted the widest attention; but there has been made a large a faltien to them in the course of putting them into book form, so that they truly receive a new and increased value by the transition. Those, therefore, who perused these Views in the Bannar of Light will only become the more eager to have them as they are completed and rounded out in the volume. The Heavenly Home is a sequel to the Summer Land Stellar Key, and the two together contain a remarkably full chart of the beautiful spaces and localities which have been revealed to the interior vision of this distinguished seer

Such a work would hardly be all that one could wish without diagrams to guide and direct the furnished will be found to be striking in a remarkable degree, making clear what was beforeconfused, Impressing the sense of reality upon, ports of several betures by Mrs. Cora La V. Richthe picture, and, elevating and sublimating the amond, we shall also diversify the BASNER readmind that gives its religious attention. Through, ing in due time by the publication of a " Temperthe book runs a steady stream of reflection which are a Tabe" entitled "ONLY & MEDICINE," from The very statements are erowded with philo- Grace Leland. We have much other readable sophic germs. The brief, thumb nail historical matter awaiting our types, sketches which are incidentally introduced are each living epitomes. With what striking truth 147 A correspondent of the Memphis (Tenn.) literature to give away." is described the succession of Judaism, Christiani. Sunday Appeal, referring to the efforts made by FAGOTS FROM THE COUNCIL FIRE, published v. and Spiritualism'

tion of all sects and systems: It means revolue in that city, tells some plain truths. "The time," another new dispensation. But he asserts that can be brow beaten and silenced. . . . . . His the final statement nor the complete authority, especially in ecclesiastical authority, have always Eternal progress, an unending going largement, is the law. Who that goes with this will confess that what is being done on earth now first feeble essays of the human spirit on setting. forth on its long career?

In language that is an illumination be describes the stellar host of whose numbers and stations we have such a poor, and vague conception. The location and functions of the celestial currents will almost startle one with the perusal; they seem to bear us up and away on their broad and unbroken tides to the regions where the dwellers in Summer Land are assembled and occanied. He speaks of the universe as a mighty musical instrument; of the wonders of the great central sun; of the formation of the Milky Way; of the origin and action of the solar systems; of the beauty and glory of the planets; of the appearance of Jupiter and Saturn; of the Summer-Land as seen from Mars; of the reality of life in the Summer-Land, the remarkable persons who are there, a natural home not made with hands, earth's distance from the Summer-Land, and the wonderful scenes there.

Just at this present time, when the question has been newly revived, it will be of the first interest to know what the seer has to say of hell and punishment; it will tend greatly to clear up the confusion that exists on these subjects, and to illuminate minds that have long been darkened with superstitious beliefs. But the description of the Summer-Land is what will attract all readers, as it is likewise the burden of the book. "To all the people who live upon the inhabitable planets the Summer-Land is what Sunny Italy is to an American; only the celestial Italy is millions of times more understandable and accessible in point of time." He asks why we all involuntarily exert our minds to make the spiritual unnatural. And he ascribes it in part to the general desire to mystify, and in part to our being taught from the beginning to think of the afterdeath life as something supernatural, as an exist-

ence inhuman and inconceivable. The Summer-Land is but this earth-land con-

urn's scenery more than ours, while other sections, unspeakably more perfect, "exceed in harmony and loveliness anything known or imagined upon this or any other planet in the universe." There are flashing rivers of light flowing out of the darkness of distance. They flow among the flower-covered lands. Overhead are planets. "Like a glorious dream arise the fragrances of millions of the loveliest flowers. A delightful crystalline light, subdued by the shadows of overhanging trees, spreads everywhere from the bosom of the rivers. Broad and grand is the landscape on every side. Mountains filled with immortal splendors; among them the homes of unnumbered Brotherhoods. Stars rise and set, like suns and moons, over very remote lands. Beautiful birds, bright representatives of affections, pour their music through the soft'summer air, making even the sweet-breathed roses tremplons, and sending musical throbbings through the fragrant hearts of whitest lilies. Mounts and streams glow with the warmth of overflowing love, and the laughing rivers shine with the deathless' light of divine wisdom." Is not this the Lin t to which all would giadly go after the journey through earth-life is over "

#### "Who Shall Decide when Doctors Disagree?"

The Pickering controversy grows apace, s The friends in Portland, who sent us a denunciatory article, which we could not feel to publish on account of the fact that it was mainly the vehicle of their personal opinions derived from the attendwrite us, complaining of our action, and stating that we neglected to but on record, in our paragraph last week, that they were old Spiritualists, which we now cheerfully do. Mr. E. P. Hill, of rier, excoriated the Portland party in a severe fashion, and reirerated his conviction-founded, he holds, on experimental knowledge-of the ponents, and gives to the reader some of the inside points as to the cause of their enmity; while Messrs Berry and others still continue to hold to being called upon, rose and stated that the retheir adverse opinions concerning the lady in marks of Prof. Cadwell in this regard were sub-

To us, who have not as yet had a sitting with Mrs. Pickering, personally, the burden of proof come to be in favor of her reliability, and we trust subsequent events will prove her to be all having been engaged by Mrs. Laura Kendrick, Athat she has been represented by her filends. We who intended to lecture afternoons and evenings may speak more fully on this subject in our next until further notice.

#### Banner Correspondence.

We have much and very interesting original matter on tile for publication, which we shall print as soon as space permits. Among the nume, collection of articles on Spiritualism from various ber of articles may be cited : An able essay from authors, among whom are Gerald Massey, C. H. P. Blavatsky, called "THE CAVE OF THE Florence Marrayat, William White, and others, SUPERIOR CONDITION AND NIRVANA," by C. O. volume is very attractive; and the names of the Poole, Esq., "The Relation of Medicuship, writers of the contents are an earnest that these TO MORALITY," by George A. Bacon, Esq.; are worth reading and preserving. We shall re-"LIFE'S SILVER LINING: A Story in Two Parts," by John Wetherbee, Esq.; an epistle from J. W. Flotcher, entitled " A MEDIUM IS NAPLES," and speculative thoughts of the reader. Those here other installment of foreign correspondence from Mrs. Carrie Grimes Foster, and No. 7 of, Mr. J. M. Peebles's "Letters of Travel." Besides re-

sundry "disciples of old dogmatic theology" The latter means, says the seer, the repudia- ridicule Col. Ingersoll in advance of his lectures tion, a revolt in the camp of sects of it means the says, "is passing away when honest thinkers the war will continue; Spiritualism cannot be tory repeats itself. Those in authority, and most "Phases of religious truth are lights set upon the tried to keep matters in their own grasp, and to hills of human progress; beacon lights to human, take charge of the general and common conity, embodying great accumulations of inspira- science, but such powers are slipping away from tion and experience. But the same beacons can-them, and they will not surrender them without not always burn. New lamps will be lighted in making 'no small stir.' . . . . We love the newly constructed towers upon the walls of clergy, for we come of a very clerical family; but ; we don't like some of their ways. It is true they forward, and a ceaseless improvement and en- are in rather a difficult predicament, and some don't know whether it is best to 'make a stir' or seer out into the remote boundaries of space but not; but we think they would, perhaps, do well to look the trouble squarely in the face, and either be-Is but as the mere beginning of experiment, the come more liberal, and announce themselves to be so, or else keep still and let things take their course. People have determined, we believe, henceforth, to do their own thinking."

A. E. Giles, Esq., who is now enjoying a eason of rest and recreation in St. Augustine, sends us a late copy of the Florida Press, of that city, in which it is announced that steps looking toward an investigation of the claims of Spiritualism are now being taken on that historic ground. The objective point whereat "Bellevers in the phenomena of Spiritualism, who are visiting Florida," as well as inquirers, are requested to assemble, is at the store of Whitney Bros., St. George street, opposite Magnolia Hotel. The editor of the Press says in this connection:

"We hope this request will be complied with as we, like many others in St. Augustine, would like to see some of the wonderful things which the spirits perform, which we constantly read about as occurring throughout this country as well as in Europe, and if the believers in this phenomenon will convince us of the truth of this chilosophy, we should be very glad of it. We are open to conviction, if we can have the evidence?

Read the editorial article regarding Maud E. Lord, which we transfer to our columns from those of the Truth Seeker, New York City, and will be found on our third page. Mrs. Lord left Boston in company with the delegates of the Children's Lyceum, Saturday, Feb. 23d, and will be in New York City during March, making her home at 222 West 37th street. She will hold public séances at this address, on the evenings of Wednesday, Friday and Sunday of each week, -commencing Wednesday, Feb. 27th. She will answer calls to hold sittings at places either in New York City or vicinity, where her services may be required, on Tuesday, Thursday and Saturday of each week. We wish her every success in her valuable work.

The Banner of Light Public Free Circles tinued. But on account of being infinitely more are held every Tuesday, Thursday and Friday, First Society of Spiritualists of that city. Dr. R. refined in all respects, parts of it resemble Sat- at 3 P. M. All are cordially invited.

#### Amory Hall, Boston.

OF

BANNER

On Sunday afternoon, Feb. 24th, Robert Cooper addressed the people in attendance on the theme of "Materialization," as previously announced -his discourse receiving close attention to its close. After a concise statement of the various theories respecting the nature and properties of the ever-rolling suns and the endlessly turning matter, in order to pave the way for the reception of the facts of materialization, the speaker gave a detailed account of his experiences with various mediums in this country and in England, and concluded by referring to various authorities who, had publicly asserted their belief in the materialization phenomena; averring as the result of many years' experience that he was himself as satisfied of its truth as he was that he was standing there speaking upon the subject.

At the conclusion of the lecture, Mr. Cooper invited remarks on the subject, and verious speakers responded to ti - call, the most of speech being made by Prof. Unlwell, w-

rated in an elequent manne

the late Mrs. Hardy, are to many satisfact. ances he had attended whereat Mrs. Maud E. Lord was the medium. He had had evidence, he said, of the return of his recently deceased daughter, which proved to him that she still lived and gave him assurance of his own immortality-a fact worth more than all earthly possessions. He further stated, during his speech, that hearing about town that doubts were being expressed concerning the so-called "hand" mediumship of Mrs. Hardy-Perkins, he called on her not twentyfour hours previous to her decease, and she reiterated to him the assurance that her developance on only one scance with Mrs. Pickering, ment was genuine, and the phenomena which received expression through its channel were honest and reliable, and not the result of any trick or collusion. He expressed himself to the people as having received great satisfaction from the Haverhill Publisher, has, in the columns of this answer, since it was himself who first enthat paper and also those of the Rochester Cou-couraged the-then. Mrs. Hardy to make the first experiment, which resulted in the showing of hands at her seances, a step which had prepared the way for the experiments of Prof. Denton in of Swedenborg," and one admirably qualified truthfulness of Mrs. Pickering. Mrs. P. has also bresence of Mrs. Hardy, which had ultimated in a card in the Courier, which replies to her local op. paraffine molds of the hands which had previous ly been made visible.

Mr. Hardy, who was present in the hall, on stantially correct.

The meeting on the whole was a marked suc cess. Mr. Cooper announced that that was the last of the series under his management, the hall

#### "Ritts in the Vell."

This is the title of a beautifully got-up volume, published by W. H. Harrison, the highly es teemed editor of the London Spiritualist. It is a S. B. Brittan, M. D., entisled "Sacred Sym- Carter Blake, Rev. C. Maurice Davies, Anna Blackwell, Emily Kislingbury, M. A. (Oxon.,) ECHOES ": "A REVIEW OF CLAIRVOVANCE, THE In typographical execution, the binding, &c., the cur to the book again.

#### The Gospel Alar.

In a private letter recently received from Dr. Peebles, he informs us, among other things relating to Spiritualism, that "Mr. James Burns, in addition to the good done by him in editing two journals and in public lectures, sends abroad and otherwise distributes gratuitously hundreds, and thousands, and tens of thousands of pamphlets

in Philadelphia, Pa. (Box 1949), in the interest of the Indians

"No soldiers were ever needed to protect either the person and family of the agent or the em Burke, Agent, Standing Rock, (Sioux) Dakota.

"For the last two years I have dispensed with disturbed, and feel quite as secure in person and property as if we lived with the most civilized of people."—Lahr. G. Gasmann, Agent, Yankton, Sioux) Daketa.

" As to the feasibility of their civilization under the peace policy, no man could for a moment doubt, if he could but see the spirit of these people and measure their moral growth during the past year." - Harrison Futter, Agent, Lemhi,

A reception was given to Dr. J. M. Peebles. by the British National Association of Spiritualists, Wednesday evening, Feb. 13th, at 38 Great Russell street, London. "There was a large attendance of well known Spiritualists, and the proceedings were of a lively nature." The President (Alex. Calder) introduced Mr. Peebles with fitting remarks, to which the latter responded in a speech of some length, giving an account of his experiences in India during his second trip around the world.

The Cincinnati (O.) Enquirer has adopted the plan for some time past of giving nearly a column of brevities concerning spiritual topicsmuch after the fashion of the Sunday Herald in Boston. The Enquirer's paragraphs-such of them as we have seen, at least - have been evidence of being the outcome of good feeling on the part of their compilers.

Colby & Rich have just issued a new CATALOGUE of the works published and for sale by them at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. A copy of this catalogue will be forwarded free to any one desiring

A fine original essay, entitled "A Review of Clairvoyance, the Superior Condition and Nirvana," prepared for our columns by C. O. Poole, Esq., will appears in the Banner of Light for March 9th

Dr. H. B. Storer, the well-known medical medium and lecturer, is still ministering to the sick at his office, 29 Indiana Place, Boston, and by mail all over the country.

From forty to seventy-five poor girls are now daily furnished with free dinners at Boffin's Bower, Boston. Mr. George K. Withington supplies bread free of cost. 1

The friends in New York have organized an Association, to be known by the name of The T. Hallock is its President.

#### The Medical Laws.

Last week the Committee on Water Supply and Drainage reported to the General Court that it was inexpedient to legislate on the Ewing or State bill for the so-called "regulation" of the practice of medicine and surgery-which is the second time this ambitious effort of the M. D.s has been shown the door by the Massachusetts law-makers.

LIGHT.

A like fate would have doubtless befallen the citi petition but for the fact that the Committee and give a couple of lectures there. contained among its members one M. D., who induced a couple of confréres to join with him in signing and presenting a minority report-the majority of the body being decidedly adverse to the proposed measure, and so reporting through Representative Alonzo Warren.

We trust this minority measure, introduced in the interests of a sought-to-be privileged class, may meet in the Legislature with a majority of apponents, and may not be able to find even three legs upon which to limp out of the range of the stern optics of merited defeat and oblivion.

#### Reduction in Price.

Those wishing copies of the following named works can obtain them at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, at reduced rates:

GOLDEN MELODIES .- The author has reduced the price of this beautiful music book so as to bring it within the reach of all. THEODORE PARKER IN SPIRIT-LIFE; from

25 cents to 15 cents. SPIRITUELLE; from 25 cents to 15 cents.

ALL ABOUT CHARLES H. FOSTER; from 13 cents to 10 cents.

See advertisement of these books in another

#### The Psychological Review.

A new Quarterly under this title is to be start ed in London in April. It will be edited by Wm. White, the well-known author of the best "Life for his new post. The price per annum is ten English shillings. We shall be glad to forward scriptions that may be sent us.

Prof. Cecil, the prince of mediums," as the fellow calls himself, and signs his name on hotel registers "George W. Coney, Malden," and has many other aliases, who is now in this vicinity-sometimes professing to expose Spiritualism, and at other times favoring it, asserting that he is "a wonderful medium, and is assisted by three of the best mediums in the world "-should be given a wide berth by Spiritualists and all other honest people.

C. Seyerance, St. Albans, Vt., writes: "I would say a few words in behalf of Miss Lottie Fowler, but perhaps they are unnecessary, she is so well known. Although her medium istic powers are not for physical manifestations, yet I think no one can fail to receive satisfaction who has a sitting with her, and to all classes, skeptics, investigators or Spiritualists, I would say give Miss Fowler a call, and the former will have their doubts removed and the latter their belief strengthened."

As dogmatic theology decays, the world goes either toward a material philosophy, pure induction, atheism and death as the end of life, or toward a spiritual philosophy, recognizing intultion, deduction and induction, theism and immortality, or a life beyond, as a truth of the soul verified by the experience of the senses .- Giles B. Stebbins.

A Texan subscriber in remitting money for nothing less than genuine insight could generate, the graceful pen of our poetic correspondent, and papers each year. Mr. Terry remarked to meet the familiar face of the Banner of Light at another year, writes us as follows: "I want to me in Australia, that not only did Mr. Burns till my P. O. Box, as it always seems as though his order for books, but sent cetra Spiritualist something was lacking when I open my box and do not find it there. It is like a house with the light extinguished to do without the Banner."

> V. W. Sunderlin, M. D., Fort Scott, Kan., writes: "I think the Banner of Light improves with age, and hope it may be more and more use-

Spiritualists visiting Boston will find a cleasant boarding-house at 329 Tremont street, where rooms, with or without-meals, may be secured at reasonable rates.

s at present on a visit to California, and will return, in all probability, about the 15th of March.

Dr. Eugene Crowell, of Brooklyn, N. Y.,

It is expected that Parker Pillsbury will ecture before the Liberal League at Paine Hall, Boston, next Sunday morning.

Dr. Davenport's vapor baths, at No. 7 Montgomery Place, Boston, are said to be highly conducive to health by those who have tried them.

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

Dr. J. K. Bailey, since our last report of his work, has spoken (from one to five lectures in each place) at Beaver, White's School House, Plainview, Viola, Evota, Pleasant Grove, Cherry Grove, Granger and Rose Creek (Varco Station), Minnesota; at Cresco, Fine Springs, Decorah, Forest City, Algona, Lake Mills, and Northwood, Ia. We are pleased to learn that Bro. B. is finding couched in courteous language, and have borne | plenty of employment and living compensation. Also that his work calls out good audiences, is well appreciated and practically useful. Keep the ball rolling, friends. Bishop A. Beals will speak in Cleveland, O.

during April. Prof. E. Whipple is delivering a course of sci-

entific lectures in South Newbury, Ohio. George A. Fuller, of Sherborn, Mass., spoke at Nashua, N. H., Feb. 10th, 17th, and 20th. Lectures at Milford, N. H., Feb. 24th, and at Nashua. the 27th and March 3d. Would like to make furher engagements.

