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Biographical.

DR. A. B. CHILD: HIS LIFE AND WRITINGS.

BY JOHN S. ADAMS.

Prepared expressly for publication in the Banner of Light.

It was no meaningless position, a quarter of a century ago, to be known as "a believer in the rappings." Then, the church was in its prime, though, to a close observer, premonitory symptoms existed of a coming decline, and numerous back-slidings from the faith indicated that the time was approaching when its fall as a dictator of human souls and a controlling power in the world would be a matter of history. It was natural, therefore, that under such conditions it should become jealous of the power this humbly-born "Spiritualism" promised to wield. It intuitively sensed the strength of a giant in its coming foe, and would not only have crushed it in its infancy, but have crucified its pioneers and defenders if it had dared to do so; but, as public opinion would not countenance such a course, it was obliged to content itself with excommunicating and anathematizing those of its members who, having seen the star in the east, ventured to consider the claims and purposes of the new redeemer of man, and to ask themselves whether it might not prove to be the second coming of Christ upon earth. Among the early advocates of Modern Spiritualism, Dr. A. B. Child, of Boston, held a prominent place. Though bigotry abused its adherents; though the ignorant speered at and derided them, and the church held up its silken robes and said, "Suffer not this unclean thing to come near me," Dr. Child grasped the outstretched hand of the new visitant as that of one whom he had long hoped to see, and welcomed it with all the warmth and fegvor of a congenial soul. It found him, as it did many others, in the church; and, though he did not break entirely from its fold for many years, he employed all the influence at his command to cause the same light to beam on the paths of his fellow-worshipers at its altar, that had so brightly and gloriously illumined his own.

To the readers of the Banner of Light, and of many other spiritualistic publications of the past twenty-five years, the mention of the name of Dr. Child will recall many pleasant memories, and bring vividly to mind many interesting reminiscences of days that are no more. So far as self-made men exist, he was one. His early days on earth brought to him none of the advantages which one might reasonably suppose to be requisite for one who was destined to mold, to a considerable degree, by voice and pen, the form of public opinion.

Asaph Bemis Child was born in that portion of the town of Bethel, Vt., known as Gilead, on the twenty-second of August, 1813. His father had a short-time previously removed from another part of the State, and had built a small, rudely-constructed log-cabin as a temporary home for his family to occupy until a more substantial abiding-place could be erected. There was an abundance of ventilation in this home in the wilderness. The morning light streamed generously through open joint and crevice, and the winds and rains combined with it to consecrate the new-comer with a baptism of Nature. Perhaps all this was a foreshadowing of the work she had laid out for him to do when he became a man; and it may be that, in after years, when, matured by experience and inspired by spirits of truth, he became instrumental in forcing through the cracks and crevices of the dim and dusty temples of old theology and ruinous creeds, the light, and wisdom, and joy of a better faith, his mind often reverted to his first home among mortals, as described to him by his father.

The log cabin soon gave way to a more desirable abode, and in this last he remained with his father until twenty-one years of age, working laboriously in the woods and fields, thereby acquiring a healthy and robust constitution, and by faithfulness in whatever he undertook establishing a character of honesty and devotion to duty that was a marked feature of all his subsequent life.

To say that during this period he"worked hard," would scarcely do him justice in the present generally accepted definition of what "hard work" is. His days were passed in the rough tug and toil required on a newly-opened New England farm, and when night came, while many went to sleep and rest, be betook himself to a saw-mill. His industry and powers of endurance were rather remarkable. These he inherited from a line of sturdy ancestry traced back as far as 1630, when one Benjamin | phenomena, about this time fitted up a large | Child, said:

from Great Britain to seek his fortune in the land upon which but a few years before the "pilgrim fathers" had landed, settling in Roxbury. Says his son, J. T. Child, to whom I am indebted for the facts relating to the Doctor's early life: "For days and weeks during the spring and fall he would work hard all day on the farm and run the saw-mill all night; and often after sawing out a load of lumber he would harness four wild colts to a team and take it to the village, some four or five miles, when it was so dark that, as he himself said, he could not see his hand before him."

He early manifested a strong desire to obtain a good education, but his only opportunity to gratify this was a few weeks' attendance at a district school during the winters. Extremely limited as his means of acquiring knowledge were, he diligently availed himself of them, and advanced so rapidly that for several winters before he left home he was engaged in teaching similar schools in Bethel, Royalton and West Randolph, Vt., while, at the same time, he devoted all his leisure moments to studying and perfecting himself for future usefulness.

After he became of age he attended for two winters the academy at Randolph Centre, Vt., boarding during the time with his uncle, Judge Chase, at that time Chief Justice of the State. He paid for his board by working on his uncle's farm the year round, and the old judge often remarked: "Though Bemis pays close attention to his studies, and stands well in his class, he does more work on the farm than any other man, and I can rely upon him more implicitly than on any other-and it's all because he never says 'I can't.'"

In his twenty-third year he commenced the study of medicine in the office of Dr. J. S. Smith, at Randolph Centre, Vt., and attended a course of medical lectures at Dartmouth College, Hanover, N. II. In 1839 he attended a course of lectures at the Medical College, in Boston, and immediately after read and practiced medicine with Dr. Alfred Page of Bethel, Vt., gaining considerable notoriety, and being much liked by the people. He subsequently graduated, and received his diploma as Doctor of Medicine, from the Medical College of Burlington, Vt., but as the practice did not exactly suit him he went to Boston in June, 1841, for the purpose of studying dentistry. He connected himself with the office of Ellis & Dana, as a student, and remained there for about two years, during which time he made many professional trips through neighboring towns and villages, and in that way laid the foundation of success and popularity as a dentist.

In the year 1844, his business had increased to office at No. 1 Albany street, Boston, While there located he published a treatise on the "Care and Preservation of the Teeth," and commenced the publication of a monthly magazine, entitled, "The Athenaum." He remained in this office until 1847, when he went into the office of Dr. D. K. Hitchcock, on Court street where he remained several years and obtained a wide-spread reputation as one of the best dental operators in New England. At this period he was much interested in the subject of education, and was for some time an active member of the Public School Committee of Boston. He was also connected with the Masonic Fraternity, being made a member of St. John's Lodge of Free and Accepted Masons in October, 1849. He was also a member of St. Paul's Chapter R. A. M., and of Montezuma Lodge and Trimount Encampment I. O. of O. F.

In 1851 he again opened an office of his own this time on Tremont Row, and spared neither time, labor nor expense to make it perfect in every respect for the business to which it was devoted. His success was quite remarkable, and the people and the press generally spoke of his dental rooms as being the best in the city.

Early in the summer of 1852 Dr. Child's attention was attracted to the subject of Spiritualism by manifestations of spirit-power occurring in the presence of Charles H. Foster, while on a visit at Salem, Mass. But the deep interest in it that subsequently characterized his life did not commence until February, 1854. He had in the meantime read much on the subject, and become a believer in its truth by a consideration of the reasonableness of its teachings, and their perfect adaptation to the wants of man's interior nature. In the investigations he made he relied more on reason and an intuitive perception of truth than on a sense of sight and hearing. He had always believed in the immortality of the soul; and acknowledged the existence of those whom in common parlance were called "the dead." Hence it was no startling announcement to him that they could make known their presence, and impart a fund of knowledge to those who would listen to their teachings.

Nor was this belief of his in the truth of Spiritualism a mere "belief." It was a knowledge that passed all understanding. It took deep hold of his entire being, body and soul. From the first reception of the truths revealed to him from the world of spirits, he became conscious of an unseen but all-powerful influence acting upon and leading him to higher and holier paths of life; instilling into his soul better views of his own nature, of God and his government, and of man and his destiny.

Thus he became molded into a new-life; but to whom he was indebted for such a happy effort in his behalf, one that had wrought such a beneficial change in him as an individual, he knew not until on an evening in the month last mentioned.

Rev. Herman Snow, who had been pastor of a Unitarian church in Montague, Mass., and had in 1853 published a volume of incidents of personal experience in an investigation of spiritual

Child, at the age of about twenty, emigrated | and commodious room in the upper part of a | spiritual publications, and a resort for all persons interested in the subject that was uppermost in his mind, and engaging a rapidly increasing share of public attention. This was named "Harmony Hall." In that hall met the early workers in the cause, and thither they came from homes near by and far away to exchange views and report progress.

One stormy afternoon in February, 1854, I was seated with Mr. Snow, talking over the conditions and prospects of Spiritualism in Boston, when the door opened, and a gentleman entered who might have been taken for that old Christmas saint, Santa Claus, for he was wrapped in a heavy coat that was covered with the white, feathery flakes of the storm. After the usual salutations, Mr. Snow introduced him to me as Dr. Child. This was my first meeting with the Doctor. I was at once pleased with his outspoken, honest expression, and his earnest sincerity of manner. He, likewise, appeared gratified upon meeting me; more especially so because, having heard of my wife's mediumship, he had had for some time a desire to see her, and through her become more familiar with the spirit-world. He cordially invited me to call and see him, related something of his experience, and informed me of circles held and about to be held at his office.

It was on the evening of Feb. 14th, 1854, that Dr. Child first visited my home, and met Mrs. Adams. Upon being seated she was almost immediately entranced, and wrote the following, addressed to him: " You will not be a guide-post or a flay, when you are developed, but a medium of excellence."

She then spoke and said:

"I see a beautiful, large willow tree, with wide-spreading branches reaching down to the This tree represents your guardian spirit. You stand beneath its branches, under its shade and protection."

When the control withdrew, Mrs. A. could find no words suitable to convey the impressions she had received, and could only exclaim, in allusion to the influence, "Pure and holy; beautiful and glorious." That night, and during one or two subsequent days and nights, Dr. C. felt more sensibly than ever the near presence of an unseen attendant.

In about one week he again visited Mrs. A., when, in an entranced state, she addressed him in these words:

"There is a pure spirit hovering near you; her name is 'Love.' She bids you wash in cooling streams, whose pure waters of truth shall flow into your soul. With dews of sweet affection such an extent that he was induced to open an she breathes upon your nature, till you shall ripen in beauty and purity."

The guardian, then first made known to Dr. Child, proved to be a female spirit of an intensely pure and heavenly character, whose special care was to develop his own spirit to a high state of spiritual perception and happiness. She represented his progress by many symbolic visions, in one of which was presented a flight of steps that led beyond the furthest sight. They were formed of bright green moss, of velvet surface. The guardian spirit glided up in advance, throwing wreaths of elegant flowers upon the path, while with gentle beckonings and smiles radiant with angelic love she attracted the spirit whom she would lead to joys beyond. He cheerfully followed: yet at every advance he lingered to feast his enraptured vision on the beauties and glories displayed around him, and stood transfixed as by some magic spell, which was broken only by the voice of the angel who showed him those things, and who bade him yet ascend. And this was a true vision of his progress. He had been led from one degree of peace and joy to another, and yet continued, led by an unseen influence which he could not resist, and would not if he could.

On one occasion this elevated spiritual being came, and, through Mrs. A., said she wished to give him a prayer for his constant use, and in a few moments the following was dictated. Near its close the medium remarked the spirit had left, but soon returned bringing with her a choir of angels that chanted, as none but angels could,

the closing word: "Great Fountain of Wisdom! Let thy tributary streams fill me with drops of celestial wisdom. This throbbing heart pulsates with new life when fed by angel-hands breaking unto it the bread of life to nourish the soul for eternity. Not in high pillared domes doth my soul bear incense to its Maker, but in Nature's higher temple, where the spire of pure affection reaches unto its spirit home. There this heart loves to worship. At the shrine of love let humility bear her incense of gratitude: Angels catch the echo, and the dews of forgiveness fall on the thirsty spirit. Life of all Beings! Soul of all Wisdoms! flow in, FLOW IN to this weary spirit. Thou alone didst guide me through the darkened night of error; and now, the luminary of truth dawns over me. I pray for lasting light till the twilight of death approaches and this spirit rises triumphant over sin and grossness; then, at this exhaustless fountain I will drink purer waters, and springs of lasting happiness shall be mine throughout eternity.—AMEN."

This prayer so favorably impressed the Doctor "Great Fountain of Wisdom! Let thy tribu-

This prayer so favorably impressed the Doctor that he caused several thousand copies to be printed on cards and circulated. Soon after, a series of "Rules" were dictated for his guidance, and following these came that most remarkable and thrillingly interesting series of interviews, continuing for six weeks, as narrated in a book published in 1854, entitled "A Rivulet from the Ocean of Truth; An Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light, proving, by an actual instance, the Influence of Man on Earth over the Departed."

It was on the evening of March 24th, 1854, that Mrs. Adams, being entranced, read from a scroll the Rules above mentioned, then addressing Dr.

"There will be a poor, undeveloped, dark | building on Court street, near Hanover, as a spirit come to you for you to lead to the light place for lectures and discussions, the sale of and direct upward. The act will add a gem to your coronet. Your guardian will stand at your side as a witness of your course.'

In reply to a question by Dr. C. she said : "There is no tie but that of common humanity. You have never seen the spirit in the body. The effort on your part will be another unfolding of your spirit-expansion."

He inquired: "Can I do it?" work; then work where she calls you. The un- God love me-forgive me-pardon me-let me developed spirit will come to you soon. If the see my mother? Will my mother forgive me?" medium can be controlled sufficiently she will; come to night."

There was a short pause here, after which the hands at one moment, at the next placed them on her heart as if some deep sorrow weighed heavily there. Her face was strongly marked with the outlines of agony the most intense. The body was contorted, the head at times bowed upon the breast, while her hands were firmly, rigidly clasped and elevated.

Dr. C. spoke to her in kindness. She seemed to mistake the voice for that of an unfriendly guide, and exclaimed, in piteous, imploring

tones: "Oh, don't take me there! Don't take me! Do n't-do n't take me!"

"Where?" inquired Dr. C. Her face, yet turned downwards, was marked with terror, as if the whole soul recoiled from a fate which seemed inevitable, as she said:

"Down, down: I am going, going: I am go ing! Oh, don't take me there! Don't-don't take me!" She raised her hands, and, holding them open in front of her face, their palms outward, made a motion as if she would shut from her sight the dreadful scene, saying: "Away, away, dark spirit! Away, away! Oh, demons! Hell! Oh, agony! agony! agony!"

"Come with me," said Dr. Child; "leave this hell and these demons, and you may be happy.' As if chained with adamantine fetters to a hapless fate, this despairing spirit again clasped her hands in an agony which it was indeed terrible to behold, addressing him who called her:

"Away! away! Not-not-not there! I belong down, down where darkness and misery dwell. They beckon me-they call me there. Oh, hold me! hold me! See them pointing! I a! I see! there's no light-no light!"