C. B. Lynn will lecture in Springfield, Mass., luring March (address 83 Charles street); in Ballston Spa, N. Y., during April and May.

We understand that Dr. H. B. Storer is kept constantly busy in dispensing spiritual food for the mind on Sundays. The past two Sabbaths he ectured before large audiences at Springfield, Mass., and next Sunday he will speak to the Spiritualists and Liberals of Orange, Mass., who are just inaugurating a series of meetings.

Mrs. Clara A. Field spoke in Quincy, Mass.,

Sunday. She will be glad to make other engagements to speak at points not too far distant from her office. Address her No. 7 Montgomery Place, Boston.

J. Frank Baxter will speak in Hartford, Ct., on Sunday, March 3d, and East Hartford, Monday evening, March 4th. The remaining four Sundays in March will be devoted to the First Spiritualist Society of Cleveland, Ohio. On his way west he will heed a call to Syracuse, N. Y.,

Mrs. Hettie Clark spoke in Amesbury, Mass., Wednesday evening, Feb. 20th, to a crowded house. She speaks there again Wednesday and Thursday evenings, March 6th and 7th. Would like to make other engagements to speak at places near Boston. Address 57 Dover street.

Laura Kendrick will lecture at Amory Hall, on Sunday, March 34, at 21/2 and 71/2.P. M.

Mrs. Sarah A. Horton-Talbot is lecturing in Galveston, Texas.

Giles B. Stebbins has lectured of late for two Sundays in Baltimore, Md. He spoke in Washington, D. C., Feb. 24th, and will address the friends there again on March 3d.

P. C. Mills spoke at Walton Schoolhous-, Seabrook, Monday evening, Feb. 18th; Tuesday. 19th, at Town Hall, Scabrook; Sunday, 24th, at Newburyport, afternoon and evening; he also spoke there (N.) on the evening of Feb. 27th, and is to be there again on Sunday afternoon and evening, March 3d, and at Seabrook Town Hall Tuesday, March 5th. He will speak week evenings anywhere within twenty miles of his Sunday engage-

E. V. Wilson will speak in Reading, Pa., Saturday evening and Sunday A. M. and P. M., March 2d and 3d; in Hornelsville, N. Y., on the evenings of the 4th and 5th; at Nunda Station, N. Y., the 6th and 7th; at Charlotte's Center the 9th and 10th: at Otumwa, Iowa, the 15th, 16th and 17th. Will visit Lincoln and Hastings, Neb., as per letters of advice. Will be at home, Lombard. Du Page, Co., Ill., the 12th, 13th and 14th.

W. F. Jamieson, when last heard from, was speaking to over-crowded houses in Girard, Kan. to the English publisher, E. W. Allen, any sub- After his courses of lectures in Olathe, Kan., and Joplin, Mo., he is to commence a debate with Elder W. R. Cunningham (Christian), March 12th, in Springfield, Mo. It will continue eight evenings. He is also to hold a debate of eight sessions with Rev. Dr. Jacob Ditzler (Methodist) in Kirksville, Mo., commencing April 9th. Address 172 Clark street, Chicago, Ill.

#### Letter from John Tyerman. To the Editor of the Banner of Light:

As I purpose visiting America in the course of

few months, I thought it might not be amiss to send you a preliminary notice of my intention. I have had a desire for some years to visit that country, but various causes have hitherto prevented my doing so. I am now, however, fully resolved on the project, and shall carry it out at no distant date, if all goes well.

It is over six years since I lost my church through embracing Spiritualism. I had been an Orthodox minister ten years; but it was impossible to reconcile most of the theological doctrines. I had hitherto taught with Spiritualism as it presented itself to my mind: and on becoming fully convinced of the truth of the latter. I abandoned the former, and took the consequences. During the past six years I have devoted myself to lecturing and writing on Spiritualism and Freethought in the Australian Colonies, and I need hardly say that I have had to fight a pretty hard battle.

I look forward to a trip to America as being likely to have a beneficial effect on my health. after the continued struggles incident to my posi-

I hope I shall find something to do in your vast lecturing-field, without interfering with the many excellent workers who are now employed in it. I will write you again when I have definitely fixed the time of my departure from Australia, so that societies wishing to give me a call may know when to expect me.

The cause of Spiritualism in these Colonies continues to make steady progress, in spite of all opposition. The avowed believers in it, who are honest and bold enough to let their true principles be known, are becoming a numerous body. The visit of Dr. Peebles during the last year was welcome, and did much good. Mr. Thomas Walker, who came over from America with Dr. Peebles, is still here, and his trance lectures have been well attended and much appreciated. He will visit Melbourne shortly. Mr. Charles Bright has been lecturing successfully in New Zealand for several months. He has been in Sydney a month, doing well, and returned to New Zealand in January. Mrs. E. H. Britten is expected before long, and she will no doubt give an impetus to the movement. A good test medium is much needed here, and would do well. With good wishes, I remain yours fraternally,

JOHN TYERMAN. 147 Woolloomooloo street, Sydney, New South Wales, Australia.

#### Verification of a Spirit-Message. Fo the Editor of the Banner of Light:

In your paper of Dec. 1st, 1877, I find a message from Dr. GRIDLEY, my father. It fulfills a promise given before his departure, that, if possible, he would communicate at the circle-room. is correct and characteristic of him. He was a pioneer Spiritualist, and in his last days of extreme suffering he found his belief in the Spiritual Philosophy all that he in health had expected, and looked forward with bright anticipations to his

Yours for truth, ELECTA L. GRIDLEY. Southampton, Mass., Feb. 11th, 1878.

The writer was present this evening with few other persons, when the following terse aphorism was rapped out by the alphabet one etter at a time. T. R. H.

New York, Feb. 21st. 1878. "The powers by which you examine are curi-

osity and memory. Their union is reason; their perfection is wisdom. What to believe and what o reject, these two questions necessarily consti-ute all wisdom."

The Boston Banner of Light still continies to hold its old position as the leading advoate of Modern Spiritualism in the United States. While we have not arrived at that point of spir which accepts all that bears the label of Spiritualism as necessarily inspired by a higher than mundane order of intellect, still no one of the scores of different journals that daily find their way to our table is more sure to be thoroughly read or to furnish us food for profitable Sunday afternoon and evening, Feb. 24th, to good audiences. Much interest was evoked by the ballot test, which she gives in connection with her discourses. She will lecture there again next winsted (Ct.) Press. new ( lypsi: nlent \*\* 3 Ea rob i were Mr. and his c

Once

them

Bad

...j. 1

Pe othe Spai like but the cept Syrilast 80 C At: who are cea and ind ity, a pa I se I m

#### BRIEF PARAGRAPHS.

The highest English dignituries, including the Queen, have adopted the American way of spelling the word "honor," without the "u."

Once upon a time. Hosea Ballou and Lyman Beecher met to compare Calvinism and Universalism. Both were Biblemen, and each came armed with textual missles. After several apostolic blows from each, shrewdly parried by the other, Dr. Beecher opened to the ninth Psalm and read, "The wicked shall be turned into hell, and all the nations that forget God." There, sir, the wicked are in hell; get them out if you can." Hosea Ballou, caim as a summer's morning, pointing to the twentieth chapter of John's Revclation, read, " Death and hell delivered up the dead which were in them.' There," said Father Ballou, " they are out; get them in again if you can."

Bad luck is simply a man with his hands in his pockets, and his pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves rolled up, and working to make it come out right.

The nearer you approach a planet, the greater the light and heat in our system. The moon is thus clearly demonstrated to have an atmosphere, because if it had not the ray from the sun would continue invisible, and no moon could be seen.

Rabbi Fleazar said: "Who gives charity in secret is greater than Moses." Rabbah said: "Men should be careful lest they cause women to weep for fool counts their tears." In cases of charity where both men and women claim relief, the latter should be first assisted; if there should not be enough for both, men should cheerfully relinquish their claims.—Talmud.

"J. W. Bouton, 706 Broadway, New York, has issued a new edition of Higgins's standard volume, "The Anacalypsis." The work is put forth in a much more convelent form, and sold at less than one-sixth of the price of

And so in vain will timorous men essay To set the metes and bounds of Liberty, For Freedom is its own eternal law, It makes its own conditions, and in storm Or caim alike fulfills the unerring Will. Or calm alike fulfills the unerring Will,
Let us not then despise it when it lifes
Still as a sleeping flon, white a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful form
Rise by the scaffold, where the crimson ax
Rings down its grooves the knell of shuddering kings.
For always in thine eyes, oh Liberty!
Shines that high light whereby the world is saved;
And though thou slay us, we will trust in them.
—[John Hay.

"I do not ask thee for thy hand," as the child said when gazing earthward o'er its parent's knee.

Early Friday evening, Feb. 22d, an attempt was made to rob the Savings Bank in Dexter, Maine, but the robbers vere thwarted in their purpose by the refusal of the cashler. Mr. J. W. Barron, to open the safe, as he was found gagger and bound and suffering from blows on the head, causing his death the next morning. The town has offered a reward of \$1000 for the detection of the murderer.

Peter Cooper (God bless him!) proposes to establish another "Cooper Institute," at Limestone Spring, near Spartanburg, S. C. He doesn't intend to expend anything like the \$2,000,000 which he has given to Cooper Institute. but after he has bought and fitted up the property, expects the institution to run itself. Tultion and everything ex cept board will be free to any girl over fourteen.

It takes a pickpocket to dispurse a crowd.

Two men jostle each other on the street, exchange words and take to punmelling each other lustily. "Gentlemen," cries a third, rushing between them, "why do you pound each other thus?" Landon

The Cuban war is over, and the "ever-faithful (?) isle ! is settling down once more to her old time allegiance.

#### "To heast the good you 've done ne'er seek, Let him who did receive it speak."

A ludicrous mistake recently happened in a church at Syracuse, N. Y., which has been much afflicted in its two last pastors, one of whom has died and the other become so debilitated that he has gone South to pass the winter. At a prayer-meeting the other night one of the brothren. just received a letter from the absent minister arose to report, but by a singular infelicity got the de ceased pastor's name into the place of the debilitated one and remarked: "He says the weather is very warm-indeed unusually and uncomfortably warm in that local ity." A general laugh brought the blundering brother to a pause, and in great confusion he stammered out: "Oh, I see; it is Rev. Dr. -, our present pastor, whose name

The fear of the opinions of others is one of the most prevalent of all feelings in our society; a feeling which is more destructive than almost any other to sincerity and maulnoss of character.—Elements of Social Science.

An old darkey, who was asked if in his experience prayer An old darkey, who was asked it in his experience prayer was ever answered, replied: "Well, sah, some pra'ars is ansud an' some isn't—'pends on w'at you axes fo'. Jest arter de wah, w'en it was mighty hard scratchin' fo' de cullud bredren, I 'bsarved dat w'enebber I pway de Lord to sen' one of Massa Peyton's fat turkeys fo' de ole man dere was no notice took ob de partition; but w'en I pway dat he would sen' de ole man fo' de turkey, de matter was 'tended to befo' sun-up nex' mornin', dead sartin'!"

produce no good. At the late Bucks County institute a fair-inited, blue-eyed darling of a teacher of the female persuasion forever demolished the base insinuation by the following community "How do you make a Maltese cross?" "Tread on her tail."

"A Collision Going to a Fire," is the headline in an exchange. And when the collision got to the fire what a double catastrophe there must have been!

THE NURSERY .- Mr. Shorey, the publisher of this children's monthly, has fairly outdone himself in the March number of the Nursery. The sketches are all interesting and instructive to the little ones, and the illustrations are attractive and pleasing, and cannot fail to delight them. "Nobody's Dog," "Grandpa's Watch," "Three Little Chicks Born in a Shoe," and several other illustrations, are peculiarly attractive. Published by J. L. Shorey, 36 Bromfield street, Boston.

One of Josh Billings's maxims: "Rise early, work hard and late, live on what you can't sell, give nothing away, and if you do n't die rich and go to the devil, you may sue

Hold the homestead of your father, Leave it to your son, Leave it better than you found it When your work is done.

The Third Regiment of French Zouaves has sent a letter of condolence to the King of Italy, and conferred upon him the rank of Corporal—a title bestowed upon his father at Palestro. Every evening at roll-call, when Victor Eman-uel's name was read by the officer on duty, the veteran of the regiment stepped forward and replied "absent on

The New Orleans Democrat says that the agony on the hell question is now easing off. That paper in a vein of characteristic pleasantry illustrates the situation thus:

42) ....

characteristic pleasantry illustrates the situation thus:

"A young man went to a country place to be examined for the position of school-teacher.

"Young man, do you larn the children that the world is round or flat?"

That was a leading question; but the young man got the school by saying that he taught either way, according to the tasts of the parents. So henceforth it must be with young preachers who thrive and expect to go to Europe as a reward for sore throat. They must be willing to let those be damned who insist upon it. Yes, and they must be willing to promise comfortable quarters to such as really have enough trouble in this world."

Cardinal Josephim Pecci has been elected to fill the papal in session but little more than a day. Leo XIII, as the new Pope will be styled, is an Italian, about sixty-eight years of age, and is moderate in his views.

Hell is apparently no more in favor in Boston among lecture-goers, as a topic of discussion, than among Ortho dox theologians. The Chicago lawyer who was announce to speak in behalf of hell, in Wesleyan Hall, last Thursday evening, drew an audience of ten persons

The new King of Italy has put his sign manual to the virtual abolition of capital punishment. His first official exercise of sovereign authority was to sign the commutation of eighty-five death sentences.

WAR NEWS .- The peace of Constantinople, as the subjugation of Turkey is to be called, it was expected would be signed Feb. 25th. The terms exacted by Russia are severe. Turkey escapes absolute destruction by the surrender of one-third of her territory in Europe, which goes to form the new principality of Bulgaria, and to extend the area of Servia, Roumania and Montenegro. She surrenders also her strongholds and fortresses in Asia Minor in pledge for a heavy money indemnity of eleven hundred million dol-

lars. Four iron-clads are to be surrendered to Russia. The latest despatches intimate that the Czar is willing to reduce his monetary claims, but the rest of the treaty is to be rigidly enforced. Meanwhile England is growling, and Austria is complaining, and the forthcoming European conference promises to be the exhibition of anything but a

Mrs. Maud E. Lord's Seauces. To the Editor of the Banner of Light:

Having recently had the pleasure of attending one of Mrs. Maud E. Lord's séances, permit me to add to the abundant testimony in her favor. Wednesday evening, Feb. 20th, I first saw Mrs. Lord at 39 Milford street, Boston. I went there a perfect stranger, and came away convinced of the genuineness of her mediumship. The circle was formed in the usual manner, the light extinguished, and the manifestations began to fee guished, and the manifestations began. In a few moments Mrs. Lord described a friend of mine who was killed on the Central Vermont Rail-road, near Montpelier, Vt., some two years ago. While Mrs. Lord was giving the description, hands touched mine, and a voice in a loud whisper gave the name of a friend of mine who had passed to spirit life. On my recognizing him a hand struck my knee several times quite heavily, and taking hold of my coat collar shook it with a firm grasp, as though glad to be recognized, and the voice uttered a remark quite characteristic of my friend when on the earthly plane.

Soon after Mrs. Lord described another young man, and gave the name correctly. Several remarks passed between him and myself, his re-plies being distinctly audible to those sitting near me, as also were a few words of advice which he I will here state that these two persons were unknown to all present in the circle except myself. Hands continued to pat me on the head, knees and hands, and to stroke my face, and at my request the music box was placed in my hand. It was then taken and carried rapidly around the circle, playing as it went. During this time others were feeling hands, hearing voices, and receiving tests full as satisfactory as those given me. Lights were visible at various times, and the guitar sailed around, as heretofore described in the Banner.

I think no person present went from the scance without having received a satisfactory test, and all were loud in their praises of Mrs. Lord's mediumship. She is truly a remarkable medium, and to those who have the opportunity to be present at her scances, and do not avail themselves of the privilege, I will say they lose a rare chance to remove all doubts—If they have any—that our friends do live, and can return to us. In these days, when the cry of "fraud" and "exposure" is heard so frequently, I am glad to know there is one medium in whom full confidence can be reposed, for the manifestations in the presence of

Mrs. Maud E. Lord are above suspicion.
Yours truly, C. SEVERANCE. Yours truly, C St. Albans, Vt., Feb. 23, 1878.

[We endorse the above to the full, having attended a séance given by Mrs. Lord on Friday evening, Feb. 22d, (just previous to her departure for New York,) at which time we witnessed phenomena of the same striking character as described by our correspondent, and of equal certitude to our mind .- Ep. B. of L. 1

#### Spiritualist Meetings in Boston.

AMORY HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this halt, corner West and Washington streets, commencing at 1045 0'clock. The public cordially invited. J. B. Hatch, Con-ductor.

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always present. ROCHESTER HALL, 730 Washington Street

-1'ublic Circles for tests and speaking are held in this hall every Sunday at 10'2 A. M. and 2'2 and 7'2 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

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

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

Amory Hall.—At the opening of the Children's Amory Matt.—At the opening of the Children's Progressive Lyceum, on Sunday A. M., Feb. 24th, an elegant bouquet of flowers was presented to George A. Downes, the Assistant Conductor, by his friends, through Mrs. Hattle Wilson; afterward occurred the rendition of the following programmer Solet reading to Mrs. Mrs. Hattle Wilson; gramme: Select reading by Mrs. Hattle Wilson; recitations by Jennie Bicknell, Jennie Miller, Sarah Ransom; plano solo by Jessie Jackson; recitations by Charley Foster, Nellie Wood, Miss Greenleaf; song by Mary Waters, with plano ac-companiment by Miss Poole; recitations by Annie Jacobs, Louisa Jacobs; select readings by Hattle Collyer and Miss Suzena M. Adams (formerly a member of Lyceum); cornet solo by Mr. Henry; songs by Mr. Fairbanks and Mr. Wm. F. Berry, accompanied by Mr. Burroughs; remarks and reading by Mr. Rockwood.