She was now truly a picture of despair. Art has often touched the canvas to portray such a innocent love; to the arms of a fond parentalizations never equalled the picture then looked upon by the Doctor, who, almost overcome by the scene, broke the silence by bidding her look up and hope. "Cannot I assist you?" he said ; "I will hold you; I will do all I can to save you. Let me lead you from this dark place. You can progress, yes, even you! See you not those bright ones above? There is light for you!"

She listened attentively to these entreaties and assurances, and, when they were concluded, said, "Tell me, tell me where! oh, tell me where!" Her soul appeared to feel a slight ray of hope; but coldness came over it again as the scenes

around her forced on her mind the dread reality of her situation, and she said, "They call me! The walls are all written over with blood-dark! lark! Oh, I had a mother! I had a mother-a dear mother! I fell! I sinned!"

"You can be redeemed if you did fall," remarked Dr. C. "You can arise, you can adrance from your present situation. God loves all. He loves you."

"God has no love for me-no love," she said opelessly; and then, looking upon the spirit of Dr. C .: "You are too bright; I cannot approach you. Oh, my hands are black-bloody!"

Again entreating her to turn from those dark, unpleasant scenes and to seek the light, she responded to her adviser, "Light! light!" In her despairing condition she thought any approximation to light was to her an impossibility, and she firmly but in a kind tone bade him leave her-to leave one for whom there could be no hope, no help.

To his inquiry whether she did not wish to arise, she replied with much emphasis, "Cannot, cannot !"

"But," said Dr. C., "you can if you wish. You ean, by the help of higher spirits, ascend to hap-

pier spheres—to joy and blessedness.' She hastily inquired, "To my mother?"

"Yes, to your mother."

"To God?" "Yes, you can. Come with me. I will lead you as far as I am able, and teach you what I can. Can you not see, even now, bright spirits above

She shaded her eyes with both hands and

said, "Too bright! too bright!" "Oh, no," responded Dr. Child, "not too bright to love and guide you upward. They will take you by the hand and gently lead you

till you reach heaven. Will you go?" To where there is light?" she exclaimed with much earnestness, "to all those scenes of joy, those realms of hope and peace? Oh, no, no! I am too sinful-too dark !'

Dr. C. encouraged her to believe, endeavored to draw her soul from the contemplation of those thoughts that clouded it with despair, and entreated her not to turn back, for there was indeed light and happiness for her. For a moment she realized that there was a brighter place than that she then held; for a moment cherished an idea that it was possible for her to participate in the bliss of that brightness. "Light!" she said, as if overwhelmed with the thought, "light! but, oh, to come back to all these scenes -to these torments!" She was assured that she would not come back-that she could not;

every step in advance would make her progression surer and increase the impossibility of her return. Evidently overjoyed with the thought that the bright realms, of whose shining portal she could eatch a faint glimpse, might be her home forever, she exclaimed:

"To go! to stay! to live!" then, after a moment's pause, the hope taking possession of her whole being, she sprang forward, and with an earnest, thoughtful look upward, exclaimed, "Go! to go there?" and in the same medita-"Your guardian spirit says you are willing to tive, imploring attitude, she inquired, "Will

An affirmative reply was given to all these interrogatories.

"Do you know where heaven is?" she asked, presence of the strange spirit was plainly ob- | and in a deeper tone, "Do you know where hell servable. Mrs. A. lost her personality, and the is?" After further questionings she suddenly unhappy visitant sighed heavily; clasped her asked, "Where did you see my mother? Does she want to see me? I killed her-I killed her! She died with sorrow."

A thrill of agonizing thought now pervaded her entire being. She feared that one so sinful had nothing to hope for. She could not believe the assurances given her of a possibility of advancement. Yet she somewhat sensed the fact that she was at that moment in some degree raised from a depth in which she once dwelt, and she said, "Don't earry me back! Don't, don't, no n'r!" and then, in a calmer tone, she said, addressing Dr. Child, "Who told you to

come to me?" He replied, "A brighter spirit than mine." The interview continued for nearly two hours. At its close, the spirit who, came shrouded in habiliments of hopeless despair, left with a ray

of hope beaming upon her pathway. At the fourth interview, April! 10th, 1851. great advancement had been made, and a beautiful and most affecting seene transpired. She raised her hands, beckoning to holy ones above, and appeared filled with a power that nothing could restrain, as the whole soul, energized by if, stretched forth to joys and friends beyond. Each look and expression of her countenance was more angelie than human, and strongly delineated the feelings of her soul as each act and experience of the past came in review, during a retrospective narrative, given by her in slowly-spoken sentences, very distinctly and with much emotion, as follows:

"One more advance, and then I shall clasp that form.

"That face I know. Oh, memory! Oh, memory, calling me back! Yes, back to earth-back to the home of my childhood; to the cradle of nestling in confidence on that bosom.

"And years flow on. "That kind hand leads me.

"Years added to years, but not goodness to innocence. Maturity comes-maturity of time, but not of spirit. I no longer rest on that parent breast-no longer in the bosom of love I nestle. The hand that once protected me-I curse!

"That kind spirit passes away, and sorrow and disappointment formed her shroud. On her grave no tears were shed; there were none to moisten the green sod, and it grew dry and barren, like her early hopes.

"Yes, memory rolls back, and it brings an agony of soul. Y

" That was my niother !-

"Her form lay mouldering back to dust, and I was mouldering back to misery.

"Years fled, and ley age came trembling on me. In darkness I wandered. To eternal misery, as I was taught to believe, my soul was fast hästening.

"As I went down, that holy form went up. Another dying couch. Memory played well her part. With arrows of conviction she pierced me. Dark as my own nature were the beings about me-kindred to mine. And their words -their words of consolation came pouring into my soul: 'God will condemn to eternal misery!' "Demons tilled the room! Darkness brooded

over me. The spirit fled down, leaving hope in "No stone marks the spot-'t is well. Sunken is the mound-'t is better-emblematical of my

destiny. ." Then I passed to where all were dark as me, each with some guilty stain that stained the soul a dye of deepest hue. We were truly companions, for no brilliancy emanated from either

soul. Companions in woe! "And years fled on, carrying that loved one still upward, till one dark, dreary night I saw a star. None other saw it. I called. I implored. It answered me-grew brighter, larger. It came in the form-human form, like mine; but oh, how bright! Nearer he came. He bade me rise. Joyously I hastened. He took me on. He told me of other stars that shone far above him, and that God would let me come up. He carried me to a bright land-me, in sin, unworthy, and-oh, the debt of gratitude that rests in this heart! This is the one (indicating Dr. C.). He knows the course. And now, through Love, and Goodness, and Progression, this deepest dye of humanity has passed, and I am going, yes,

going to that mother. "Happy reunion! Let me go and rest." Two interviews were held by Dr. Child with this spirit subsequent to this, the happy results of which, he often remarked, could not be fully realized by himself or any other person in this

I have given a sketch of this particular experience of the Doctor because it was the first he met with, and indicates, in a very marked degree, the mission which the spirit-world had assigned him, and which he very faithfully followed out.

Dr. Child continued his sittings with Mrs. Adams during the year, and early in 1855 pubthat having once turned her course upward, lished selections from communications thus re-

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egived by him, in a volume of nearly two huntrad take of others; which was written ceived, highly commended by the press, and

passed the rei several editions. Dr. CLEA's other was at this time at No. 15 a vartenoes. Vir finitionned Condit, Miss A. Governe W. He is in Miss J. H. Condit, Miss A. J. Newton, Miss Leeds, Miss Adviss, and J. R. M Squire. These waters, we pieles," as they water that collections well sustained and deep-

on the over the sixty ingledier him whose strikings of the organism.

on the control and January 1 %, project discount of the control from the wideworld. ate professor in Hamilton College, Clinton, NoVa startus that two mentions of her family were under the controlled and colored spirits. and she was refized to keep a constant watch execution. It is letter concluded as follows:

and she was deligible to keep a constant witch a certhen. This fetter concluded as follows: "The profit of these shiften my daughter, which is the attributed by the central of these spirits have raised such a report of these spirits have raised such a report of the central trians, the spirit of me has and where of method general was to write its latter to De. Clid. If It stom a person unsignature and right of the deligible was to write its latter of De. Clid. If It stom a person unsignature and right of the sum. Through another median, also get centralided by dark spirits, it desires the same. He saws: White to De. Clid. If It stome the spirits who have great afflictions. He is a stranger to your all but he is not a stranger to your all our he is not a stranger to your all our he is not a stranger to the spirits who have write. He possesses the tower and will in applicately consent cause these dark spirits who have a very Should be not come, these two pillines will be absentious.

If it is a great favor to ask of your a stranger; but the spirit they have the swift of a profit your astronger; but they have the hosboard assumes me that you are enlisted as the rain. The accordance to the collect of these who are labeling for the sufferences of harmoniay, and that you will some to the reflect of these two children, and saveste in the area to the same to the area to the same that you call that you will save to the area to the same that you will stome to the reflect of these profits and that you will strain but the dark to the spirit allows. We know little, seep along thing, of Spiritalism. We know latter that deep interest. Though their the spirit deep interest.

The letter was read with deep interest. Though Spointly desiring to an old relief, be, was inclined folderbt his ability to do so. And vet, a pecalling to memory of some few experiences by had built ended to weaken his doubts and to estables in the using the finth that with faithfull things late possible. Then the query would arise whether it might not be the practical tola-I some one, who, aware of his interest, and earnestness can such matters, and this method of resting has creditive. Howethis suggestion was the sted will be seen in the following extract from a trend ive written by him, and published with Binney of L. J. May 21st, 1850.

He had send the letter carefully for the seadvine, and was considering the case in all its aspects. The bourney would be a long one, business it ust be delayed, and considerable expense incurred.

pense incurred.

While this telecting upon the subject; Mr. Geo. W. Keene, et Lynn, Mass, came suddenly into the office where I san. I read the above better to him, and he pesponded:

"You are going, abeyonnot?"

"Treplied:
"I only he hald be fray the eyeness of the herror, and I will defray the eyeness of the herror, and is with you."

"This rene acus ofter I gladly accepted, and we forthwith made arrangements and took the first train of ears that left Boston over the Western Road, at eight obless, in the merning, and about midnight found ourselves in Utica. During the day and evening on our hourney there, we discounsed upon the strangeness of the letter. We schelinged and animina need by Spiritualism, would call our resent talsion a wild-goose choic tof the wildes kinds. We thought how easy it might have been for some way of Hen ilten College who was opposed to Spiritualism, to thy off the wildes kinds. We thought how easy it might have been for some way of Hen ilten College who was opposed to Spiritualism, to thy off a heavy like this upon deluded, cary, spiritualism, and make foods of us. These thoughts, heavever, were slienced by the voice that spoke fir he our inner, deeper convictions.

the letter of Welchen from soul impression that the letter was time, the mission was real, was for good. Yet neither of us had the most distant knowledge of the means teleguese, or how, or in what namer we could be neft these children. We were truly cassive and ignorant instruments, led by anseen guides to be used we knew not how.

Arriving at the place early the next morning inquiry was made of the landlord of the hotel at which, they st apped whether such a person as the one they were in search of lived in the vicinity. The reply was in the affirmative, and the lieuse in which the lady resided was pointed out. Here was positive evidence that one part of the case was true, such a person existed, questionings and suspicious constantly gather in magnitude, inasmuch as it extended over all the the best of minds, forming clouds of distrust to shadow the path that otherwise would be so height and sunny. Hence, when with somewhat hurried steps they approached the door and pulled the bell, fears came into their minds that possibly a trick had been played upon them that would result only in their own discomfiture and the surprise, if not the indignation, of the lady they interest ally expected to appear before their. But they comforted themselves with the reflection that their purposes were sincere, their motives good, and that no evil could come from good intentions. What followed I give in his own words:

"The ring was answered by a very affection-

"The ring was answered by a very affectionate, intellectual appearing girl of sixteen.
"Does Mrs. Cathin live here?" we inquired.
"Yes, sir," she replied.
"'Is she expecting Dr. Child, of Boston?"
"Yes, sir, are you the gentleman?"
"We replied in the affirmative. Her countemance expressed a joyful surprise, and hurriedy she said: "Walk ir, and I will call my mother."

We can' readily conclude with what gladness this final confirmation of the truth of their first _eimpressions was received. Internally they were convinced of the truth upon which their mission was based, but externally the "ways of the world" intruded themselves and threw obstacle- in their path. A few moments brought Mis.

Catlin into their presence. "She welcomed us with a heart overcome with feeling; she was too full of emotion for atterance, and could not speak for some minates. She gave us a most hearty welcome—was not surprised to see us. She had an impression so strong and certain, that it made her say, with emphasis, 'I knew that you would come!' She wept almost aloud. I thought in silence, what a noble soul she has; what a heart of sympathy, kindness and love!"

about the interview then occurring. It will be The transfer was a single well-furnished things. I will merely state all that the letter dicated in the following passages toward the premiers new sworth the spot, wendernessed countries. I will innerely state all that the letter dicated in the followers. The there instituted a series of regular indicated was found to be true, that the chilschose of the book; well-by segment, which were held every Menday dren were afflicted in a most fearful manner. "In millesty, but even in a Tree in difference twenty persons as a At neighbor that day one of the children was one deep grantitude to A An institute medicus, resent were trained and the spirit that had caused the tronble was, for the first time, not and conversed. with, by Dr. Child. The manifestations were of the most terrible nature, the language and

actions beyond description where the result is the exempts of t a reality. If I then he assolid better than he was, it was a vain conception of self-righteous tiess, and it he thought hirself better than he was, it was vanity also. These remarks attested the still its aftention be leaked upon ine with intense surprise, and became passive and submission.

in the same strain for some time, interspersing the remarks with friendly and conpanionable conversation, and with various quotations."

At length the spirit remarked to Dr. Child that he believed him to be lds:friend and brother, and said: "I am yours. Ask of me what you will; if I

have hower to give it, it shall be given." It will be quickly surmised what the nature

of the request was that was made in compliand e with this proposition; it was that the manitestations of his presence in the midst of that family be those only of love and kindness. This request the spirit at once granted, and promised that he and his companions would be ever after not the enemies but the friends of the medium and the household of which she was a member.