The Lyceum Delegates .- The party (containing somewhere in the neighborhood of thirty members) left Boston for New York, Saturday evening, Feb. 23d, via Norwich Line, and that they gained that city in safety, a telegram from Mr. Hatch assures us; the words "grand reception" also contained in his electric epistle proving that the prophecy of happiness awaiting young and old on their arrival had met choice fulfillment at

the earliest moment of the visit.

Previous to their departure the young tourists held an entertainment at Amory Hall, on Thursday evening, Feb. 21st, which was the counterpart of the programme to be given while abroad It was well attended and proved to be very inter

We are able at present to give the journal of the trip to date only of Sunday, Feb. 24th, but have promise of the residue on the return of the The boat was detained at Allyn's Point by the dense fog till 4:30 A. M.; left New London at 5:30. At 10 A. M. the delegates held a very interesting meeting in the parlors of Steamer City of Lawrence, which was very largely attended by those on board. It was opened by Conductor Hose on board. It was opened by Conductor Hatch, and the services composed singing of the hymn "We shall Meet," &c.; Invocation by Dr. Grover; Reading by F. L. Union; Addresses by Drs. Charles Main, John H. Currier, and Mrs. Maud E. Lord, of Boston, and Dr. Hammond, of Saratoga, N. V. Sang by Miss E. Denforth. Saratoga, N. Y.; Song by Miss F. Danforth; Recitations by Carrie E. Hopkins, Lizzle J. Thompson, Little Maud A. Lord and J. P. Endress, jr. The meeting closed by the singing of

'Nearer, My God, to Thee.'
Conductor Hatch offered the following resolution, which was unanimously adopted by all pres-

Resolved. That we tender to Capt. Reynolds and the of-ficers and crew of the Steamer "City of Lawrence" our specially for their care, for our safety.

Arrived at Pier No. 40 at three P. M., where they were met by Mr. and Mrs. D. B. Bennett, officers of the Brooklyn Lyceum, who at once escorted the school to Republican Hall, where both Lyceums were convened awaiting its arrival.

Eagle Hall .- David Brown, Mrs. M. H. Nickerson, Mr. Furnald, Mr. Wentworth, Miss Rhind, and others, lent their influence toward the interest of the meeting in the morning, last Sunday. Mrs. Hettie Clark gave a very excellent address in the afternoon upon "Pre-natal Life and Influences as Affecting the Physical and Spiritual Life." Mr. Geo. Plummer spoke at some length, and interestingly. Miss Rhind, Dr. Shaw, Mrs. Baker, and others, added to the interest of the

meeting by timely and well chosen remarks. The evening conference was opened with an essay by Mrs. A. W. Wilds; an original poem by Mrs. Leslie, and remarks by Dr. McLellan, Mrs. Nickerson, and others occupied the remainder of

Charlestown District - Evening Star Hall .-Sunday afternoon, Feb. 24th, Mrs. Susle Nickerson White occupied the platform as speaker and test medium. After singing by the choir, a short invocation, and another song, the controlling spirit requested a subject for the discourse from the audience, and "The Potentiality of Spirit-Power" was given by a gentleman present, which furnished the basis of one of the finest lectures ever given in this place. After the lec-ture Mrs. White gave several fine tests. Another song was rendered by the choir, when the venerable Father Locke, by invitation of the chairman, entertained the audience with a few very appropriate remarks. The speaker for next Sun-

er with W. II. Ransom, be the recipient of a complimentary ball at Rochester Hall, Tuesday, evening, March 5th.

Modern Miracles and Mysteries.

The rapid march of selentific discovery is one of the marked features of this age. But marvelous as our achievements have been in this direction, we are continnally confronted with new problems. No somer is one sed of than others still more profound rise up before us and demand explanation. For more than a quarter of a century scientists have been called on to explain certain phenomena which have been variously designated as clairvoyance, Spiritualism, mind-reading, &c., all of which appear to belong to the imperfectly explored domain of nervous physiclogy. Spirituatism has been, and still is, a subject in regard to which scientists have engaged in con-troversies as bitter and actimonious as the disputes of the ologians of past ages. For several months past Professor Carpenter and Mr. Alfred Russell Wallace have been carrying on a heated controversy in the columns of the London papers and magazines on the subject of Spiritualism, Both of these gentlemen are distinguished scientists, and yet they hold the most of posite views in regard to spiritualism. Mr. Wallace, It is well known, is an unduching advocate of the reality of much of the phenomena called Spiritualism. He is known to be a man of ability, a feen observer, candid and sincege; it would, therefore, be unfair and unjust to say that the is entirely the victim of de-lusion or Imposture. Whatever may be thought of Spirituallsm as an explanation, it is hardly safe to say that the phenomena which are claimed to be produced through such agency have no foundation in fact. The impartial mind is still forced to admit that there are things, if not dreamed of in our philosophy, that are at least not yet solved by it. It may, pethaps, be ultimately discovered that these phenom-ena are purely subjective creations; but even so, we must remember that subjective phenomena are quite as much the object of science as objective things, though they require to be interrogated and explained by different methods.

The experiments performed by Professor J. R. Buchanan a few evenings ago in the presence of a party of ladies and gentlemen at the residence of Dr. R. S. Newton, resulted in the production of phenomena both strange and curious. Professor Buchanan has long been recognized as the advo-cate of a theory which he terms "Psychometry," through which, it is claimed, physical and mental effects are produced by methods which have hitherto been ridiculed by men of science. One of these experiments was performed by placing between the palms of the hands of each person present a piece of brown paper, each of which had been saturated with different medicines in solution and subsequently dried, the nature and properties of the medicine being unknown to those who held the several pieces of paper. In a short time a number experienced strange sen-sations, which they described. It was found by examining the nature of the medicine with which the paper had been Impregnated, that in every instance the effect was such as is usually produced by such medicines when administered in the ordinary manner. As none of them knew the kind of medicine they held, it can hardly be claimed that it was the result of imagination. Another kind of experiment consisted in furnishing each of the company with some manuscript letters, which they were directed to hold in heir hands or place against their fereheads. They were requested to describe the Impressions they felt, when several of them gave remarkably accurate descriptions of the mental, moral and bodily condition of the authors of the manuscript in their possession. Now such facts as these do certainly indicate the existence of phenomena that sel-

entists have not yet fully explained. But the defenders of such phenomena are by no means warranted in claiming for them either a supernatural or supersensual origin. The main error on the part of the sci-entists in dealing with this class of phenomena appears in he assumption that the exact limit of recentivity by the nervous system has been accurately determined, whereas no such limit has been defined even approximately. We are still in the dark in regard to the manner in which phys-ical effects are transformed into psychical effects, and until the science of nervous physiology is advanced to the condition of a positive science, we are likely to remain so But when this shall have been accomplished, there is every reason to believe that many of the problems which now perplex us will then submit to a satisfactory solution.—N. Y. Graphic, Feb. 21st.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sanday morning and evening at Republican Hall, No. 15 West 33d street, near Broadway. Lycoum meets at 2½ P. M.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and difteen cents for every subsequent in-

SPECIAL NOTICES. - Forty cents per line, Minlon, each insertion. BUSINESS CARDS, - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

\*\* Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date whereon they are to appear.

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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

#### Dr. F. L. H. Willis.

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

To the Weak, the Worn, and the Weary, the editor of the Boston Recorder says, "We can most unliesitatingly recommend the Peruvian Syrup, a protected solution of the protoxide of to all the weak, the worn and the weary, having richly experienced its benefits. It possesses all the qualities claimed for it by its proprietors.'

No Optum—which Dr. Hall says is an ingredient of nearly all cough medicines, rendering them harmful while they sometimes check a cough s contained in Dr. QUAIN'S COMPOUND SPRUCE ELIXIR, but it stops the cough, heals the inflamed throat and lungs, and cures by toning up the system and driving out the disease.

#### Clairvoyant Examinations from Lock of Hair.

DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 9w\*.Ja.19.

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

Mrs. Nellie M. Flint, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

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

4w\*.F.23.

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act as our agont, and receive subscriptions for the Hanner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England.

day afternoon, March 3d, will be announced in the Saturday's papers.

C. B. M.

Complimentary Ball.—J. M. Foster, who is well known to the friends in Boston, will, togeth—

BOCHESTER, N. Y., HOOK DEPOT.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

ROCHESTER, N. V., HOUR DEPOT, WFLD & JACKSON, Booksellers, Arcade Hall, Roches-ter, N. Y., keep for sale the Applettual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 29 North Ninth street, Philisdelphia, Pa., has been appointed agent for the Binney of Light, and will take orders for all of Colby & Rich's Pullications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., deshing to advertise in the Banner of Light, can consult DR, RHODES.

RALTIMORE, MD., HOOK DEPOT, WASH, A. DANSKIN, 70°5 Saratoga street, Baltimore, Md., keeps for sale the Binnner of Light, and the Spir-Husi and Reform Works published by Collect & Inch

NEW YORK PERIODICAL DEPOT.
S. M. HOWARD, Agent, Bookseller, 51 Fast Twelfth
reet, New York City, keeps constantly for sac the Ban-

NEW YORK BOOK DEPOT.
D. M. HENNETT, Publisher and Book outer. 10 Fights
street, New York City, keeps for sale the Spiritual and
Reform Works published by Coby & Rich.

NEWAYORK BOOK AND PAPER AGENCY.
CHANNING D. MILES keeps for sale the Bonner of
Light and other Spiritual Papers and Reform 1500s pagishied by Colby & Rich, at the Harvard Rooms, 145 street
and 6th avenue, and Republican Hall, 55 West 30f street.

MRS. M. J. REGAN, 300 North Mrs street, St. Louismo, keeps onstantly for sale the Ranner of Light and a fill supply of the Spiritual and Reform Works published y Colby & Rich.

WANHINGTON BOOK DEPOT,
RICHARD ROBERTS, Bookseller, No. 1-19 Seventi
street, town New York avenue, Washington, D. C., keepconstate of for sale the BANNER OF LIGHT, and a full supply
of the Spiritual and Reform Works published by
Colby & Rich.

HARTFORD, CONN., BOOK DEPOT, E. M. ROSE, 55 Trumbull street, Hartford, Conn., keep-constantly forsale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NAN PRANCINCO, CAL., HOOK DEPOT. ACTO. 319 Kostney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general watery of Aptitudist and Beform Books, at Eastern prices. Also Adams & Co. 's Golden Pens, At Eastern prices, Also Positive and Negative Powders, Orion's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free. Temperature of the Compound of the Catalogues and Circulars malled free. Temperature of the Compound of the Catalogues and Potential Compound of the Compound of the Compound of the Compound of the Catalogues and Potential Compound of the Compound of the Compound of the Catalogues of th

CHICAGO, ILL., PERIODICAL DEPOT.
W. PHILLIPS, 100 Madison street, Chicago, Ill., Reeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

CLEVELAND, O., BOOK DEPOT. EES'S BAZAAR, 16 Woodland syenne, Cleveland, O. the Spiritual and Liberal Books and Papers kept fo

PHILADELPHIA PERIODICAL DEPOT. Eighth and Arch streets, Philadelphia, has the Burner of Light for sale at retail each Saturday morning.

ADVERTISEMENTS.

#### COLBY & RICH, Publishers and Booksellers A Remarkable Custom in Jupiter, No. 9 MONTGOMERY PLACE,

BOSTON, KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform

#### MISCELLANEOUS BOOKS.

AT WHOLKSALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanted by all or part cash. When the money sent is not sundefent to fill the order, the balance must be paid C.O.D.

To Orders for Books, to be sent by Mail, must invariapaid C.O.D.

To Orders for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order.

Any Book published in England or America, not out print, will be sent by mail or express.

AF Catalogues of Books Published and For Sale by Colby & Rich sent free.

#### THE PHYSIOLOGIST. AND FAMILY PHYSICIAN,

AND FAMILY PHYSICIAN,

A MONTHLY PAPER published by the New York Physiological, Society, devoted to the health, happiness and improvement of mankind.

Its sole grand aim will be to raise the race to a higher and purer place, and to lift from the world the hideous shadows woven in the looms of vice and ignorance. It is designed to be a messenger of healing to every household in the land; and no effort will be spared to render its Literary and Domestic Departments unexcelled by any journal of the day. It will not be the especial exponent of any theory of practice, or school of medicine. It will be simily adhseminator of information of the most vital importance for the peace, parily and welfare of society, and will aim to keep pace with the most advanced discoveries of the day in all that pertains to mental and physical progress. The N. Y. Physiological Society has determined to spare no pains in making its organ, not only attractive, but endiant in the latter than the control of the scale physicians and the Editor their Corresp inding Secretary, Sara B. Chase, A. M., M. D., whose talents as a lecture upon Physiological themes, and large experience as a practicing physician, eminently quality her to represent the interests of the Society in this responsible position. The Physiological regularly the first of each month. Subscription price, \$1.50 per year. All subscriptions and communications should be addressed to Sara B. Chase, M., D., Physollogist and lamily Physician, a 16 page quarto, will be issued regularly the first of each month. Subscription price, \$1,50 per year. All subscriptions and communications should be addressed to 8.Ara B. CHASE, M. D., Physiological Rosons, No. 56 West. 33d street, New York. The following table of centents of No. 1 will give an idea of the scope of the work proposed: General, New York. The following table of centents of No. 1 will give an idea of the scope of the work proposed: General, Articles—The Cause and Prevention of Disease,—Walter R. Bartlett, M. D., A. Short Sermon upon Health: Equality of Women,—Eltzabeth Onkes Smith: Husbands and Wives,—Sara B. Chase, M. D.; Ozone, the great Disinfecting and Sanitary Power in Nature,—E. G. Cook, M. D.; Poisonous Gases in Siccoling Apartments; Freaks and Follies of Fashion,—S. H. Preston: Better Beings Needed,—S. B. C.; When Conception Becomes a Crime; The Cause of Diseased Mental Conditions;—Nolson Sizer. Editoutal, Departments—Freeting; The N. Y. Physiological Society, Family Physician—Hints on Nursing the Sick: An easy mode of Ozoning a sick room; Constipation—Pathology and treatment, during Pregnancy, of Infants; Infanticide by Ophum—Case in practice. Emergencies—Ophum—Laudanum Poisoning, Antioloes, Domestic—New York Fashions, Recipes for Cooking. The Inquirer—Questions answered, Subscriptions Should be sent at once, as it is desired to Issue the initial number by the ist of March, 1878. By order of the N. Y. Physiological Society, S. H. PRESTON, Recording Scretary.

Collections FLOWER-SEEDS 

TWENTY VARIETIES of the lending sorts, \$1.00. Collections of larger quantities for \$2, \$3, \$5, \$10, \$20. Any of the above collections sent FREE BY MALL on receipt of price. CALENDAR for 1878 gives instructions, Mathd free, HENRY A. DIREER, Seedsman and Florist, Lock-box 37. Philadelphia, Pa. Mar. 2.

MRS. A. E. CUNNINGHAM, Test Medium, Will answer calls to hold Public Circles. Address No 6 Bond street, Lynn, Mass. 2w\*-Mar. 2.

VITAL MAGNETIC HEALER. DR. F. B. and Residence, N. E. corner 8th and Wallace streets, Philadelphia, Pa. PRICE REDUCED.

#### Golden Melodies. The

A NEW COLLECTION OF Words and Music

FOR THE USE OF LYCEUMS, CIRCLES AND CAMP-MEETINGS.

BY S. W. TUCKER.

This book is not a collection of old music re-published, but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the country for a fresh supply of words and music.

ORIGINAL PIECES.—Beaufful Angels are Walting for Me; There is a Land of Fadeless Beauty; Oh, show me the Spirit's Immortal Abode; Sweet Meeting There; Longing for Home; My Arbor of Love; Moving diomeward; Ishall know his Angel Name; Walting indi the Shadows; Ishall know his Angel Name; Walting indi the Shadows; Isantiful Land of Life; The Willing Worker; Home of Rest; Trust in God; Angel Visitants; Sweet Reflections; Looking Over; Gathered Home; What is Heaven? Beautiful City; Noi Yet; Looking Beyond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Volces from the Better Land, Chant—Come to Me; Invocation Chant.

SELECTED.—We shall Meet on the Bright Celestial

Chant—Come to Mc; Invocation Chant.

SELECTED.—We shall Meet on the Bright Celestial
Shore; Angel Care; They'll Welcome us Home; Welcome
Angels; Come, Gentle Spirits; Rejose; Sweet Hour of
Prayer; Chant; Moving Homeward; Come up Hither;
Rethany; Only Walting; Evergreen Shore; Gone Before;
Chant—Hymn of the Creator; Freedom's Progress; Chant
—By-and-By; Shall we Khow Each Other There? Angel
Friends; Gentle Words; My Home beyond the River; Just
as I Am; Sow in the Morn thy Seed; A Child's thoughts of
Heaven.

Heaven.

Bound in boards, 35 cents, postage free; paper, 25 cents, postage free; 12 copies, paper, 82.50; 25 copies and upwards to one address at the rate of 20 cents per copy.

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

JUST PUBLISHED.

#### A NEW BOOK

Andrew Jackson Davis.

### "VIEWS

HEAVENLY HOME." This volume is the long-promised "Sequel to the Stellar Key," At contains, basides the chapters, published in the Bruner, a large amount of additional matter. It is di-

visied into three parts, and in each part the reader will find

new and important questions discussed and amply ex-plained. The following contents indicate the great va-

#### CONTENTS:

tiety and importance of the subjects treated;

Clairyoyance, its Origin, Powers, and Progressivéness. The Superior Condition described, Psychophonetics, their Development, Laws, and Wonders, Consciousness, its Sanshine, Delight and Storms.

The Pivotal Power, its Laws, Sarvants, and Manifests tions.
Internet View of the Outer World. The Larguage of Cornespondence, Skepthersin, the Cause of true Knowledge, Emanation , their Origin and Importance, The Elevation of Men unto trods Primitive Believers in Spiritualism, Missionarles of a New Gostel. Authorities for the Individual Gutdance, Ceremonies, Old and New Ferms, Cherublus, meaning of the Word, Cheer fulness, an Alf-healing Medicine Origin of Family Trees, Stolcism, Morals both Ancient and Modern. Initite Justice, Origin of Conscience, The System of Nature Described, The Sixth Circle of Sans Magnetic Rivers in the Upper Spaces. Author's Views confirmed by Science. Origin of Electricity and Magnetism Location and Functions of the Celestial Currents, How Sutrits Ascend and Descend. The Pilgrimage of the Human Race A Description of the System of Nature. ychophonic Message from Pythagoras. The Universe, a Musical Instrument. Concerning the Solar and Astral Centres. Origin of Astrology, its Scientific Basis. Wonders of the Great Central Sun. . Multiplicity of Mental Sun Centres, An Arcanum Concerning the Summer-Lands. Pormation of the Milky Way.