In this experience the supreme, and ruling characteristic of 4n. Child was made manifest -the principle of kindness. This principle hepreached and practiced, and adopted it in his intercourse with all, irrespective of age and po-

sition.
The closing scene of this eventful journey ocenred in the evening, of which Dr. Child wrote: "After a rest of one or two hours, we assembled in the evening for spiritual manifestations. A large number of persons were added to our evening, in le, some of whom had been attract-ed thather from a distance of twenty miles to see the result of this strange of well yillines to see the result of this strange affair. The manifes-tations of spirit power on that evening were the most successing and soul-stirring that I ever witnessed; trance-speaking, writing and visions were produced in profusion. Never before did-Linteriorly witness such a strange commotion of spirit influences as filled the atmosphere of. he poots. Spirit-friends and enemies seemed outproach each other in recognition of triendship. From these dark spirits gleams of pure-light burst-forth through the apparent darkness, in respense to pulsations of kindness for them, from the hearts of those who had before felt aufrom the hearts of those who had before fell an-tagonism and enmity. Conflicts ceased, dark-ness vanished, and a blazonry of spirit-light made for the time a scene luminous with the light of friend-ship and love that gladdonied every spirit's heart present. Visions of dark-ness recoded, and were only seen to exist down retrograde steps, fading away in the past. The present was full of joy, peace and happiness; the future was all radiant with holy hope."

Immediately following this pleasant gathering, at clever, o'clock at night, Dr. Child and Mr. Keene left the scene of their beneficent labors, and after a cold ride of three hours in an open stage took the cars at Utica direct for Bosion. Shortly after reaching homera letter was received from Mrs. Cutlin, from which I quote the following:

" Dr. A. B. Child and G. W. Kerness My dear spiritual guides, by what endearing name shall I address you? What language can express the and diess you? What language can express the gushing of a soul filled to overslowing with gratitude and thansgiving? You shall have your reward. For your self-denial, kindness and love I shank you. Fear not, for a concof water given in the love and in the spirit of Christ to:thirsty ones shall receive a rich return.

A continuation of the "Lily Wreath," published in 1855, was published in 1856, under the name of "The Bouquet of Spiritual Flowers," and formed a volume of nearly two hundred pages. Dr. Child introduced it as follows:

"The lowers that form this Bouquet have the flowers that form this Bouquet have been hathered in celestial gardens. They are fragrant with angel-love, and arranged in the glowing times of angel-pencilings. Delicately must we touch them, and susceptible to the purest spirituality must they be who would fully enjoy and justly appreciate their many hearties.

"In each message let each one consider himself as personally addressed, for to all those who while on earth would catch the tones of angel-voices and the soft notes of golden-harps moved to melody by angel-hands, this Bouquet is presented as a token of that love which is drawing as all home to peace and joy eternal."

In 1856, two numphlets also appeared from the pen of Dr. Child, to wit, "Commerce as it Is," and "Art Alless to Christian Chareles." They were both radically aggressive, the former upon "the exchange of earthly goods for a price; the exchange of commodities at a specified value, and every operation of trade, from the smallest to the largest." "Commerce," as thus defined, and lived in the place named. But doubts, was declared to be an evil, and one of immense earth, and was antagonistic to the spiritual growth of man. The peculiar views at forth in this work will be shown by the following brief extracts;

Commence has grown to such a magnitude that its grandeur and glory make men kneel and worship daily at its shrine. Its hold upon the affections, upon the time and attention of humanity, exceeds, I doubt not, every other inthe affections, upon the time and attention of humanity, exceeds, I doubt not, every other influence that noves the great mass of humanity. "Commerce is like gambling: for it takes from one to give to another without real benefit to any one. It is a game hat which all plays. Some play with refluctance; some with high delight. He who plays the best wins most of earthly treasures. . . . Many play with ill success; and all shall sometime reap the fruit of disappointed hopes in consequence of playing; for from youth to old age this game makes an anxious struggle, a longing desire that is never satisfied—a desire for the success of self, made by the ill success of another.

"Commerce, in its naked reality, is a system of theft and robbery, sustained by the love of mammen, sanctioned by the laws of the land, covered with a show of Christian rights and morals; but at heart it is rottenness, spiritual disease and moral death.

"Commerce surrounds one with earthly comforts, with luxuries and extravagancies, and still piles accumulation upon accumulation, and surplus upon surplus of earthly goods. Upon another it lays the chilly hand of poverty and want. In one it produces extravagant indugences, surfeiting, excesses, and consequent disease; in the other, cruel oppression, hunger, nakedness and consequent diseases."

In the second pamphlet, the "Address," the weaknesses failings and shortconings of these

In the second pamphlet, the "Address," the weaknesses, failings and shortcomings of those who profess to follow the teachings of Christ, are vividly portrayed and strongly rebuked. In it many of the views promulgated in the previous work are reiterated and in a more direct manner made to bear upon those whose prac-

A long conversation ensued, during which a tices belie their professions. His views of the reived by rain, in a volume of field of $S_{P}(x)$ full understanding of the case was had, not only "Christian religion are very exalted—that is, that with the Lagran was well be of the condition of the obsessed, but of the singue's system of religion in its original purity; but he lar circumstances that had resulted in bringing blooks upon the prevalent and popular form of it in our times as very far removed from his ideal. needless here to enter into a detail of these. His lopes of the future of Christianity are in-

"In mildesty, but with great joy, and with deep gratitude to Almighty God, do I proclaim my belief in the way-bful care of guardian angels, and in their numberations of intelli-

angels, and in their plantestations of Intelligence to mortals here.

"Spiritualism, with all its multiplied errors and absurdities, exhibits beneath its surface beauties that only the iner and holier perceptions of our being are can able of appreciating.

"Spiritualism, if sought for in true godliness, in the spirit of truth, in purity of heart, will unfold to its seekers the teachings of Jesus Cheist anew.

We find the following a satisfaction going the rounds of the press, and give a towar readers for what it is It is stated that by Albert Marsh, of Brookworth. lyn, N. Y., has the origin of this collection of rhymes, which was composed in 1357 at Sherbrook, Canada, and afterwards published in 1813, in the Green Mouns toin Vt. Chronicle, a convet which Dr. Marsh has in his possession. The rellowing is the prediction,

Columbia, home of literia. Shall not twenty the assec. Ere there shall be leave sin dec. Ere peace shall seem to be broke. And in waves of peri, lost The ancient order shall be decined lost. (Haves is the nit, to the iterident.

Haves is the mi, a with President The first shall, too, the second by If the Pates tell Truth as even he; Where sits the sire as sits the son. But not the son's son. If And ere the son shall ruler be One place shall send there; Three with one shall noke four, [2] And three shall be no more. Charles Francis Adams out the President, Tylor was the fourth plan Viorinta; The first sprung from these fectual loins. In death his predecessor iolns, 1? Who beneath his sor shall pass. And in a house that different was. The next one shall have peace and war, [2] The third shall brook he kinziy star; When the quarter centrry's (in, Where sat the sire shall sit the son; [3]

Left erson and John Adons deed on the sameday. 4, 1826.

Wollson's administrate to be level war with England, perceated prosperity attended.

John Quany Adams consequence.

Then comes who should have been before A soldler who shall not have any war.