Origin and Motion of the Solar Systems. Beauty and Glory of the Planets' Appearance of Jupiter and Saturn. Inhabitableness of the Exterior Planets. A Belt of Cosmical Bodies around Mars. The Summer-Land as seen from Mars, Reality of Life in the Summer-Land. Concerning the Problem of Time and Space. Immence Size of the Isle of Aktopanan ede. Remarkable Persons in the Summer-Land. Speech of a tormer Chizen of New York. A Person Older than the Pyramids, A Diakkian Satire on Ideas and Theories. Natural Home not Made with Hands?

Earth's Distance from the Summer-Land Individual Occupation and Progress after Death. Despair of Persons who Knew It All. Wonderful Scenes in the Summer-Land. Flight of Thought can be Determined.
Disappearance of Bodily Organs after Death. Eating and Breathing in the Spirit-Life. Ancient Temples and Religions visible. The Seven Lakes of Cylosimar. Attractive Assemblages in Separate Localities. Unhappy Destiny of many Suicides. Heavenly Benefits for all Mankind. Domestic Enjoyments and true Conjugal Unions. The True Ratmontal Life and Religion. The Eternal Cycles of Progression.
Distribution of Cold and Heat on Planets... Ponderability of the Imponderable
Alleged Errors of Clairvoyance
Concerning the Perpetuity of the Human Form. Diversities of Spiritual Gifts.
Explanation of the Superior Condition. Focus of Thought in the Summer-Land. A New Test Oath for the Spirits. Predictions Gradually Fulfilled, Origin of the Christian Scriptures Sources of the World's Wealth. Evils in the Social Structure. Origin of the Doctrine of the Devil. Answer to the Charge of Athelsm. Laws of Distances in the Solar System. odern Phases of Infidelity. Conversion, or a Change of Heart.

Meaning of the Words Hell and Punishment. How to Make Progress in New Ideas. This fresh volume is illustrated with diagrams of celesiabobjects, and contains nearly three hundred pages. It is a regular one dollar book, but being a sequel and comanion to "Stellar Key," It is published at the same price. In cloth bluding, 75 cents, postage 6 cents; in paper cov-

The only True Missionary Work.

Personal Efforts at Purification.

ers, 50 cents, postage (cents, For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### MISUNDERSTOOD: The Scaled Book.

BY EMILY J. BEACH.

This book has been written with a view to e-tablish and allembrate. In the points of those who are reaching toward a higher ideal of existence here and hereafter, the ele mentary principles of the beautiful Spiritual Philosophy. It is especially adated to the requirements, while it sympathizes with the tender sonsibilities of inexperienced

and aspiring mediums. ... While we are desirous that all persons who read this volume should also peruse its successor, "The Unscaled Book, or Sequel to Misunderstond," we would say to those who may have an inclination to read either, that they are each consists values in themselves, poither being essental to the good understanding of the other.

Cloth, \$1,00; postage 10 cents, \$

### The Unsealed Book:

#### SEQUEL TO "MISUNDER STOOD."

BY EMILY J. BEACH. This work is dedicated to the good, the brave, thetrue, a palace or cot; and especially to the author's Southern friends, beneath whose sunny skies it sprang forth; sin-cerely thanking them for their kindness and sympathy,

nd with hearty good wishes for their welfare and labors Charles A. Frazier, Esq., in his introduction to the work, remarks: "This book treats of facts in simplicity, diversity and benevolence. It leads you on in an every-day stylo, of life, faking up all the stations in the line of march. It moves forward, gathering a little, here, a fact there, and a solemn truth beyond. Sagacity and Love rule the reast, and Good Feeling does the basting. The instruction to be gained from a perusal of its pages, in a general way, will amply repay the time spent in its perusal. Awkwardness is shown up by bad predicaments caused thereby. Selfishness and want of charity come in in an ungodly air to suit. Love and want of charlty come in in an ungodly air to suit. Love and benevolence shine brightly over its pages, while Christ and the spiritual communion throw their mainte over the sine of the world, and call on man to resurrect, regenerate, and reinform himself to meet the exigencies of the times; and to rehabiliment himself to push forward the great and glorlons work of reform and good-will to man in the lighest, leaving no stone unturned that may be brought up to help aid and finish his spiritual temple, whereby he may appear in "due form" when he throws off this morial earthly coll, and habiliments himself with the new spiritual form of righteousness, in order to enjoy all that is great, good, andeternal in the heavens."

Large 8vo. 502 pages. Bound in handsome cloth. Price For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower

Many cured She condi and I has be the w App and t

T

 $\mathbf{D}_{1}$ 

C٤

Ast

Life rec For

perso an ac and p futur what succe tendi ried.

Precolate's Madages, through the medianship of Mrs. JENNARS, Privil, are reported vertains, and published each wick to this Department.

each weak in this Department.

We also placed in this page reports of Spirit Messages given each weak in Harlinere, dal, through the medium only of Miss Serves A. Dansense.

These Messages indicate that spirits carry with their the characteristics of their earth-life to that beyond, whether for good or evil course, eachly those who pass from the earth-spirits of the anomalies so god state, excluded by 16 stess that the holders in the carry of the course of the so open state, excluded by 16 stess. tos higher conditie .
We ask the reader to receive no doctrine; it forth by

spirits in these commutations are not comperf with life or let reason. A lexi ressamment of fruth as they perceive 2

# The Banner of Light Free-Circle Meetings

and of 15th.

A switch at these seases are often pro-celled an appetite with ear. These read to intelligence by the Chairman, are sent in

to the timele Boys ty same seconted. I kwis B. Wil son, Chirmon,

#### REPORTS OF SPIRIT MESSAGES nieks mees on mee uster uster or niek, Jennië us Rudd,

#### Invocation.

Our Father, thou who art the great Infinite, thou who sendest forth thy laws that they may be administered justify, thou who sayest unto the worlds, "Ye must roll on your pathway," and they roll, we come to thee not with fear, not with dread, for we are thy children. We know that all alike, whether we are down in the darker paths of life, or whether we stand in the upper road; thought to do my work. I would show them my thought to do my whether we stand in the upper road; the down work. I would show them my thought to do my work what there is in spirit life. Heavens where will be also also the most supper road of the spirit life. Heavens voice guides us; well-sten to them wherever we may good As we get inn to earth, we ask that we may do our shu'y, that we may touch the hearts of men, and make them covers that we may include that has known me? of men, and make them puter, that we may inspire the spire the spire the spire won an with a chought that shall happy. Many and beautiful are the flower stronger and grander. And all shall the control of the spire work of the spire work of the spire work of the sand guide you; help me to do my work; may I not by unfaithful to the cause of truth, but faithful to the caudeto kumanity.

Costrol of the spire work of the sand to kumanity.

Costrol of the spire work of the sand to kumanity.

There say it is despited to the coean.

Costnorting Spinit, "Mr. Chairman, we are

ready for your questions.

Our Substitute decomposition of the vast-quantity of yegetable matter on our earth have anything to do with the formation of the yegter; Me kingdom which, we are told, exists in the spirit world?

As 4 . There is nothing lost in matter, there is a spiritual part in all things. The little violet that sends forth its beautiful perfume has a spiritual part, or you could not get the perfume. When the vhilet decays, drops of its materiality, the spiritual, of course, is sayed, and passes into a higher ittal, of course, is aven, and passes into a migner state of existence as a violet, or else enters into some other, form which may absorb it. The thirde of grass has a spiritual part, which, when it dies, passes into the realm of purely spiritual existence until it is absorbed by some other blade of grass, or passes into another form. In pattire there is no loss. All things are taken up, perfeeted, and carried on to a better and higher con-

Q .- Is wat an absolute necessity ! A.—There must be an equalization of forces, whatever may come. If there be qualities existing in man and woman which are antagonistic, and the eautagousms meet, they produce a colli Sion -- either a war of words, of arms, or some thing else. In the present state of society it looks as if war was an absolute necessity in order to bring about a better condition of things. We hope for the future. We do not behere a quarte! was ever really necessary except

God. Is there such a God ! And if so, can be

A -We know of Bopersona' God no such em-4 bodiment as the Christian world sometimes dewe have been in spirit life very many years, we have met those who have been here hundreds of years, yet they tell the same story:

Q.-Will arbitration ever become general, in: stead of year, in settling misunderstandings be-

A .- When nations become harmonious, when marrel with him, we would not fight with him It nations had their scales adjusted according to the rules of justice and love there would be no need of war; individual differences would be settled in a quiet, calm manner, and the world would then understand what the "millennium" meant. We do not expect it at present; ages will pass away before this will take place.

)—Is there a remedy for the distressing mala-known as "Hay Feyer," or "Autumnate Catarrh," other than a change of locality by the person afflicted?

A .- There are various remedles that are used to cure this terrible disease. It is one which I wish could be readily eradicated, for it is one of the most troublesome which physicians have to deal with. We should have to examine the patent carefully, study the location he inhabits, look into every department of his life, and take all things into consideration before we could pronounce upon or suggest the proper remedy. There is an extract of Timothy seed which is very efficient in the cure of this disease in some localitles and under certain conditions, but not applicable to all. Change of locality sometimes rures the patient, at other times it does not. We do not like to prescribe unless we are familiar with the individual case.

#### H. M. W.

Mr. Chairman, shall I admit that I come from purely selfish motives? I don't expect to be reelved by my friends; in fact, I know I shall be I would have rejected this thing myself. I have very few friends that will believe it possible that I would come to the Banner of Light. During my earth life, the Banner of Light, Spiritualism and Spiritualists were my abhorrence. True, I had a cousin that be lieved in the iam. Shall I say to you I was ashamed of him, I was ashamed to tell the world. The course of P—, Conn.

Nov. 13. I had so near a relative who was a Spiritualist I have a sister—may the angels dear ones, bless and guide her! She is on a foreign shore, in Turkey, a missionary, doing her work, and doing it well. I would that all would do their work as

Message Department. In the standard of Lister Police Freed refer Messages through the mechanisms of Messages and the standard of Lister Police Freed refer Messages through the mechanisms of Messages and the standard of Messages and the standard of Messages and the standard of Messages and M fleve this thing. I know it a truth that I am here! I would so much like to talk to my sisters, I would like to let Cora know I was close by her only vesterday, away off in that foreign land. Do you know I would be so glad to let Gracie know I was near her—yet I could n't tell them anything -they didn't hear me. Now if this Philosophy which you indorse, which you print in the Banner of-Light, is true, why may I not make my friends understand that I am near? My mother and my tather would be so glad to know I still am close by them. They have wept but little, because they felt that "God's will " was done in my removal. Grandmother, so sweet, she was a good woman anyway, she has put her arms around me to day and says, "Oh tell them the truth, and

I will neep you?"
Please say it is H. M. W. I don't want to give my name, because they will only disbelieve me. I think, however, that Uncle Ed. will understand that it is L. Will you let me come this way, again, Mr. Chairman? (Yes.) I stood up till the last. I was tired, weary, worn out, but still Nov. 9. I endeavored to do my duty.

#### Rev. Joseph Ritchie.

Life, light and sunshine come around me and flood my whole being with their rays! Mortals, do you understand it?"

I didn't believe that in coming back through a mediumistic form Leould realize that the sun-slane would open so clearly to my view. I have lost my body, the form I used to wear; but I care not, for a better one my spirit wears. On, I thank the God of Heaven, I thank the angel ones, that I know there is a power which comes to me here, within this hour, and tells me I may do a work for God and for humanity in the future. I know there is no death; I know I am sful an individual; and could I speak the words that burn within my soul, and fell my people what I know they would hardly believe people wa UT May they would narmly believe me. And yet, oh, God Emust I only bring it in small quantities? can I only speak a few words, and then listen while they sing "Nearer, my God, to thee?" when I could take them nearer, far nearer than they have ever been before?

above (must I be frawn so closely to earth, and not send out the words that are burning in my very soul? must I stand still and never tell them my experience? Will you not meet me-some-

I passed away in London. 🔈 Nov. 9.

#### Ida Palmer.

Again, Mrs Chairman, I enter your Circle Room, take my place behind the medium and place my hand upon her head, that I may make inviself maintest to friends far away. I have been sisted here by one who has been here before and spoken her word:

I have but attle to say. I simply wish to give my name, and to let my friends know that I still live, that I am an individualized being, that, although these conditions are strange to me, and I do not fully understand them, yet I trust that light is breaking, that the coming dawn is near. and life, light and beauty are before me. dear ones have come close to me. I would I could speak their names as I had them impressed upon my memory before coming in contact with this individual whom you call a medium, yet now I cannot speak them, so I will only claim that I give my name, asking that at some future day they will meet me. Oh! please meet me somewhere where I can talk, where I can be myself. I don't feel like delivering all my thoughts to the public; it is enough that I give my name. say that it is Ida Palmer. I came from Please si Jackson. Nov. 13.

#### Mary Ann Tobias.

My name is Mary Ann Tobias. I called here throw off in atmonious elements from the in a from that before, S.C. I suppose I have colored viduals. So with nations: There seems to be, blood in my veins; but I have been led to infer to throw off in arondous elements from one of divelors. So with nations: There seems to be, blood in my veins; but I have been ten to meet two superflects, if we may so express it, of bad elements that color makes no difference with you people here. Lam not a darkey. I have been intimate here. Lam not a darkey. I have been intimate vsuperflicity, if we may so express it, of bad eigrients, and these on meeting together produce
war. We trust the day is coming when man
chall no longer desire to kill his fellow-man, but
when despréss can be amicably settled without a
when despréss can be amicably settled without a
and said, "If ghosts could be raised in
didn't see why they could n't be raised in Charleston," I believed it was a Yankee trick About six years agosthere came a shadow over my life, more than I had ever felt before, for you must know that those who are not really colored, bodiment as the Christian world sometimes of the control of the co color makes no difference; neither is African blood traced in my veins, nor am I taunted with "We have never met a personal God." We see a handiwork, we see a power which if earth-life to be alled God now, but we know of no individual presence called God."

Q.—Will arbitration ever because the state of the a magnetism from this place to reach a friend not now in Charleston, but who, the last I knew was in Washington, I desire to reach him, to do him good, for darkness is coming into his life, and the strength of which he has boasted so long men and women live upon the plane which will leave him if he is not careful. I sincerely we call the love plane, the affectional, then desire to benefit him, to send him my love, to will arbitration take the place of war. If we give him of my power, and to send him all the love love and esteem an individual we would not any thoughts I can. I take magnetish from here will leave him if he is not careful. I sincereiv ing thoughts I can. I take magnetism from here to go to him and do him good. Surely this is selfh, purely selfish. I know it, Mr. Chasman, I feel it. You will excuse me it I go with the magnetism which I have gathered up.

I was thirty three years old. I suppose I went out with consumption.

Nov. 13.

#### Lorenzo Jacobs.

I am quite an old man, over sixty. I have heard this thing talked about in my town, and know something of it. I believed what I pleased, but I find on entering the rest which I expected, it does not seem like a great rest to me. I am peculiarly situated. I had a great carlosly about these things. I came here some weeks ago. I was invited to go to Baltimore. I went. It was quite a journey for an 'old man like me. and when I got there I couldn't get in. What was I to do? I thought it would be more satisfactory to my friends to receive a message from there; but if you go somewhere and the slam the door in your face you'll hardly try it again. I came here several times, and was deuled because a great many people had come from my place, and they felt that it was not for the interest or good of the people that I should come.

I've not been gone long, but I want to record my name on the right side. I know that this thing is true, because I feel that I am an individ-ual just as much as ever. I know that I've got a spiritual body, spiritual hands and arms, and I can navigate a great deal better than you can, because it is not necessary for me to walk on terra firma. I feel that in spirit-life I have gained a power and a knowledge already, and I want to ay to those who knew me that I realize there is

#### Welcome Arnold.

Everybody is welcome here, I suppose. I ought to be, because that is my name. Please give it as Welcome Arnold. I called because I wanted to well. I am thred, I feel debilitated.

I don't wish to indorse the subject of Spiritualism; far be it-from me to do so. I know nothing acout it. When life was waning, when my father and my friends stood around me, and supposed I did not know anything, I was perfectly conscious; and do you know, a dear old grand.

Welcome Arnoid. I called because I wanted to come. I want everybody to know that although two years have gone by and more since my body was laid away, still I am working, I am doing all taken for my friends. If they will meet me and talk with me, I will explain many things to them which they do not clearly see at the present time.

mother came and put her arms around my neck and whispered words of love to me.

It seemed so strange. But I cannot, I cannot, it seemed so strange. But I cannot, I cannot, I cannot, Mr. Chairman, I do not believe as you do. I do to come here and to do my work still. Ask them

The mother came and put her arms around my neck it is needless for me to rake up past affairs; I only them of those peculiar spiritual experiences that come to me in the higher life.

Nov. 15.

Hearken, mother, list! Your child will speak in voice soft and sweet, likened unto the Eolian if they will welcome me at home in Providence, Nov. 13.

#### William Darius Gregory.

I am William Darius Gregory. I have a sister Hannah, a brother James, a father whose first name was something like mine; my mother's name was Hannah. They are with me in the spiritual life. We have our home on what they term "Vine Avenue," a cottage home which we call the "Villa of Beauty." Vines grow all around the house. I have many pets that I can call to my side. I have a consin Gertrude that I loved very much to hold on my lap, and kiss her round cheeks. She is grown to womanhood now. round cheeks. She is grown to womanhood now, but still I sometimes look over her shoulder when but still I sometimes look over her shoulder when she is writing those long letters. Gertle, be careful, I say. Remember and look well before you leap. It is n't a good thing to "jump out of the frying-pan into the fire." The pan may be warm, but the fire is hot, therefore be careful. I was brought up with the understanding that I was not to work. The long to a family that had money at one time; it's all gone now. I don't need it, so I don't care. I was onite a traveler. I visit at one time. I was quite a traveler. I visited the West India Islands. I was in Australia at one time. I was in California in the early days of the gold fever. I have been in New Orleans. I have visited most of the Southern States of the Union. I went out from Richmond, Va.; it is almost a score of years since—it's fifteen years surely. As I said before, the little girl has grown to womanhood. I know that your paper finds a home with my people, that they will watch my coming, and wonder what I have to say. Tell them it's all right; I have nothing to dispute with them. All that I had I gave. What more could I give than life, health, and strength. Nov. 13.

#### Anonymous.

Mr. Chairman, is it possible for an individual to come here and talk without giving a name! [Yes ] Like one who was present here this aftermoon, I come from a selfish purpose. I took my life with my own hand, by hanging. My wife had preceded me to the spiritual world, my health was poor, my stomach was disordered, and it disordered my brain. I was an old man, but it seemed to me as it I could not live one hour tremember how long.

Nov. 15. longer, and I consequently started on my own hair line to the spiritual world.

I had heard of Spiritualism. I believe I my-self was mediumistic, and sometimes influenced

in the desk by one who was far more worthy than I, for he was willing to live on to the end of a long life. But "ife was such a burden! I was so tired, so miscrable, and so lonely! I thought to leap into the very joys of life; but when I woke and found my old body hanging there, I would have given worlds to have taken it down and resuscitated it. But the strong word had gone forth; life was extinct. I stood beside it and saw them take it down. I felt lonely still. When I saw my wife, and found that she could not approach me closely, that I could not clasp her in my arms, then I felt sad again. I have felt very sad and lonely until one whom I knew years ago, and who always seemed to have an il-luminated face, said to me, "Go and confess be fore the world, and you will feel much better." I said, "I am no Catholic; I will confess to no individual." "Nay, but go thou and deliver a me-sage at the Banner of Light Circle; then when you return to us the light will begin to break in upon your mind."

I have come, Mr. Chairman, for a selfish purpose, excuse me. I know I must say I am sorry that the conditions of life were not such that I could wait for a more beautiful ending. Yet I do not feel the responsibility I might have done, had not disease held me so strongly. I feel better for knowing I can talk with humanity. I can still work. Can I not carry on my spiritual, religious work through some individual? then would it not be a heaven to me? Can I not bring a new inspiration to the place where I officiated so long? Will not my wife smile approval, and my dear friends come near me? I lived not many miles from Boston. I was a minister, and I felt that I must go to the spirit-world.

1 thank you sincerely for the privilege of com-ng. Nov. 13.

#### Patrick McDonald.

It's not much I want to say. I've been a hard-working nean. I lived as long as I could, an' then I died. I was n't fool enough to hang medidn't go out from this place. I went out in Newark, N. J. Me name is Patrick McDonald. I am tinctured with Scotch a little. Mc father was Irish, no mother was, too, an' I guess I am Irish a good deal, all but the Donald part, an' I don't know how it got fixed on us. I'm not

I've come to send word to sister Bridget. hope she'll get it all right, that I am happy. am just as good a Catholic as ever, in the world. barring that I don't bow to the praist now at all. I am my own praist. When I want to speak can speak without going to anybody else. Fa'th, that's a good way of doing the thing. I was about forty-two years old. I have been gone three years come next January, about the twenty-fifth day. I never felt better in all me life than I do now. I'm right glad I come.

#### Ralph Farnsworth, M. D.

Mr. Chairman, this is a strange undertaking for me, and I feel an inability to speak as I would like to these who have known me on earth: I feel that I may not be understood, and wonder if what I say will carry a magnetism with it that shall convince the friends who know me well that I still live beyond the vale of life, that the death-shadows have passed over me as I have rowed across the river and found there was no death. I can truly say, Oh, Death, where is thy sting? ob, grave, where is thy victory? for the grave has no victory over me. I still exist. I am immortal, true to myself, true to my friends; and I would bring to them flowers of truth, I would send forth my words of love.

True, I do not feel quite myself, as I stand here before this audience and place my hand upon the head of this instrument, who has been it here for my benefit and that of other spirits. cannot talk as I could while on earth, nor cause this brain to comprehend many of the truths which I fathomed, and speak as I wish and as I would have spoken in the form; yet I do feel a conscious sense of right, and find this

to be the only opening whereby I may acknowledge to the children of earth that I still live.

To the dear ones, and many that I have ministered to in earth-life, I would gladly speak and tell them they are not forgotten. Oftentimes I stand by the bed of sickness and place my hand on the sufferer's brow and endeavor to do all that I can, I would cheer the loved-ones. I would sustain them. I have worked long and well and have done all I could. I know well there are those who knew me years ago, when we were boys together. I think Ralph Waldo Emerson will not have forgotten me. There are others still whom I might have mentioned, but his name comes to me and I speak it. I would say to him: "Thanks for the liberal thoughts you have often given me."

I ask the spirit world to give me strength and continued power to do my work, for I am ready, as a physician, to heal the sick and administer to the mind. I will do all I can.

the mind. I will do all I can.

My name is Ralph Farnsworth, M. D. I passed out in Norwich, Conn. I return to assure my old patients and friends that there is no death; it's only transition. We cast off the mortal form, and our spirits are at once clothed with hope and joy, and then one cold, chilly, damp night, death came with his icy fingers and stole the spirit away, leaving the body behind.

I look upon my home. The chair is empty, the

with the new garments of the spiritual life.

Tell them there is nothing they can do that will bring me so much strength as to lend me about the house mourning. Likened unto Rasimply one hour of their time, that I may talk to chel, there is no comfort for her. She feels that

Mr. Chairman, the gentleman that has preceded me is constituted with power, and he means to have everybody understand that he still exists. I have not got that peculiar power which he has, and I don't understand the world as well as he understood it, but I have never failed in one instance in my life, when I thought I was right, to act in accordance with my convictions. I never was frightened; I dared to do right. When the slavery movement was first on the tapis, or first preached to the Northern people, I dared take hold with a will and say "I am an Abolition-ist," because I knew that it was right. I felt it

in my very soul.

I did n't Believe your religion, Mr. Chairman, before coming into the spirit-world; but as in earth-life I dated assert my independence, and tell what I felt to be true, so In spirit-life I dare return to the banner of Light Circle-Room and control a medium and tell what I feel to be true.

I will say to my dear friends in Machias, Me.:

"You don't know anything about life. I tell

you that life beyond the grave is something which you have thought of, something you have heard of, but something you know nothing at all about!" I cannot compare it to anything but a deep well, from which you can draw pail after pail of water, and still there is just as much left. I draw pail after pail of truth—according to Swedenborg truth is water—yet 1 find just as much left. I feel in my soul a love for all mankind and woman-kind. I would do the world great good had 1 the power to do so.;
I have been attracted to this room because I

felt I must come. There was a power, a something that impelled me to come here in my old age and confess that that which I in the past have loved, have administered and believed, is not so correct as what you Spiritualists believe. Here I am, an individual, speaking, therefore I must still be alive; I must be old Deacon Peter Tal-bot, who used to live in Machias, Me. I passed out in Rhode Island. I have been helped here by old friends of mine. I send my love to all; God bless them! Angels of light are pouring the r power on them. If they will only see, hear and listen, I will do them all the go-d-I can.

I was quite an old man, over sixty. I have

#### William McDevitt.

I passed from this world to the spirit-world with a fever which burned me out mighty quick. Some called it "Yellow Jack." I once loved a dog very much, and I called him "Jack," and I don't want to call any disease "Jack" which takes me out of the form as yellow as he was. I have been gone about a year. I went away from Atlanta, Georgia. I suppose I may send word to my brother Eben and my sister Susan that I would like to see them, provided they will go to some medium and talk with me. That's all, Mr. Chairman. It's brief, but I don't sup-pose you care. I don't want to talk over my affairs in public. This is the only way I know of to reach them. Nov. 15.

#### Mary A. D. Daniel.

I came from Trenton, N. J. I have been gone five years. It will be five years next April since the messenger of Death called for me and I was ferried over the river to the land of souls. I have enjoyed a happy retinion with dear friends, with father, with mother and with brother James, with cousin Clara and my sunny little niece Minule. There have been beautiful days, wan-dering along the paths in the bright gardens, sailing on the rivers, climbing the hills, gathering the flowers, all the days seem like gala days, I have enjoyed it so much! I desired to return and give my words to others, that they too may take hope, and assure them that the hereafter is something to live for, something to work for,

#### Jim Williamson.

What's this? a place to pray? to praise God?

what do you do? It is a channel for spirits to or what do you do? [It is a channel for spirits to communicate with their earth friends.] I don't want to talk to my friends; I haint got any; never had any. Have got children, but they never cared for me; got grandchildren—they never cared for me. I inherited the devil—that 's so! A demon seemed to possess me. I could n't do anything but what that demon led me to do. It's a fact. [You can get rid of that influence from time to time! I came from old Ireland when I was about twelve years old. I came with me father, me mother, me grandmother, me grandfather—a good old man he was too. God bless him—he is here with me in spirit-life. I deceived, and all that. What's to become of me? Since I have entered the spirit-world it has seemed dark to me; life has seemed dark, and I do n't know what's to be done. But I was sent back here to say my say. I don't wish anybody and harm. I wish some of 'em would do better, any not follow the blood I put in their veins. I 've only got to say it's old Jim Williamson. If it does anybody any good it's all right, but I feel better for coming.

#### Aaron Nite.

Mr. Chairman, I hardly realize, as I come into your presence and notice the assembly before me—I hardly dare to think that I may be allowed to speak; yet through the generosity of those who stand here I have been permitted to step forward and place my hands upon the medium' head. I have had various opportunities to talk since I came into spirit-life. I love to speak to those that I have an affection for, that I guide and guard; one-a mediumistic individual, has sent out a magnetic chain and connected all He has oftentimes done my bidding when rely supposed he would be able to. He has

I hardly supposed he would be able to. He has gone into the very midst of danger, feeling no fear, because the angels were with him. He has gathered up for the future stores of knowledge from those whom you call "heathen," but who shame us in our Christianity as a nation. He has wandered over every part of the earth, al-most, and gathered the leaves from the tree of knowledge. Grandeur and power speak from his lips, because he is imbued with the inspiration of the angels. We love him much; we care for him, we watch over and protect him. At his request we come here to assure him that he need iot fear, that we are near him, we are protect ing and guiding him. Very strange thoughts he has had of late; they only point to a brighter fu ture; only show him a more magnificent way. It is like opening the door of heaven; he shall see what is there before he comes to the spiritual life. I bid him be true to himself; I bid him be firm and mighty in strength. We have a bright home for him in spirit-land. I ask him to reach up his hand still further, that we may clasp it more strongly. Go on, and when you return to the American shores we will touch your lips with living inspiration, and you shall speak as with living inspiration, and you have never before been heard.

Say I am A. Nite. Please direct my letter to Nov. 15.

#### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

#### Amanda Faulkner.

Hear the voice, not of a poor old man, but of youthful girl who mourned that she had to die; with only eighteen years of life—laid down in the cold and silent grave, and almost forgotten; for memory cannot, will not hold that which is gone.
I lived and died in East Rochester, where
everything was bright and beautiful. The sun

I look upon my home. The chair is empty, the bed has lost its occupant and the mother goes

in voice soft and sweet, likened unto the Æolian harp. It will strike the chords of your deep affection, and, mother, then you will know that though I be dead in the body I am alive in the spirit. Great God of this vast universe; thou hast endowed me with power to scatter this news to the four quarters of the globe. When you read this, mother, press it to your lips, for your spirit-child will imprint on it a kiss.

#### Ann Green.

I died in Quakertown, Pennsylvania. Ann Green was my name. Eighty years old. I did not think when I died there would be any more of life, but I am going about and am as busy as ever. The consoling part of it is I have got no more aches or pains or disturbances of the mind. All is well with me, my dear children. I have only come to earth once more to express my gratitude to friends for having put my body a way so nicely. The angels have been good to me. The gates of that Eternal City have, opened for my entrance. From decreptude I am growing luto partial youth; my infirmities are all passing away. Glory to the white-robed angels for brigging me here where I can see and hear for bringing me here where I can see and hear. Now with love to all my kindred, acquaintances, friends, and enemies, I go home to be in the company of the blessed. Good-bye.

#### Thomas Jackson.

I can plainly and correctly tell the story of my birth. I knew there was a future life, for the stars sang the story. I knew there was a God, for all things spoke of him. I knew that when I died the body would be buried, but I also knew that my spirit would live, and with that life would have power to see, to hear, and to know; and thus it is.

I could say, and I did say, Vain world, adieu, for I go to a land where the flowers bloom, where all things blend in beauty. I would not, if I could, return and pass through my earthly existence again. That book of life has been fitted up. I am a traveler now on the other side, trying to awaken an interest in my behalf, so that I may onward go, and find that golden key which unlocks the door to everlasting knowledge. Having found it, I will, oh, kind, good friends, return and make it known unto you. They will know me when they read this—Thomas Jackson, who died in Georgetown. I was either eighty-seven or eighty-nine—somewhere in that neighborhood. Who would not die to be so blessed as I am? Though now I speak through the lips of a wo-man, telling only a part of my spirit-life—awaiting for another time when I can unfold it more clearly to their minds.

Death was a welcome messenger to me. When the limbs become feeble and the body is racked with pain, the memory loses its hold, and all things of earth become distasteful; then we reach out to go home and be at rest—rest with the loved ones who have gone before. I go now, having done my work as best I know.

#### Hugh Bradley.

At Zion, Cecil Co., I dled. My name was Hugh Bradley. I once resided in Baltimore. I was in my seventy-fifth year. Where lies the object of deception when the spirit is stripped of its material covering? when we have the power to see ourselves minutely in all our departments of being? What purpose would I have in falsifying my name, my position and station, by telling that which is not so? After the death of the body comes the life of the spirit, and with it come action, will, motive, power; these are unfolded according to the outgoing of our own aspirations. The spirit-world is one of positive reality, fash-

ioned like unto your earth, but more sublimated, more ethereal, more beautiful. That which lies within is brought to the without after death. At the pearly gates we accept or reject the laws of eternal life as they are written and given by the superior mind. If accepting and believing, you are taken to an alcove where the mind is educated and you are brought in rapport more closely with the divine. On and on you go, ever seeking, ever asking, Where shall I find God? The answer comes, Onward still, upward, higher and higher; those beyond will teach you the law and

the commandments.
I have been blessed, for I have found that kingdom not made with hands, eternal in the heavens. The task of dying is not so hard as man has been taught. It stands only as a change of conditions. Throwing off the flesh and the mortal and taking on the spirit; living in an air that is balmy; living under harmonious laws where strife is never known, but where pleasure and joy ever exist—this is my heaven. I thank the Master Mind for having taught me to believe in his power, his wisdom, his infinite love. 1 can look to the right, I can look to the left, upward and downward. I fear no one, but love all, for God, the Author of my being, has taught me so to do.

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

Ezra Reed Frizzel; John Buck; Lewis Perry; Dalias D. Lore. Bertie Gladden; James L. Favor; Lizzle V. Hood; Herbert Long; Emileo A. Clyde; Daniel. [Owing to our limited space, the remainder of our list of innouncements 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. Daniel Clough: Anna Edith Thompson.

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the propulation of the pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### Passed to Spirit-Life:

From Hartford, Ct., Dec. 4th, suddenly, of heart disease, Sophrenia, widow of Lambert Allen, formerly of ! Obituary Notices not exceeding twenty lines published

crainitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words. 1

FIFTH EDITION.

#### The Spiritual Harp, A MUSIC BOOK FOR THE CHOIR, CON-GREGATION AND SOCIAL CIRCLE.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

When sent by mail, 14 cents additional required on each copy.

An Abridged Edition of the Spiritual Harp Hasalsobeen Issued, containing one hundred and four pages,
Price \$1,00; postage 10 cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass. Tev vice six quarter fr age, (day; ly con Suffol A TH pages Bostc 15 cen the pa pald) PO constitution of the state dress Jan

No discu kind.

Apı

TNS Sq small Satisi quest Dec Cu dollar Wasi

Tel Ci Fel OR only rant intro dress No

#### Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

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

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

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

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin,

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

Price \$2.00 per bottle, Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

#### DR. J. R. NEWTON,

The Celebrated Healer.

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

#### Dr. F. L. H. Willis May be Addressed till further notice

Care Banner of Light, Boston, Mass. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, comblining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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

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

Jan. 5.

#### DR.C. D. JENKINS. Astrologer,

MEMBER OF THE MERCURIL AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass. TERMS.

For a Full Nativity from Birth ......20,00

The most sensitive need not hesis at to seek information, this and will sensitive need not hesis at to seek information. The most sensitive need not hesis at the planetary sensitive needs to seek information. The most sensitive needs to seek information to the continuous sensitive needs to seek information. The most sensitive need not hesis at the planetary significations, "Those given up by other physicians are requested to try him.

The most sensitive need not hesis at to seek information, his aim being to cautio and advise with sincerity, and with the most sensitive need not hesis at to seek information, with the most sensitive need not hesis at to seek information, with the most sensitive need not hesis at to seek information, with the most sensitive need not hesis at the seek information, his aim being to cautio and advise with sincerity, and with the most sensitive need not need to the feelings and interests of all. Send stamp for Circular, Feb. 16.

#### THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING ROSES.

W E deliver Strong Pot Roses, suitable for immediate flowering, safely by mail, at all post-offices, 5 Splendid Varieties, your choice, all labeled, for \$1; 12 for \$2; 19 for \$3; 26 for \$4; 35 for \$5; 75 for \$10; 100 for \$13. Send for our NEW GUIDE TO ROSE CULTURE, and choose from over 500 Buest sorts. Our Great Specialty is growing and distributing Roses, THE DINGEE & CONARD CO., Rose-Growers, West Grove, Chester Co., Pa. eowi0t—Feb. 16.

#### SOUL READING,

Or Psychometrical Delineation of Character.

M. RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps.

Address,

MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Jan. 5.