After the fox the flow shall A After the fox the llors shall, 17
Be lordly ruler over all;
But death shall in the mansion wheld,
sword smer than on the fented field, (2)
After him there comes area.
One who had friends, but shall have none, [22]
The hickory shall spacen again; (4)
A soldier come from battle plain,
But shall not long remain.
Nor shall his heir bear sway again.
Then a youth shall follow who sie.
All shall know, though teste knew, [5]
Van Boren was called a [22]. Van Buren was called a 'c'. Harrely after his inauguras.

The pair ded amost man the effect mis many
The pair ded with his beets.
Perce was almost make as a menominated.
While the next to bear the rule, 17
To-morrow's sage is this day's food;
There shall be trouble manifest.
North and South and East and West, 29
The strong man shall the weak befriend, (ay
But it shall not be the end;
Under the next shall widows mourn [1)
Thousands be shain, but millions born;
Death, in the strife shall pass him by,
But when peace cometh he shall die, [5]
A soldler after blin shall be, in
Who shall see his century.
But he can.

Shavest the cause, free costs like by the war, tree costs like by the war ended, tree costs the tentential. Rule afterwards shall be got

Rule afterwards shall be got by the one whose it was not; 19 Men shall roar, and rage, and rave, But he shall have who should not have, [2] When the tide of storm is o'er Four shall make six and not four, [39] He who shall be no more, And all that 's past not make a scope, [4]]

1. Haves.
2. He shall not beginned out.
3. A proposition is guide to make the presidential term six instead of four years.
4.) What this refers to cannot yet be told. It seems to indicate that there we be no President after Hayes dies, when the presidential term is extended.

i What this release to cannot yet be told. It see ate that there we he no President after Hayen the president after Hayen the presidental term be wrended.

But Columbia shall again Rise and faher be than then sie.)

Brother shall with brother speak Whom he hall not seen a week;

Letters shall 25 'meath the deep, [17]

Likewisp over the mountain steep;

Men shall speak to brazen ears.

That shall be months in after years, [24]

Words spoken shall be sent through post. So no syllable be lost; [37]

A drop of water shall have then

The force of many thousand men, [47]

Satom other telegraph.

Then graph.

Reedy's motor—perhaps!

All these thines shall happen when?

They shall happen—not before
Six years shall be thirty-nine; [27]

Thirteen shall be a certain sign;

Nine and eight reversing take.

Eight and one the nine shall make.

When ninely two are eighty-one, [3]

All these minyels shall be done.

Presidential environment of workers.

All these marve, small or units, 21, Presidential territory them of to sky years, 2, Thirteen States to thirty-ridge, Another Territory be in dear State, 3, Washington was inaugurated in 1789, and ulnety-two years from that as 1881.

A Cure for Drunkenness. disor of the Bardet of Light:

Dr. Robert D. Unger claims to have discovered a remedy that not only cures intemperance, but leaves the drunkard with an absolute aversion to spiritons liquors. Mr. Joseph Medill, editor of the thirogo Tribune, is a strong endorser of the new remedy, and has devoted many editorials to further its general circulation amongst a class of unfortunates who cannot say "No!" when asked to imbibe. It is claimed that the doctor has cured 28,000 persons of the worst form of intemperance with it, and that this is the first remedy ever discovered that kills the disease and the inclination to drink at one and the same time. For the benetit of humanity, I hope you will find a space to print the recipe, as follows, which the doctor makes no secret, but desires to give it the widest circulation: Dr. Robert D. Unger claims to have discovcirculation:

circulation:

Take one pound of best fresh, quill-red Peruvian bark, powder it, and soak it in one pint of diluted alcohol. Afterwards strain and evaporate it down to half pint. Directions for its use: Dose, a teaspoonful every three hours the first and second day, and occasionally moisten the tongue between the doses. It acts like quinine, and the parient can tell by a headache if he is getting too much. The third day take as previous, but reduce to one-half teaspoonful. Afterwards reduce the dose to fifteen drops, and then down to ten and then to five drops. then down to len and then to five drops. To make a cure it takes from five to fifteen days, and in extreme cases, thirty days. Seven days are about the average in which a cure is effected.

A. S. HAYWARD.

TRUE LOVE.

TRUE LOVE.

Love? I will tell thee what it is to love.
It is to build with human thoughts a shrine.
Where Hope sits brooding like a beautoous dove;
Where Time seems young, and Life a thing divine.
All tastes, all pleasures, all desires combine,
To consecrate this sanetuary of bliss.
Above the stars in shroudless beauty shine.
Around the streams their flowery margin kiss,
And if there's heaven on earth, that heaven is this.
| —[Charles Swain.]

Manner Correspondence.

New Hampshire.

GREAT FALLS.-J. D. Jones writes, January 31st. as follows: "It was my pleasure to attend last evening as follows: "It was my pleasure to attend last evening Thursday, 30th one of the most satisfactory and enjoyable scances. Mrs. Pickering has ever held, in my opinion. She took her seat outside the cabinet at \$250 o'clock, this being the first time since last spring shelas sat outside, in plain view of and within ten feet of the front row of silters. Every movement could be seen at all times, and at intervals, when a form was outside the curtain, a movement of her limbs would be noticed, thus proving her positive presence in the chair.

seen at all times, and at intervals, when a form was outside the curtain, a movement of her limbs would be moliced, thus proving her positive presence in the chair.

I did not keep an account of the number of forms which came out, but should think there were at least twelve, nearly all of whom seemed possessed of remarkable strength and positiveness of action. Part of them came up even to the nearest row of sitters—one softghaly Indian girl tonching a gentheman's head at his request. The same immobility of features which characterizes all these forms was noticed, although not in so marked a degree as I have seen; but the general motions, ways and appearances were perfectly easy and natural, and could be identified by any one familiar with them. Both myself and wife recognized one haly, and she, by pointing to my wife and touching her own hair, indicated that she noticed a change in the mode of dressing my wife's hair, which to her was very musual and appeared strange.

The Indian spirits were especially, noticeable for their strength of action. We saw the subject of Mr. Swain's last photograph, clad in same costume as in the plettne; and another very vivacious little Indian girl, arrayed in a dress of bright colors, leggins, etc., who seemed especially to enloy dancing to the music of the plano. One wrote upon the slate and brought it out and handed it to Mr. Swain; another wrote upon the slate and brought it out and handed it to Mr. Swain; another wrote upon the slate while Mr. Plekering was holding it up to the aperture. Two faces looked out at the aperture together, and at Mr. Pl's request, one form opened the curtain and stood out plainly visible, while the other remained in its place, thus showing the face of one and form of another at the same three. One skeptical gentleman told me after the scance that he came there not believing it was spirits, but he saw no other hypothesis by which to account for the forms he had seen. The scance lasted over three hours, twelve or fourteen persons being present.

My p

SUNAPEE VILLAGE, -George W. Colby writes: " In the Message Department of the Banner of Light of Nov. 30th. I recognize a communication from my wife, ELVIRA COLBY, who passed to spirit-life last August, of typhold lever. She was a firm believer in Spiritualism, and promised to return and manifest at your circles, if she had the power to do so, as you would all be strangers to her and she to you; and she allindes to that fact in her message."

Vermont.