White Water, Walworth Co., Wis

#### FREE TO ALL. D. M. FERRY & CO.'S Illustrated, Descriptive and Priced SEED ANNUAL FOR 1878

WILL be mailed FREE to all applicants. It contains colored plate, 500 engravings, about 157 pages, and full descriptions, prices and directions for planting over 1200 varieties of Vegetableand Flower See is, Plants, Roses, atc. invaluable to all. Send for it. Address D. M. FERRY & CO., Detroit, Mich.

#### THE Boston Investigator,

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.
\$1,75 for six months.
\$2,000 to per shiple conv.

1877. Price 55,00 a year.

\$1,75 for six months.

Scents per single copy.

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

J. P. MENDUM.

Investigator Office.

Prine Memorial,

Boston, Mass.

## ASTROLOGER.

Successful in reading the planets connected with every event of life. Charts of Dostiny for two years, and advice on Business, Marriage, etc., \$1,00; Full Life, \$2,00; siz questions on any matter, 50 cents; Reading of Character from lock of hair, 50 cents. Enclose fee, with correct age, or time of birth: If known, whether born night or day; if single, and sex. All business by letter, and sirictly confidential. Address PROF. J. FAIRBANKS, No. 7 Suffolk Place, Boston, Mass. ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1,50, postago 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. the undersigned. Specimen copies free.
D. C. DENSMORE, Pub. Voice of Angels.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope. dressed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—†

## TAYLOR BUZZELL.

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

#### **MAGNETIC PAPER** CURES all kinds of Complaints. In many cases it has as great an effect as personal treatment. Price one dollar. Send for Circular, DR. J. WILBUR, 317 W. Washington street, Chicago, Ill. 13w.—Jan. 5.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and linustrated manipulations, by Dr. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2.50. Sent by express only.

#### MINERAL RODS.

IMPORTANT to miners and treasure-seekers. Send for Circular to E. A. COFFIN, 45 Bristol st., Boston. Feb. 16.—4w\*

ORGANS Superb \$310 Organs, only \$95. Planos, only \$260. Beautiful \$650 Planos, \$175-bran new, warranted 15 days tend trial. Other bargains, want them introduced. Agents wonted. Paper tree. Ad-PIANOS Nov. 10.—1y

Winnie House, Galveston, Texas, COR. 20th and Winniests. Mrs. E. J. LANG, Spiritualist. Board per day, \$1,00; per week, \$5,00, in advance. 50 LARGE MIXED CARDS, with name, 13c. or 40 in case 13c. Outfit 10c. Dowd & Co., Bristol, Ct. June 2 -1y

### Mediums in Roston.

#### DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant. Wife Julia M. Carponter, Medical Clairvoyant.

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

Clairvoyant examinations, by full name, age and lock of hair, written, 32; when present, 41: Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 25.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Miss Lottie Fowler, THE wor d-renowned Medical and Business Spiritual Medium. 150 Tremont street, Room 8.

MRS. JENNIE POTTER.

I. P. CREENLEAF,

Medical Clairvoyant and Homeopathic Physician,
Office at 8½ Montgomery Place, Room 4, Boston, Mass.
Mar. 2.

#### Susie Nickerson-White. TRANCE and MEDICAL MEDIUM, 130 West Brook-ine 8 roet, St. Elmo, Suite 1, Boston. Hours 9 to 4, Aug. 18. -6m.

MRS. H. DEAN CHAPMAN,

HEALING and Business Medium, has returned to her
old rooms, No. 23 Winter street, Boston, where she
will be happy to see friends and patrons. Patients treated
at their homes if desired. Patients readed

CLAIRVOYANT, Test and Business Medium, rear of wednesday evenings, also Tuesday and Friday afternoons.

Mar. 2.—1w\*

Mar. 2.—Iw\*

MR. HENRY C. LULL, Business and Medical Chairwoyant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9.A. N. to 12, 2 to 5. N. B.—Open for engagements with Miners, Speculators, &c., to locate and assay inherals.

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

A S. HAYWARD'S VITAL MAGNETIZED PA-Magnetic treatment from 9 to 4. 5 Dayls street, Boston.

MRS. JENNIE CROSSE, Test, Clairvoyant, Bustness and Realing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall street, Boston. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington Sts., Boston, (entrance on Ash St.) Hours 10 to 5. Jan. 5.

D. E. CASWELL, Business, Test and Magnetic o'clock. No. 9 Hancock st., Bunker Hill District.

Mar. 2.—1w\*

M188 KNOX, Clairvoyant and Test Medium, 20 191 Harvard street, one flight, Boston. Room 2. Hours 10 to 5. Circles Sunday and Wednesday evenings, Feb. 23. - 3w\*

TEST AND BUSINE'S MEDIUM, No. 7 Montgomery Place, Boston.

AUGUSTIA DWINELS, Clairvoyant, Trance and Prophetic Medium, 23 Winter st. Terms \$1. Oct. 6,-6m

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street. CLARA A. FIELD, Magnetic Physician, In-Uspirational Speaker, Pellet, Test and Business Medium, 7 Montgomery Place, Boston, Mass. Dec. 29, MRS. C. H. WILDES, 52 Oak street, Mondays, Tuesdays, Wednesdays and Thur-days, 9:30 to 4.

DR. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual.

Mar. 2. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals irrequested, Sept. 1. -26w\*

### J. H. RHODES, M. D.,

259 North 9th street, Philadelphia, Pa,

Cinfraudient and Cinfryoyant, Medical an Electro-Magnetic Healer,

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

Board of Health.

Spicit Physicians Examine the Patient.
Dr. R. Will, on receiving full and exact name and address, age, married or minarried, and \$2.00, request a spirit doctor to examine the person named and report all the diseased conditions, also the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly followed.

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

MEDICATED AND MAGNETIZED PAPER.

MEDICATED AND MAGNETIZED PAPER.

MEDICATED AND MAGNETIZED PARTER, Magnetized for each spotent sease, is one of the most potent remedies, and often the best mode of giving magnetic reatment, as it trovies no feeling of delicacy to a sensitive person. He has had the best of success in curing disease of the Lungs, Heart, Liver, Kithey and Momach, or any diseased part where it can be applied. Price, six sheets \$1,00, with full directions.

### Jos. John's Works of Art.

The Dawning Light.

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

Steel Plate Engraving, \$1,00.

The Orphans' Rescue.

This beautiful picture, and one of frost thrilling senti-ment, lifts the velt of materiality from beholding eyes, and reveals the guardians of the spirit-world. Size of Sheet, 24 by 30 inchest. Engraved Surface, 1514 by 1914 Inches. Steel Plate Engraving, \$2,00.

#### Life's Morning and Evening.

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

"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,"
they may, like "Life's Evening," be fitted for the "crown
of immortal worth."

of immortal worth."
Size of Sheet, 26½ by 22 inches; Engraved Surface, 20½ by 15 inches Engraving, \$2.00.

The Bodove Engraving can be sent by mail securely on rollers, postage free.

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

#### California Sea Moss.

W E have received of Mr. B. Shraft, of San Francisco, Cal., beautiful specimens of prepared SEA Moss, finely mounted on card-hoard, which will be disposed of at the following price:

25 cents.

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

CLAIRVOYANT and Magnetic Physician, also Test whether present or at a distance, and the spirits Drs. Louin and Quinuby treat the case. Examination and Prescription, with stamp, §1,00. Send lock of hair, age and sex. 15 years' practice. 91 Harlow street, Bangor, Me. Dec. 22.—13w\*

## English Spiritual Magazines.

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

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

South Street (lower moor). Hoston, mass. It shows the street (lower moor). Hoston, mass. Cheapest in the known world. Sample Watch Freeto Agents. Address A. COULTER & CO., 128. Clark st., Chicago.

Aug. 11. Aug. 11.

R. H. SPALDING, Jobber and Retailer in SilRobert Plated Ware, Watches, Chalus, Pocket and
Table Cutlery, Fancy Goods, Yankee Notions, &c., 96
Chauncy street, Boston. Miscellancous.

## COMPOUND

#### ELIXIR. SPRUCE

For Coughs, Colds, Sore Throat, Influenza, Bronchitis, Whooping Cough, Hoarseness, Incipient Consumption, and all diseases arising from imperfect action of the

DR. QUAIN'S COMPOUND SPRUCE ELIXIR has no equal as a remedy for coughs, colds, sore throat-bronchitts, and all affections of the throat and ldngs. It is compounded of the medicinal extracts of the plue and the spruce and other trees and plants "whose leaves are for the healing of the nations." It acts like magic upon a cold, breaking it up almost immediately, soothes the inflamed throat and subdues the desire to cough. It is a SAFE REMEDY, containing

#### NO OPIUM.

which the late Dr. Hall says nearly all cough medicines do, and which, though they may repress the cough, do not cradicate it, but constringe and deaden the sensibilities, inducing constipation, which becomes the immediate cause of headache, dyspepda, neuralgia, &c. While the SPRUCE ELLXIR twas prepared mainly for throat and lung traibles its effect is equally marvelous in all affections resulting from defective action of the kidney, in proof of which is cited the following testimonial from a well-known and reliable man in Golfstown, N. H.:

Congestion of the Kidneys for Twelve Years Cured by Three Bottles of Dr. Quain's Spruce Elixir.

AMERICAN MEDICINE COMPANY: — For twelve years past I have been troubled with Kidney Compdaint. I had the scarlet fever in its worst form, resulting, as the physicians said, in Congestion of the Kidneys. At times I have been so adhered with this disease as to be compelled to give up work. I have used not up remedies recommended for kidney illustrites, but have received from them only temporary relief. Last apring I commenced using Diatomporary relief. Last apring I commenced a permanent cure. My opinion is that this Ellatis the best medicine over offered to the public for the adments which it claims to cure. FRED S. WORTHLEY. Goffstown Centre, August 6, 1877.

DR. QUAIN'S COMPOUND SPRUCE ELIXIR is put up only by the AMERICAN MEDICINE CO., Manches-ter, N. H. Geo, C. Goodwin & Co., Boston, General Agents. For sale by leading drugglists. Price \$4,00 per bottle.

New Life for the Old Blood!

#### INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S Great Vitalizer,

### Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.
Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.
Send for it to DR, II, B, STORER, 29 Indiana Place, Boston, Mass.

Sent on Mass,
Price 81.00: Six Packages, 85.00.
Por sale wholesale and rotall by COLBY & RICH, at No.
Montgomery Place, corner of Province street (lower floor), Hoston, Mass.
Sold in New York City by J. R. NICKLES, 697 Broaddan, 10.

#### The Scientific Wonder! THE PLANCHETTE.

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

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which write intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astouished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which

tions from deceased relatives or friends. The Planchette is furnished complete with box, penciud directions, by which any one can easily understan 

Mediometer Attachment for Planchette, 81,56 Postage free.

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

tf—Dec. 19.

HOOT, BOSTON, MASS.

THE THEN THAN A SAVINGS HANK.

THOM, \$500 to \$5000, in sums to suit, can be securely, profitably and come at ably invested or loaned by early application to JOHN WETHERBEE, No. 18 Old State House, Boston, Mass. \$2500 mate. Particulars free, Address J. WORTH & CO., 1,000 N. Main street, St. Louis, Mo.

Pricé Reduced. Neventh Edition-With about One-Fourth Ad-ditional Matter. A New Stippled Steel-Plate Engraving of the Author from a recent Photograph.

#### THE VOICES. By Warren Sumner Barlow.

The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigal's Son." of vicarious atonement, &c., in this part of the work, is of especial interest.

The Voice of Natche represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

The Voice of Natche delineates the individuality of Matter and Mind, fraternal Charity and Love.

The Voice of Superstition takes the creeds at their word, and proves by numerous passages from the Ribbe that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

The Voice of Phanke enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Printed in large, clear type, on beautiful tinted paper, bound in beveled boards, nearly 250 pages.\( \)

Frice \$1,00; full glit \$1,20; postage 10 cents;

For sale wholessle and retail by the publishers, COLB1 & RICH, at No. 9 Montgomery Place, corner of Province street flower floor), Boston, Mass.

#### NEW EDITION. PRAYERS.

BY THEODORE PARKER.

It is believed that this little book will be dearly welcomed, not only by those at whose instance it has been prepared, but by thousands of others who have been willfed up and strengthened" by these lofty utterances of a great and noble soil.

Printed on fine paper, cloth, \$1,25, postage 5 cents.

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

#### State Regulation of Vice. BY AARON M. POWELL.

Contains: 1. State Regulation of Vice—A paper read before the New York Committee for the Prevention of Lie. nsed Prostinution. 2. Regulation Efforts in America —A paper prepared for the International Congress at Geneva, Switz-thand, 1877. 3. The Geneva Congress—Embracing a sketch of the proceedings, and, in full, the conclusions of the several sections of the Congress: 1. Hygiene; 2. Morals: 3. Social Remondly: 4. Resene Work: 5. Legislation. 4. New York Committee's Address to the Geneva Congress.

Gioth, 44,00. postage free. Cioth, \$1,00, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### A TALE OF LIFE;

The Broker and his Victims. An intensely thrilling and interesting story, founded on spiritual facts.
Paper, 47 pp., 25 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. New Books.

### DR. QUAIN'S PRICE REDUCED.

488 Pages.

Cloth, - - - - \$1,00 Paper - - - - 50c.

### Mystery of Edwin Drood COMPLETED

BY THE SPIRIT-PENCOF CHARLES DICKENS.

The press declare the work to be written in "Dickens's Happiest Vein!"

From the Springheld Union "Each one of the dramatts personal is as distinctly, as characteristically himself and nobody else, in the second volume as in the first, and in tooth we know them, feel for them, haugh at them, admite or hate them, as so many creatures of flesh and blood, which, hadeed, as they ming with us in the progress of the story, they seem to be." Not only this, but we are introduced to other people of the imagination, and become, in the manner, thoroughly acquainted with them. These people are not duptleates of any in the first volume; lefther are they commonplaces; they are creations. Whose creations?"

There are forty-three chapters in the whole Work, which embrace that portion of it written prior to the decease of the great author, making ONE COMPLETE VOLUME of 48

Postage (ree,

Postage (ree,

Postage wholesale and retail by COLBY & RICH, at No 9 Montgomery Place, corner of Province street (lowerloor), floston, Mass.

Price Reduced from \$1,50 \$1,00, postage free.

#### ANIMAL MAGNETISM

(MESMERISM)

Artificial Somnambulism: Being a Complete and Practical Treatise on that Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing between Magnetism and Spiritualism, Ancient and Modern.

COUNTESS CAITHNESS DE ST. DOMINIQUE. This work on Animal Magnetism is just what has been long needed, and will no doubt meet with a rapid sale. Its pages contain a summary of the history of the Science; its original and successively modified principles; its ancient practice; a declaration of its actual practice arranged in perfect methodical order; an indication of its practices arranged in perfect methodical order; an indication of its practices applications; an appreciation, from a moral and legal point of view, of the processes adopted in practice, and of their relation to a helief in a supernatural order of things.

Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring it within the reach of all. The work formerly sold for \$1.50 and postage, but is now offered for the extremely low price of \$1.00, P STAGE FIRE.

\$25 Published from advanced English sheets.

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

#### LIST OF MEDICAL WORKS Colby & Rich,

Which may be refused Carriage through the Mails, therefore sold only at their Counter, or sent by

THE RELATIONS OF THE SEXES. By Mrs. E. B. Duffey, author of "What Women Should Know," 'No Sex in Education," Cloth, \$2.00. XEXUAL PHYSIOLOGY; A Scientific and Popular Exposition of the Fundamental Problems in Sociology; By L. T. Trall, M. D. So Engravings; Cloth, \$2,00.

DINEASES OF WOMEN: Their Causes, Prevention, and Radical Cure. By Geo. H. Taylor, M. D. Coth THE PHYSIOLOGY OF WOMAN, and Her Disasses from Intency to Oil Age. By C. Morrill, M. D. Harrissen, Charles and Charles and College and Col istrated. Cloth. \$1.50

THE PASSIONS IN THEIR RELATIONS TO HEATTH AND DISEASES. Translated from the French of Dr. X. Beurgeois by Howard F. Damon, A.M. THE MARRIAGE GUIDE or, Natural History of feneration; a Private Instructor for Married Persons and hose About to Marry, both Made and Female. By Dr. F. Iollick, Illustrated, with colored plates, 300th edition, 300th 2000, 3100.

MORAL PHYSIOLOGY; or, A Brief, and Plain Freatise on the Population Question. By Robert Date Owen, 10th edition. Cloth, 60 cents. NEW GOSPEL OF REALTH; An Effort to Teach People the Principles of Vital stagnetism; or, II sw to Re-plenish the Springs of Life without Drugs or Stimulauts, By Andrew Stone, M. D. Hustrated with over 120 en-gravings, among them, being a steel-plate likeness of Dr. Stone, Also a magnifernt steel-plate-engraving of the Goddess Hygica, 549 pages, Cloth, \$2,50, paper, \$4,25,

### Life Beyond the Grave,

DESCRIBED BY A SPIRIT THROUGH A WRITING MEDIUM.

WRITING MEDIUM.

The future life, as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in it that a person feels ought to be true, that its reclial by a disembodied spirit, with all the necessary circumstance, is sufficient to bring conviction. The medium began the development of his gift by means of the planchette, and in time became well convinced that Spiritualism is based upon facts. His process of development is interesting to all readers. The communicating spirits, in a preface to the little book, disciatin for the writer the entire responsibility for the messages, stating that they used him simply to convey to the world some information topics that are of vast importance to mankind, and of which people on earth cannot acquire any knowledge through the ordinary channels.

Published from English sheets, and bound in cloth, Price \$1,09, postage free.

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

PRICE REDUCED.

#### Editors Wiping their Spectacles! AN ACCOUNT OF

Thirty-Nine Sennees with CHARLES H. FOSTER,

The most celebrated Spiritual Medium in America, written by the following able men: Mr. Chase, Editor New York Day Book: Mark M. Pomerov, The Democrat: Mr. Taylor, Philadelphia Press; Mr. Hyde, St. Louis Republican: Mr. Keating, Memphis Appeal: Epes Sargent, Author and Poeta Professor Tefft, Banger, Mc., & Price localis, postage free, For sale wholesale and retall by COLBY & RICH, at No. 9 Montgomery Place, corpor of Province street (lower floor), Boston, Mass.

## Life-History

OUR PLANET.

BY PROF. WM. D. GUNNING. The Story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," neither are its pages weighted with the sounding phrases of "rechuleal science." of "technical science."
One beautiful volume, bound in fancy English cloth, with black and gold ornamentation. Hinstrated by nearly 100 engravings. From original drawings, by Mrs. Mary Gunning.
Price \$2.00, postage 15 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PRICE REDUCED.

The Spirituelle; DIRECTIONS IN DEVELOPMENT.

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

New York Advertisements.

#### THE GREAT SPIRITUAL REMEDIES,

MRS. SPENCE'S Positive and Negative Powders.

DUY the Positives for knyand alternamer of diseases Descript Paralysis, deathess, Amaurosis, Typhold and Typhus Fevers. Buy the Negatives for Paralysis, Deathess, Amaurosis, Typhold and Typhus Fevers. Buy a box of Positive and Negative (half-and haif) for Chills and Fever. of Positive and Even.

Martied, postpaid, for \$1.00 a box, or six boxes for \$5.90.

Martied, postpaid, for \$1.00 a box, or six boxes for \$5.90.

Send money at my risk and expense, by Registered Letter or by Money Order. Pamphlets mailed free. Agont wanted. Sold by Druggists.

Address Prof. Payton Spence, Ps East both street, New York City.

Sold also at Banner of Light Office.

Jan. 5.

#### HENDERSON'S COMBINED CATALOGUE OF

EVERYTHING

### GARDEN, C WRERING Propages with Colored Plate, and free to enstances of past years, and to adopte housing our books, either Gardening for Proof, Penetral Floritaliure of Gardening Co. Planaure (plate), Joseph propole, by math. To others, on receipt of 2%. Plain Plant or Send Catalogues, without P. de, free her.

PETER HENDERSON & CO.. 35 Cortlandt Street, New York.

THE NEW COSMETIC MASK (WRES Eruptions, Removes Blemishes, and Berntines' the Complexion. Price \$1.00. Mailed free of postage. Address Mone, LA FRANC, 571 Broadway, N. Feb, 9 -4 W.

#### RUSHS

Nerve and Bilious Remedies. Get your Nerves and your Liver Right. And your Whole Body will be Right. LACH box contains both remodies. Maned, postpald, for 500 cmts a box, or slx boxes for \$2.20. Send money by Registered Letter or Money Order. For some under \$1,00 send postage, stamps if fractional currency cannot be Address, A. H. RUSH & CO., Box 67, Statto, D. Now York City. Sold also at Banner of Light Office. Jan. 5.

NOTICE I OCKWOOD'S great ideal oil painting, cotting that I observed for the New Life, "will be tailled in loochances at 45 each for the benefit of the at1815 famely. The picture is 6x8 feet in 81ze, including frame. The picture is superiol mounted in a rich gold frame, with waint shidow-box. It is the only painting of the kindever painted to express the grand blea that there is no death, that their is now, and that his arms open wide to receive all his children. "The Mounting of the New Life" is intended to represent the immentainty of the soul. In the lower part of the picture is represented the Sun Earth, Jupiter, Saturn, Xe., and rising up the suffixed the Earth-Life meeting their friends in the Nors-Life After that change called obegins. "Toward the right of the picture a child recognizes his mother; trien is missing into each other sarms-one, with a harp, is fouching some retriam that her friends are suppressed to rear. In the centre a female directs the attention of a telling man to the spirit words; a father, with his riddly a nocher, with her children; and the gridge in the foreground, with other braires, is intended to express the thought that there is no doubt, that God Ishove, and that his arms figer wide for all of mischildren, while as the universe. Ticket's final be had by addressing FRED E. LOCKWOOD, as Cumberland street, Brooklyn, N.Y. Feb. 3 3v.

#### THE MEDIUM, EDDY!

sent at low rates. Magnetized Catai in Shun ta spirit pre-scription), Seconts and stamp. D. E. BRADNets, 60 West street, New Haven, Oswego Co., N. Y. 15w - Feb. 9. SENT FREE on application s BRIGGS A BROAS Flower and Vegeta-be Catalogue. Our sarge crops mable us to SELL STEDS LOW.

ROCHESTER'S N. V., or CHICAGO, ILLS., Feb. 9, 10.

25 Fashionable Cards, no 2 attke, with name 10c. Oct. 6. 52w 25 Cards, 25 styles, 10c., or 20 Chromo Cards, 20c. sept. 1. - 52w

### ISIS UNVEILED.

A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BLAVATSKY.

This work is divided into two Volumes, one treating exclusively of the relations of modern schene to ancient the ingre schene, and the other of the unern it world-religious and their offshoots in various ages. The theoremies, rayths symbology, rites, embious and their discountes, rayths symbology, rites, embious and their discountes, rayths entire generation, are all passed in review. The analyses of the myths of india, Babylonia, Escapt, Gircec, Rome, Phomicia, Mexico and the Germanic peoples, are extremely interesting. The origin of modern latthe spacetime typinteresting. The origin of modern latthe spacetime typinteresting. The origin of modern latthe spacetimes respecting three original extremely traced, and the points of resemblance carefully marked. In the Second Volume the arrivations, cosmogons, coolegy, astrodogy chemical action, alchemy, Act, are reviewed, criticised and companed. The relations of man 1-the universe, including his control over its phetoment, are viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a new and vigerous lastinon, and the mystical domain of psychia-ogy is traversed.

### ogy is traverse, royal 4vo; about 1400 pages, handsomely printed, cloth, extra, 87.50. For sale wholesde and retail by COLBY & RICH, st No, 9 Montgomery Place, corner of Province street (lower floor), Buston, Mass. DISCOURSES

THROUGH THE MEDIUMSHIP OF Mrs. Cora L. V. Tappan. This beautifur volume contains as much matter as for utilizary books of the same bulk. It includes

Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Taggan's, Guides: Sixty-Three Extemporaneous Poems,

### Phain cloth \$2,00; gilt \$2,50; postage 42 cents. For sale wholesale and retail by COLATY & RICH, at No. 9 Montgomery Place, corner of Proylnce street (lower floor), Boston, Mass. PHILOSOPHIC IDEAS;

and Sixteen Extracts.

The Spiritual Aspect Nature presents to J. Wilmshurst.

The writer of this volume starts out with a list of some thirty-six topies which he proposes to chickde "factor ting to the light with which "he "Is favored." using of the same time sach suggestions as he may find a hand, in the field of thought as expressed by others. A mongrithose to whom he acknowledges indebtedness occurs the name of Amirow Jackson Davis.

Paper, 35 cents, postage teents.
For sale wholesale and retail by the publishers, COLEY & RCUL, at No. 9 Montgomery Place, corner of Proving stree (flower floor), Roston, Mass.

#### How and Why I Became a Spiritualist. BY WASH A, DANSKIN.

This volume gives a careful account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix, giving an authentic statement of that wonderful phenomene, known as the Solid Ir on Ring Manifestation. Fourtheadtion, etch, 75 cents, postage scents. For sile wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street flower floor), Boston, Mass.

President of the First Spiritualist Congregation; to Rev. Thos. E. Bond, M. D.

Reply of Wash, A. Danskin, Esq.,

Paper, 10 cents, postage free,
For sale wholesale and retail, by COLBY & RICH, a
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

BOSTON, SATURDAY, MARCH 2, 1878.

Charles II. Foster: Some Exhibits of Spiritualism: Lord Lytton (Bulwer): The Cary Sisters; Testimony of Dr. White Fawn:" Foster Pays no Fine; Location.

M' Solution ! TORD TYITON (BULWER).

While Mr. Foster was in England He was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Frederick Barnes, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was likewise investigating Spir. We select the following as worthy of reproduc-Itualism, and thus meeting Foster at such a tion: period, his mind was still more strongly directed. to the subject. He invited Mr. Foster to call and see him at Knebworth, an invitation of which Mr. Foster availed Kimself on several occasions, and for several days at a time. During Foster's visits to Bulwer, the latter was engaged in constructing that wonderful movel called "A Strange Story," in which certain spiritual phenomena are discussed and illustrated in a manner as yet unsurpassed for originality and interest Certain polite in the hero of this movel were taken from the percent and history of Foster, and Bulwer often alluded to the fact that Foster was the model upon which he had based his Margiave. On several occasions Bulwer, who evidently regarded "A Strange Story " as his greatest book, would read passages from it to Foster. The two, author and medium, would sit in the library at Knebworth, side by side; and there, after the reading, the author would become a disciple, and Foster would hold a scance:

Hele arose another case of Mr. F.'s refusal to surrender his character as a spiritual instrument. for the mere purpose of attaining a flattering , popularity timens over a Ride valued Finter; confidentially not to a "himself a" Sparitualist," that the same should not write popular prograted in most have but to were his Werkibs. thus strike that ricing it by the faithful modium, nd Report have played that his subject with not in broad daylight, in the usual manner, but the light of subject to arrow between their could we disappointing. No restonce came.

Any attempt to present a connected account of after the other, to his forchead: "I feel no influand Buberr bour plant that his which was not Hope of secretary and how arms between their

Mr. Foster's travels, or to compile the strange ence whatever. I fear that I am not in the proper and startling narratives of tests and physical phenomena which have owed their channel of that he was in no hurry, and something, after a skelch fitted for the columns of a new-paper, theories the bades of this bady brief feroid amust temember that between the time a vast amount of matter is and a shed, waiting the time : when a value of the case with the Brotters Davenport transitional and the opportunity shall ed medernern brok form.

Continuing the present necessarily imperfect schodule of hes achievements, it may be remarked ed, in proof of the rapid to of his movements and idnet of the years 1877 parties a endorsing his honesty of the west a of spirit communion, and mainly written by then Spariture ists, appeared in mamerces and wide validagent journals, among which may be nontinged the Boston Daily (also Sunday. Herald, Journal of Commerce, and other orself the city page is, the Northern Border, Banger, Me the Gardiner Histor descriat, Me ; the York Day Book New York Tribaine Pedadeligist Dark Press, Postale oblia Bulletin, Evens ng tra - Phyladelph a, Pa a Missouri Republic Sing St. Louis (Lexington) Ky . Daily Press; Can empti Commercial, Enquirer olo.), Evans, vite (Ind.) Daily Journal Memphis (Tenn.) Avalyceto, Daily Appeal (do ), Register (do ); Daily State Journal, Austin, Texas, Galveston, News, Houston Daily Union Nashville (Tenn.) Union and American, Republican Banner (do.). New Orean's Republican, Preayune (do.), and Toucky bob; the Rocky Mountain News (Den-<del>र-१, ॰o</del>। 7thê Denver Marior , the Kansas City । Time. Daily Tribune, Salt Lake City; Utah. Matoriz Gazette, Herald (do.) The papers of Sportage atto and San Francisco : Golden Era, Pigave, Morning Call, Alta California, Daily Rec. ore, Sar lay (Tronfele, etc., etc., also treated his

sittings to an exceedingly courteous manner, The following specime heitation from the Darly Record speciest (Secremento ) will serve to give another of the satisfactory nature of the tests soluttone then by the making his wantderings; THE TO EDITION LUBASIANT

'As Forter warked back to the table To similation was a strange-a joinful influence upon him, of one; who had, smealed of died by

-Charles Har-Harg-Hargiv-Charles Hargiv -oh! help me to speak it sir. D.-Clarles Hargiven.

F .- 'Yes, Charles Hargiven.' D -- Or what did he die

F.- Suicide-no, accidental death-suicidal-violent death-accidental death.

F .- Yes, I say, some violent death. Motion-

ing to his side and imitating the stab of a dirk. F — Yes, murder. That is right. It was years ago, in Aus-

tralia. Now tell me, if you are Charles Hargiven, what countryman were you? F.—'He says he was an Englishman.'

D.—No, he was not. F - He called himself such '

nativities in a row, and among them the true one for Charles Hargiven: Foster took his pencil and

marked out all the words but this, 'Eurasian.' D:— Gentlemen, no living being on this conti-ment knew that fact. He was Eurasian—that is his father was a European-English; his mother Asiatic-East Indian. Such children are called Eurasian: but as his father was English he was In law an Englishman.

In law an Engishman.
In conclusion we have just this to say. The scance was a great pleasure to the party.

his Life-Work thus far; Portfolio of that he (A.) would come to a violent and terrible Autographs; Charles Dickens and death, but refused to tell him the nature of the death. After the scance the writer of these lines -who was one of the parties at the scance-met The Cary Sisters: Testimony of Dr.

Ashburner: The Voice of the Press:

"The Murdered Eurasian:" "The didn't wish to frighten him. He then told the Sheep King of New Mexico:" "The writer that Armijo would be shot-would either that Armijo would be shot-would either. be murdered, or would take his own life. The fact had passed from our mind, although it was

THE WHITE FAWS.

From among the many narratives of his wonderful powers which have appeared originally or otherwise in the columns of the Barner of Light,

"Mrs. E---, a lady of excellent social position, and a member in good standing of the Baptist Church of this city, [Denver] relates the following anecdote, which she vouches for eas strictly true. It has never before been published, and Foster himself will not know cuntil be sees it in print; that what he considered a notable facing on his part, was in fact one of the best tests of his mediumistie powers eyer given. It happened some eight or ten years ago in

New York City. A gentleman and his wife were seated, one summer afternson, in their pleasant parlor, talking 'of the hereafter,' suggested by the discussion in some of the newspapers of spir itual phenomena (in which neither believed), when the husband Jokingly remarked: 'Wife, if you die first will you come to see me again?"; but usually so fast none but a true Italian or She laughingly answered, 'Certainly I will.' 'In Spaniard could eaten every word. As to the what shape (said the husband) will you come, so that I may be sure of 'your identity?' The wife replied, as glancing out of the open window she observed a pet white fawn playing in the yard, 'I will come in the shape of that white fawn.' This was, of course, badmage, and the conversation was forgotten as soon as ended.

Five years after, the wife died of cancer in the

breast, and her remains were taken to her home in Michigan for interment. The grief-stricken husband, soon after his return to New York, hearing of the remarkable gifts of Foster, then giving scances in that city, concluded he would seek an interview. Saying nothing of his purpose for fear of ridicule, he dld so. He was fortunate in finding. Foster alone. The latter consented to sit with his visitor, although he stated he was not feeling quite as well as usual. Questions were written, tolded and placed on the table in broad daylold, in the usual manner but the

appearance to his medial powers would result in little patient waiting, might come of it. Again the convertation of a stout volume, rather than a Foster placed the slips to his forthead without result, and then rather abstractedly leaned back in his chair. All at once, greatly to the astonishment of his interviewer, Foster jumped up with unimistarkable symptoms of flurry and alarm in his countenance, at the same time brushing violently from his lap something nobody saw or tell but himself. His visitor, very much surprised, asked "what was the matter," when Foster con-All of we are experiment condition of all result in fusedly restand his seat, requesting to be ex-therefore ting of the life work of this distinguish, cused, and asked the gentleman to call at some future day, when he telt less nervous and out of condition. This was assented to, but, urgod by an treesetible cutlosity, his visitor persisted in seeking an explanation of Foster's strange con-At last Foster said "I know I must be the wide spread character of the industries to be out of sorts, unstrung; for, although many exerting of the public mode that during portions strange things are constantly happening. I never had an experience that startled the so before, It. very foolish to you, but as I had one and detailing underroportant testimony in favor of Your slips pressed to my forchead, suddenly looking up I saw a beautiful white fawn rum across the floor toward me, and it tamped into my lap the moment I started from my chair. I can't account for it-cannot understand it; I only know I saw just what I described.

His visitor said not a word, gave no clue to an explanation, and did not subsequently visit Fos-ter. As he said, be twas atraid to do so, "

During his 73 trip to the South the following that vicinage received an unmistakable "set-N. Y., to force Mr. Foster to take out a license as a juggler came to grief in a like manner:

" POSTER, THE SPIRITUALIST, NOT REQUIRED TO

PATCA FINE Recorder Duling having called upon the City Attorney for an opinion as to whether Mr. Fos-ter was subject to be required to pay a license, received the following, upon which the Recard-er, of course, concluded to push the matter no

further:

(T. S. A. Ioding Recorder of the Pity of Nasherite)
In the feather inferred to me for my opan in, relative
to the fiable and power of their involves as well as the right and power of their involves as that I have excuss
the collision of the city. These to say that I have excuss
heal the questions with come care, and am satisfied that
Mr. Fost caintot be converted under the rity ordinances
for soveral massim, one of which, however, is to me quite
such establishing the city ordinance to the respection in the converted under the respective as
are specified in the city ordinance in the rity ordinances,
the strip of Nashaile has no rewest to do so, and the
opinar or is if certone a number of research registion in the
assigned, but it is not increasing to do so as the above reasense of the all difficulty.

The city has no right to make that a crime which the
Statch as see made a crime.

Respectfully,

Respectfully, PLAYER MARTIN, City Attorney, We are certainly glad to see this matter take Designested at might be one who was murthe torn it has, for while we are in favor of the right always at the risk of being called a provin-- Well, 1 st only call that accidental. Ah! cial town, we are rather sensitive of having Nash now the inflib acce is strong upon me turning ville afraid to have a man who demeans himsudderly and seizing D.'s hand and struggling self as a gentleman, exhibit the workings of to Speak, his face tulk of anxiety: 'Char-Char' a spiritualistic faith which, whether right or wrong, is embraced by no mean number of people in this free and enlightened country. It very probably seemed to some that the proposed interference with Mr. Foster, as a medium, was a thing simply ridiculous, and we have heard it suggested that the thing could not, at any time, have been seriously contemplated."

"THE GIFT OF TONGUES."

From a Nashville journal we quote the follow ing in proof of what we have said concerning the diverse dialects sometimes encountered at his

"Last night we again held an interview with Mr. Charles Foster, the spiritual medium, and our object was to ascertain how far he could communicate with the spirits of the ancients. D.—So he did.

D. now took a sheet of paper and wrote twelve in a tow, and among them the true one of Charles Hargiven: Foster took his pencil and Cervantes, and also the name of a dead man unstrained with the spirits of the uncertainty of t der whom we had received instructions in the modern languages. Very soon Mr. Foster handed us a paper, stating that it bore the name of Virgil, the latin bard, who wished to communicate with us. We asked him several questions, among them the authorship of the lines in the Eacid, 'Hirc olim meminisse jurabit,' which were written on a slip of paper and apparently not seen by Mr. Foster. Virgil claimed the authorship of these lines, and added nine or ten

months.)