BARTONSVILLE .- Mrs. Zella S. Hastings writes: "Having just returned from a trip of a few weeks among the bleak mountains of the State, and feeling that many friends would like to hear from me, and knowing all true believers in our 'New Dispensation' will rejoice to learn of the progress of Truth, I send you a few lines. At the little village of Northam, there is a general awakening, and a sineere desire to know if 'these things are so'; while at the same time there are good, carnest believers, and a few are already developed as mediums. Mrs. Gertie B. Howard, of East Wallingford, has been doing a good work at that place. After my arrival, Mrs. H. and myself worked in unison for the advancement of the glorious spiritual cause. The writer also gave one public lecture there. Spiritualism is somewhat new at East Wallingford, but there are a few stanch adherents, among whom I would name dudge Bucklin and his estimable lady. They were formerly from New York, and are veterans in the cause. At Cuttingsville, one meeting was held. There, in the midst of opposition and bigotry, are to be found a few brave, noble souls, one of whom is Mrs. Waterman, who is now healing the siek in accordance with Christ's teachings. At Mt. Holly, there are quite a number of genuine believers, who are faithfully working for the advancement of the adgelle gospel; and a Mr. Colburn a young many is developing as a speaker and seer. Ortholoxy is making a great effort to revive herself by 'protracted meetings,' yet it is evident that the thinking minds will no longer wholly feed upon 'husks.'" among the bleak mountains of the State, and feeling

Pennsylvania.

PHILADELPHIA .- Joseph Wood writes that "Rev. R. H. Allen, of the Pine-street Presbyterian Church, life. know our Friends in Heaven? answering the question affirmatively throughout. In the course of his remarks the Rev. gentleman referred to the passing away of a young lady of about eighteen years of age, of which he had been an eye and ear-witness. In his description of the transition of the spirit for what he called death she said to him: 'Oh, don't you see mother?' Don't you hear her?' Don't you hear the muste?' He acknowledged that he saw not and heard not; 'yet,' said he.' I believe firmly that 'she was there, and that one such recognition is as good as a thousand.'"

Are you still interested in remodes.'
Do you desire to say anything to Mr. Dodge, or Mr. Vose?

Do you desire to say anything as you expected?

Have you met many of your old friends in that life?

Will there ever be any occasion for railroads in your sphere?

Please give me some token or test that I may know it is you who replies.

DAVID GILCHRIST.

witness to the practical value of Spiritualism and its revelations in the hour of trial, as demonstrated to himrevelations in the hour of trial, as demonstrated to himself, and those of his household: "My dear young wife." he says, "has bade us farewell, and gone to the bright Summer-Land, and I find our beautiful philosophy the most consoling religion in hours of sadness and sorrow. We lived together, oh, so happy, for eight short-years. She at first was very much opposed to Spiritualism, and would not have anything to do with it, or its advocates. At last the clouds and nitss floated away, the vell was rent, and she then looked upon the 'clearer light.'"

Connecticut. HARTFORD .- A correspondent writes : "Mrs. Ab by Burnham, of Boston, has been doing a good work for the cause of Spiritualism and temperance reform in this city. She came here by the invitation of a lady who, on her own responsibility, obtained a hall and had her speak. The people wished to hear her again, and then again, until the hall would not hold the eager crowd, and some nights hundreds have had to be turned away. Mrs. Burnham is a most accomplished and most acceptable speaker. With a full and clear tone of volce, that can be heard distinctly in every part of the largest hall, she, when most exaltedly in spirational, often speaks with a pathos and eloquence that stirs the heart, and awakens the deep emotions of her hearers.

In consequence of previous engagements to visit other cities, she could not promise to remain with us any definite length of time; and the committee organized since Mrs. B. came here, have been so fortunate as to engage for a few Sundays Mrs. Dr. Middlebrook, who is very justly considered one of our most talented speakers. Mrs. Burnham has filled us with a new life, and with such speakers as Mrs. Dr. Middlebrook we feel that we may continue to gain in strength." for the cause of Spiritualism and temperance reform

Washington Territory.

SEATTLE.-A. R. writes, Jan. 23d: "Dean Clark has endeavored for several months to call attention to Spiritualism, by lecturing twice a month here, and in Spiritualism, by lecturing twice a month here, and in other places on the Sound, but the attendance was so small that he concluded to give up the effort. A week ago there came from Portland here Mrs. Lou Patterson, a test medium, and advertised that after the lecture by Dean Clark. Sunday, the 18th, she would give public tests, giving names, personal peculiarities and characteristics of the spirits present. This notice filled the hall to its utmost capacity. Mrs. Patterson bore than filled the bill in giving the full name and peculiarities of some twenty-five or thirty spirits, all having been well-known residents of the town within the last lifteen years. Such grand public tests attract the attention of the people. Lectures are very poorly sustained but the phenomena are what the people want to see." Oregon.

FOREST GROVE, - Mrs. F. A. Logan Religion writes, Jan. 29th: "The Liberal League of this place has this week completed a hall, to be used for free has this week completed a fiall, to be used for free speech, or anything within the bounds of the law, and we are to give the first lecture, Sunday evening, on Spiritualism, the commencement of a series of Sabbath day meetings. A Frenchman, with no relatives in this country, and but few friends, died, leaving by will a sum sufficient for the accomplishment of this purpose. Noble deed! May be, from his spirit-home, wilness our meeting, and bring his band of angel-helpers to work in harmony with ours for the advancement of truth."

Kansas.

THELOW .-- A correspondent writes: "Thomas Cook will labor during the present year in Kansas and Missouri. Will heal and lecture wherever desired, as near without 'money or price' as it is possible and live. Address him as above."

Massachusetts.

HAVERHILL .- Under date of Feb. 8th, our correspondent, W., furnishes the following in regard to the decease of a well-known medium: " Passed to the high cr life, from her home in this city, on Friday, Jan. 31st, 1879. Mrs. Carrie, wife of Mr. Greenleaf A. Furbush, aged 49 years, 1 month. Mrs. F. had been a severe sufferer from cancer for a number of years, and though, when not in much pain, she was ever cheerful and social, her friends were saddened with the conviction that her departure to the Summer-Land was only a

question of time. From her childhood she had given evidence of the possession of remarkable mediumsite powers, and was regarded as among the best, her visitors sometimes coming hundreds of miles to obtain sittings with her, and rarely failing to express themselves as greatly pleased with the result. Like many other mediums, she possessed an extremely sensitive nature, was quick to feel the repulsive or attractive inductors of her visitors, and received or rejected them accordingly. Her social, genial temperament drew around her a large circle of friends, who delighted to listen to the cheering words from their loved ones through her organism, and who deeply feel the loss they have sustained in her departure. Like most mediums, it was often her experience to receive visits from members of churches, and many of those who move in what is termed 'the lighter walks of life,' who feared their social status might be endangered if it became known they had consulted a medium. These, like their ancient prototype, often 'came by night,' but nevertheless were made to rejolee in the consciousness that they had held sweet converse with the loved departed; and it is not too much to say that hundreds in our churches are to-day happy in the belief of Spiritualism, who would hardly have the independence to openly declare it. But the world moves, and the day is rapidly approaching when a more fearless spirit will prevalt and man will feel entirely free to openly express the hope within him, regardless of the sucers or prejudices of others. Our departed friend often expressed, when in great pain, an earnest desire to be released from this cartily tabernacle, though willing to wait the coming of the white winged messenger. Death, as we term it, had no terrors for her, and she bore with exemplary fortilinde the severe affiliction which finally terminated her earthly existence. Her functal took place the Monday following, on which occasion, the services were conducted by our esteemed friend, N. S. Greenleaf, whose remarks were admira

WORCESTER .- J. N. Holmes writes, Feb. 10th: "We closed a two weeks' engagement at Fitchburg, which was quite satisfactory to all concerned. Much interest was awakened by the scances, and many are now desirons that we should return and give them two weeks

was awakened by the seatners, and many are now desirous that we should return and give them two weeks more.