Dor'c' il mio socio! (Where is my companion, or friend?) we now asked, for our credulity was shaken, inasmuch as Albito had been killed by

Split - L'uccisero al suo retorno. (They killed him on his return.)
We felt satisfied the medium knew something. White Fawn: "Foster Pays no Fine: fact had passed from our mind, although it was for the manner of this young friend's death, o'The Gitt of Tongues:" His Present related to several parties at the time, and was murdered as he was, was here related, and each only revived by the terrible news that the young circumstance connected with it detailed. We man had indeed taken his own life with a pistol-bullet—verifying Foster's prophecy that he would come to a terrible and tragical death."

THE WHITE FANS.

THE WHITE FANS.

THE WHITE FANS.

THE WHITE FANS. which reads, Munca cuera caballero, etc. Immediately was written its other lines, De dames fan bien servido como fuera Lanzarote cuando de Bretana rina. Other test questions were asked Cervantes, who answered them promptly. Calderon was written on the paper, 'Aqui de sus yerros grandes' which line is the one asked for. We then asked for the second line in the third act, after the devil enters. The answer was written correctly in these words: "Gabia maestro mio." never been published. Our conversation with de Vega was interrupted, and not as many questions asked through the medium of Mr. Foster, who stated that he did not know the meaning of the words written; he was an agency, merely, and had no comprehension of what often was die tated. Very often he would speak the answers, means he has of communicating this information, selecting even the concluding word in a line from almost any poet of antiquity, we do not pretend to explain at present, but merely leave our read-ers to infer."

As another instance of the "gift of tongues" the following strong testimony in favor of the legitimate mediumship of Mr. Foster, from the Providence Daily Mornal of June 20th, 1877, is cited. It appeared under the heading, "Spirit-UALISTIC INVESTIGATIONS OF A TURKISH GEN-ERAL." It is indeed gratifying to record such evidence from an acknowledged skeptic, who thus proves that his manliness and honesty are superior to his prejudices and preconceived opinions. Gen. Tevfik, who was the agent for the Turkish government, was present in this country, inspecting the manufacture of arms for that people :

"It has been an observation of mine while in this country that Americans, to borrow one of your idioms, like to be humbinged; and chiefest in the rank of delusions I have always considered what is termed in this country 'Spiritualism.' In fact, I have had for it a perfect contempt, and believers in, or those who gave it any kind of hearing, always sunk a little in my estimation. I am thus partien ar, Mr. Editor, with my opinin as I have a little experience to give:

At the desire of a valued acquaintance, I this day called on Mr. Foster, at the Aldrich House, who is what is called a medium, and had a test of his powers. I went not only without any faith in his ability to do more than to deceive me, but I went armed by previous education and experience, and deeply prejudiced against him. I took my seat, choosing one which I decided would give me every advantage to detect the coming imposture As is well known my native language is Turk-

ish or Osmanli, the alphabet of which is largely borrowed from the Arabic. I am an utter stranger to Mr. Foster, never having seen or even trand of him till this morning, and I know he cannot have known me or about my anteredents. In my own language I proposed to this gentle-man certain questions, with names on slips of paper, which were 'earefully rolled up so as not to be seen or read by him even were he able to to de Turkish, and in an incredibly short space of time I had not only answers to my questions, but these were written in Turkish! And facts were given me and revelations made, which I am tree to cent-ys completely changed my opin-ion on this subject. The Turkish characters are more than would be anticipated from a person who, for the first time, attempts to form them, I back." We are under the impression that an effort on the part of an "officious" efficial in Troy, let observed that with a liftle practice he was confident he could readily write all that was required in my language. I own that I was completely surprised, both at the personal information conveyed, and at the manner in which it was given me, viz., in my native language.

Being a stratger in this country, and speaking a language that is rarely heard on this continent, I have thought my experience must be a valuable one. I hardly see where skepticism can get a foothold here. It is sometimes said that skep-ticism is a denial of cause and effect, and, when pushed beyond its legitimate realms, the defini-tion does not seem illegical. Mahomet said, There are two things which I abhor—the learn-ed at their infidelities, and the fool at his devotions.' Both of these extremes I would avoid. I cannot belo believing, after my experience, that this subject of Spiritualism is, worthy the attention of all searchers after truth. I have no ends to subserve in writing this, no theory to explain or to propound. I write this after one of the most wonderful experiences I ever had, hoping it may lead to a better knowledge of the subject H. Tevrik."

HIS PRESENT LOCATION.

Mr. Foster has for some time past been doing

excellent work for the spiritual cause in Troy, Rochester, and Buffalo, in New York State, Youngstown, O., and other places. As usual, his presence and the phenomena occurring at his sittings have received special attention from the local press, many of the representatives of the fraternity availing themselves of the opportunity of inquiring into his gifts, and being in nowise backward in bearing testimony to what they have witnessed. From an editorial in the Troy Daily Times (wherein the writer expressed a hope that the "science of the future may unravel the mystery") we quote the following: "Whoever visits Mr. Foster will almost inevitably come to the conclusion that he is either a marvelous genius; or else there is something in Spiritualism. That

cept upon the theory of communion with the departed." A writer in the Union and Advertiser, of Rochester, N. Y., puts on record in brief form

he leaves upon his callers is pleasing. His psy-

chological demonstrations baffle explanation ex-

the following facts, which are worthy of note: "A few months since the New York press announced a wonderful exploit of Mr. Foster in the case of one G. C. Platner, of Auburn, who dis-appeared in a mysterious manner in New York while sojourning in that city. Foster was visited We have no Expression to make as to theories concerning the means used to accomplish what we saw and heard. Whatever the means used, there were no mistakes made."

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragraph from the Rocky Mountain News evidences Mr. Foster's prophetic gift.

The following paragrap

The young man who forms its subject was immonsely rich, and had received, on account of the extent of his flocks, the title of "The Sheep King":

"One evening in November last Pedro Armijo and a few friends went to the room of Poster the medium, at Charplot's Hotel, to participate in a scance. During the sitting Foster told Armijo that he // A ) would come to a violent and terrible medium. (He was sick about six that he // A ) would come to a violent and terrible medium. in that city—the De Long case—in which this medium was consulted, and gave such information as enabled one of the litigants to gain a suit involving many thousands of dollars. These are a few of the many remarkable cases which have been given to the public in which Foster approximations are the consultant of the consultant of the public in which some consultant of the public in which some consultant of the consultant of th peared as a prominent actor. . . . . I found Mr. Foster in a room fully lighted by

the sun, without other than the ordinary furni-ture belonging to a well-furnished apartment. There were no curtains other than at the windows, no scenery, decorations, hiding places or other paraphernalia generally spoken of as existing at the places of spiritual demonstrations. A broad table in the centre of the room afforded an opportunity for writing. Mr. Foster was seated upon one side of this table, the state assessment. upon one side of this table; the visitor opposite, and a friend of the writer, who accompanied him, sat at his left, a witness to what was transpiring. The medium requested the writer to put the names of a number of persons who were dead upon slips of paper, folding each in such a manner that the names could not be read without unfolding. I wrote the name of five deceased persons, next communicated with us and we asked him two of whom had died in this city within a year; to state the third line to the two last in his drama entitled Et Principe Constante Instantly or ten years since Presently my ears were sa-Inted with raps in different parts of the room. There was considerable confusion. The medium There was considerable confusion. informed me that a number of spirits had appeared, and that among them was one whose name we doubted that Calderon was the author of many more which had it with the rest. All these names were still lying on the table where I had placed them, and had not been touched by any person. The medium then proceeded to pronounce the names as I had written them, and taking from the table a folded paper, he threw it to me as he pronounced the name, and I opened it to find in each case the name given.

I was then informed that I could converse with

any one of the persons named, through the medium, by writing my questions and folding them as I had the names. I then commenced a conversation with one of the parties, putting my questions in such a form as would not admit of a general answer. The answers were returned through the medium, who wrote them out. They were quite specific, and the names of parties were introduced which could not have been known to the medium. To one answer I was told the party would attach her own signature. This was done in a style of writing wholly unlike that of the body of the communication, which, the medium had written. It was a peculiar signature, and closely resembled that of the party, who has been dead about ten years.

I closed the interview after some further tests and went away confounded if not convinced.
Being naturally materialistic in my views, I was

not as well prepared to receive this as a demonstration of spirits as one would be who had always recognized a spiritual existence.

In reflecting subsequently upon the interview above described, I was not content to leave the matter in that shape, but resolved to make another visit to Mr. Foster and apply further tests made with more deliberation. Accordingly I prepared a number of questions addressed to a friend-a well-known citizen who died two years

ago. These questions were written as before and so concealed that they could not be read without unrolling the paper on which they were written. The questions were so framed that a person not familiar with the subjects could not answer them intelligently though permitted to rend them, as this medium was not. The de-ceased citizen was called up, and the questions were answered as he only could have answered them.

After my first interview, I was told by a citizen to whom I related the facts, that this medium was only a mind-reader (whatever that may be,) and that he read the baners by knowing what and that he read the papers by knowing what was in my mind. To test this, I requested a friend to prepare a question in writing, and put it in a sealed envelope, which he did. I presentd it to Mr. Foster, not myself knowing the contents of the envelope. Without seeing the con-tents of the envelope the medium gave a correct answer, which involved the giving of names of two well-known decreased citizens. I first saw or knew what the question was whon I received the answer. This was a complete regulation of the idea that the medium read the question in my mind,

for it was not there." The editor of the Sunday Morning Herald (Rochester) for Oct. 14th, 1877, in the course of The Phresological Journal-S. R. Webs & Co., his account of a scance with Mr. Foster presents | publishers, \$37 Broadway, New York City-has the followappeared in the Republican Banner of Nashville, exceedingly strange to western ideas and forms. Tenn, whetein it will be seen that bigotry in of the lat: -till with a slight discrepancy, no this gentleman's powers—all the more valuable and of Earth-Life." Hustrated; "Education and Rein that the writer of the article avows himself a | ligion; " "My Home Kindergarten;" "Popular Shows non-Spiritualist in the last degree. We quote the | and Special Genius;" following:

> "We found Mr. Foster a gentleman of middle life, vigorous and hearty in appearance, quiet and collected in manner, and entirely confident of his powers to astonish any, however penetrating or skeptical, who might call on him. Proceeding to the front parlor, the party took their seats around an ordinary table. The bright Oc-tober daylight streamed into the room unimpeded by curtains or shades. There was no cabinet, no machinery of any kind. So far as the room and its furniture are concerned, the interview might as well have been held in any sitting-room or parlor in the city. On the table there were a number of sheets of blank paper such as we use in this office for copy. There were four persons present, viz., Mr. Foster, the gentleman who acompanied the party, who is a believer in Spirit natism, and two newspaper men. Before leaving our office, we had placed upon separate pieces of thick letter paper the names of several deceased friends-former friends of the writer, whom the medium could not have known or heard of. These slips of paper were carefully folded, so that the writing could not be seen through the paper, either by holding it between the light and the eye, or by looking at it with the light shining directly or diagonally upon it. When the scance began, the papers were all thrown carelessy upon the table and shuffled by the medium. At ter awhile he took one and placed it to his fore-head, we watching him keenly all the while to see whether the folding was disturbed, or even the eyes of the medium were upon the papers. No sign of either the one or the other could be detected. A moment after Mr. Foster began to write a communication upon a sheet of blank paper, and, signing it, handed it over to one of the party. The following is the note:

'I am here with you to-day, and glad to make myself mown to you. It has been my desire to communicate with you, and I have tried at times to impress you more, and make you sensible of my presence. Talk with me.

The above was signed by the Christian name of a dear deceased friend of the gentleman to whom it was addressed. The name was one of hose within one of the folded papers. Prior to or else there is something in Spiritualism. That the is a gentleman of culture, possessing natural ability and magnetic qualities of a high order, cannot be controverted. The impression which Mr. Foster said he could not be sure of the success of such an experiment, though it would do no harm to try. The writer had previously pre-pared a paper with one name writen upon it in the Morse telegraph alphabet. The medium evidently did not suspect what the characters were. After a while he looked up with a smile and said that wouldn't do, as communications were not electrically telegraphed from the other world to this. He had discovered in what characters the name was written. In the course of the interview he said that the spirit of a person who was lame in this life was present. Very soon a name was announced, which was instantly recognized as that of a former friend of one of the parties

medium could either have known of them or their names prior to the scance, or that he could have discovered them from the carefully folded and opaque pieces of paper on which the names were written. It must be remembered that he is a stranger in the city, and that some of these names belong to the obscure family history of the visitors of which hardly a tradition remains, except in the families themselves, and some were those of mere friends, and even of only casual acquaintances."

We close this (really nothing more than an) outline of what Mr. Foster has been privileged to accomplish thus far in his journey of life, by the announcement that he is now located at the Peabody House, Memphis, Tenn. We expect to hear grand accounts of him in his present ground of operations in the South, and earnestly recommend him to the attention of all in that part of the continent who desire to personally investigate some of the most remarkable mental phenomena which it has been given to our age to

And as a tireless instrument of communion between this and the next sphere of being, we bid him a cordial "God speed" in his mission, till, his life-work accomplished, he shall "go hence" to partake of the sure reward of the faithful in the field of well-doing;

#### New Publications.

TWO WAYS TO MATRIMONY, or, Is this Love or False Pride? A book for ladies and gentlemen who are con-templating matrimony or who are already in wedlock. It makes the fourteenth of Peterson's Series of New and Good Books, which are issued for one dollar each. It is intended for fathers and mothers as well as those who are only thinking of matrimony. It treats of a household and a house, theories of education, keeping up appearances. fashionable marriages, home pleasures, and a great va-riety of other topics which are all related to the main subject, and a perusal of which will not fall to be attended with profit. Published by T. B. Peterson & Brothers.

. THE NABOR is another of the highly popular "Cabluct Series" of choice fiction, by the French novelist, Alphonse Dandet, author of "Sidonle" and "Jack," which had so many readers. The translation has been made by Lucy th. Hoper, The plot of this romance is intricate, the characters are thoroughly French, and the action and scenes are exciting to the verge of bewilderment. No light affair like this of Daudet's has been so enthusiastically spoken of by the critics during the season It is the most talked-of book of the hour. Published in neat style by Estes & Laurent.

HEAVEN AND ITS WONDERS, AND HELL, from Things Heard and Seen. By Emanuel Swendenborg. The republication of this famous work of the great Swedish seer is most timely in view of the current discussion of the themes which constitute the latter half of the book. Here is a treasury of truth from which replies can be drawn in any number and with all possible fullness to the queries which are rising freshly in the popular mind respecting the existence of hell; and in addition to that, in it is to be found innumerable comforting pictures of the realities of Heaven. Swedenborg claimed that his spiritual sense was opened by the Lord, so that he could be, consciously, in both the spiritual and the natural worlds, and see and hear and converse with spirits and angels as one man converses with another. And in this volume he professes to give a faithful and minute description of the miserable abodes of the wicked. It is a book well worth uni-

versal study and meditation. Published by J. B. Lippin-cott & Co., Philadelphia. STATE REGULATION OF VICE; Regulation Efforts in America; The Geneva Congress. By Aaron M. Powell. These are powerful addresses by a well-known writer, and merit the most thoughtful attention. They cannot be read without leaving a very deep impression. The writer is master of his subject, and gives it a discussion that is, thorough and will be instructive and satisfactory. It is a limely little book. Published by Wood & Holbrook, New ) ork.

CAREER OF RELIGIOUS IDEAS: Their Ultimate: The Religion of Science. By Hudson Tuftle. This is an effort of the distinguished author to enforce the demand that science shall be heard in the discussion of man's moral relations here and in the hereafter. If there is a spiritworld, he insists that it is governed by fixed laws. The author deals with old-time theories in the spirit of an uncompromising love of truth. He reasons that science reolves faith into accurate knowledge, duty into obedience, Published by D. M. Bennett, New York.

"A Literary Pair-Mr. and Mrs. S. C. Hall, 'portraits; 'Light in Dark Places;' 'Smollett as a Novellst;' 'Brain and Mind;' 'Fat as Food;' "Hospital Construction: " "Citron Fruits-the Lamon: "Notes on Science and Agriculture; " "Editorial Comments."

A T

SWAFHBCTBHIA

WALBITWTOHU

ATOW O'St M

.0

VISIONS OF THE BEYOND.—This is the title of a book which has just been given to us by Rev. Herman Snow, of San Francisco, Cal., and as we think it a most valuable contribution to the best literature of Spiritualism, we hope it will be extensively circulated. Want of space forbids us-from entering fully into its merits; but as we have marked many fine passages for future pre sentation in our columns, we shall refer to it at another time. The Preface and Introductory chapter are, in our estimation, not the least valuable portions of the work. It is to be had of the publishers, Messrs, Colby & Rich, Boston; price, \$1.25; full gilt, \$1.50 - Voice of Truth, Memphis, Tenn.

#### Passed to Spirit-Life:

From, Stoughton, Jan. 22d, Dr. Charles M. Goward, of barlestown, aged 50 years 11 months and 12 days.

Tobacco was named in honor of its discoverer, O. C. Cabot, a brother of Schaytlan Cabot. They just spelled his name backwards,—Graphic.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY. INNUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & RICH, Publishers and Proprietors. ISAAC B. RICH.....BUSINESS MANAGER,

JOHN W. DAY......ASSOCIATE EDITOR, Aided by a large corps of able writers.

THE BANNER IS A first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT. A LITERARY DEPARTMENT. REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical aud

Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE. 

Three Months. 75

\*\*Postage afteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-Office Money-Order on Boston, er a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Collay & Rich, is preferable to Bank Notes, since, should the Order to Draft be lost or stolen, it can be renewed without loss or the sender. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit.

Subscriptions discontinued at the expiration of the time paid for.

Subscriptions discoutinued at in the creat.
Subscriptions discoutinued at the expiration of the time paid for.

APS Specimen copies sent free.

ADVENTISEMENTS published at twenty cents per line for the first, and affecen cents per line for each subsequent insertion.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.