We tound Dr. Brigham and his family very kind, and withat very strong and firm in the cause and doing much toward advancing Spiritualism in Fitchburg and vicinity. Every Wednesday he has a medium from Boston to entertain the people at his house grafts, generously defraying all the expense himself. He engaged Frank Baxter on his own responsibility. He is a great admirer of the Banner of Light, has taken it for twenty years or more, and never lets an opportunity pass to say a good word for it. Since Feb. 3d, we have been at A. W. Wilcox's, 630 Main street, Worcester, Mass., where we have held scances every evening with the best results as to manifestations, affording satisfaction generally. Mr. Wilcox and family have been very kind to us, and are earnest workers in the cause. They have had nearly all the m-diums at their house, whom they entertain grafts, and allow them all they can make. The friends here are anxious to have a lecture from Mr. Colylle for one or two nights,

We have not decided just where we will go from here. We have so many invitations from various places that we don't know which to accept. In all probability we shall make quite a tour through the New England towns. Next fall we start for Australia and around the world, making quite a stay in England and the Provinces."

Strong Evidence of Spirit Communion. To the Editor of the Banner of Light:

Under date of Nov. 2d last, I addressed the following letter to the spirit of the late John E. Lyon, (New Hampshire's railroad king,) through James V. Mansfield, Esq., at 61 West Forty-Second street, New York, medium for answering sealed letters. The letter was so securely sealed-combining different tests-that it could not be opened without the fact being known to the writer. It was returned unopened, and without any appearance of having been tampered with in any way, with the answer which follows.

DAVID GILCHRIST. Franklin, N. H., Jan. 22d, 1879.

THE SEALED LETTER.

THE SEALED LETTER.

FRANKLIN, N. II., Nov. 2d, 1878.

JOHN E. LYON, Esq.—It is now many months since the sad accident occurred that caused your spirit to leave its earthly form and enter the sphere above.

In that time I have often thought of you, remembering the favors you conferred on me.

Please write me how you find things in spiritlife.

Are you still interested in railroads?

Do you desire to say anything to Mr. Dodge, or Mr. Vose?

Do you find spirit-life anything as you expected?

Have you met many of your old friends in that life.

RESPONSE TO THE SEALED LETTER, My DEAR FRIEND GILCHRIST-Yours of the

My DEAR FRIEND GILCHRIST—Yours of the 2d Nov. at hand—it reached me by railroad speed, a kind of speed familiar to me. I am ten thousand times obliged to you, my very dear earth friend, for this early notice—I had not anticipated it, yet I had hoped for as much.

As to spirit-life I find it more real than did I when racking my brain with railroad matters. This is life indeed—life beyond trials or accidents incident to a life in the mortal body. Say to friends Dodge and Vose, I would speak with them from this my new home; tell them I am with them often, and if I can be of service to them, or any one connected with the railroad, then command me. I met Keyes, of the Passunpsic railroad, and pleased indeed was I to meet him. I did not expect to find spirit-life as I did find it. I find it more real, more substantial—this seems to be more real of the two worlds.

No, friend Gilchrist, we have no railroads here, but, what is by far better, we travel at will; we have but to will in order to be at any place, within our scope or sphere, and we are there; we need of engineer firenan or brake.

place, within our scope or sphere, and we are there; no need of engineer, fireman or brake-

Excuse me, now, David, I will come more specifically by and byc. Remember me to all. Your old friend,
To David Gilchrist.

THE PSYCHO-PHYSIOLOGICAL SCIENCES, AND THEIR ASSAILANTS. Being a response by Alfred R, Wallace, of England, Prof. J. R. Buchanan, of New York, Darius Lyman, of Washington, and Epes Sargent, of Boston, to the attacks of Prof. W. B. Carpenter, of England, and others. Boston: Colby & Rich.

gent, of England, and others. Boston: Colby & Itich.

We have here a pamphlet of 216 pages on the subject of Spirifualism and charvoyance, the essays being arranged in the form of a defence against the sharp strictures of Prof. Carpenter on Spirifualism and its cognate pretensions. There is, no doubt, at this time, a brisker controversy than ever going on between those who believe in spirif and immaterial (not to say immortal) life, and those who think that in matter alone is to be found the promise and potency of all known or knowable phenomena. The combatants on both sides are men of thought and crudition, and the literature of the age is strongly infected with the atmosphere of the contest. As a contribution to one point in the field, where the warfare must necessarily be hot and heavy, this little book furnishes abundant and very lively material. It ought to be interesting to people who doubt the claims of spirit communication, and the existence of mind-seeing or mind-reading, as the facts it advances and the arguments put forth are apparently well authenticated, and appeal to the skeptical and the faithful alike for a fair hearing. We scarcely know to which of the respondents in this book we should award most praise for clearness and candor of statement, but think the inquisitive reader will be interested and profited by going over the whole ground, and comparing the facts adduced with those brought forward by Prof. Carpenter in his two lectures before the Royal Institution, of Loudon. It is not a question to be settled in a day, or by ex cathedra dicta, or by fine repartee. It should be tried by careful scientific inquiry, and for a correct conclusion, important as it is, the world can well afford to wait and be patient.—

The Herald of Health.

The Rev. preacher Talmage, speaking of the robbery of Stewart's coffin, says: "It was a burglary against the resurrection day." He says no hand but the hand of God or friends has a right to lift the dead. What difference does he suppose it will make where the body is when the day he refers to comes, if it comes at all? It has been put off so long now it is a question whether it will eyer come, as it may be like the end of the world predicted by the Millerites—indefinitely postponed. There would not have been much preaching or writing about a poor man's body, if stolen.—Santa Barbara Independent.

Punch's recipe for making "the best tooth-powder" is, "Grind your own teeth." ._

Original Essays.

MODERNIZED THEQLOGY.

BY WILLIAM MOUNTFORD.

By modernized theology is meant, here, theology trimmed and toned to suit the humor of the time. Anciently and during the middle ages, trimming and toning were not unknown, and were as common, perhaps, as they have ever been among Protestants. And indeed, it is probable that there never was a time either among Jews or Christians, or even among Egyptians, Greeks or Romans, when there was not more or less of trimming and toning theologically; and as to the Christian Church, in its first age, let Paul be minded for what he wrote to the Galatians: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was earried away with their dissimulation."

Theology, as the height, substantially, of all the sciences, and as the point at which they begin to prophesy-theology at any time, when it is alive with the spirit, and is like what happened to the Jews, when "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night "-theology, as the earnestness of man, at his best, longing and looking for God-theology is what prepares the soul for the coming of the Spirit. But at this present time there is a jumble of notions, of which some are false, and others are more or less accurate, which commonly is called theology, and as to which men trim and tone, and think that they are modernizing. Modernized theology in the church! It is "the abomination of desolation" in the holy place.

A man of cruelbles and chemistry, the owner of a telescope and the master of a microscope, knows more things than an English peasant does as to quantity, though not necessarily as to quality. But a modern Caliban is so indiscriminate as to his worship, that magnitude is the same for him as nature; and for him, the prediction of an eclipse is just as wonderful as Jesus on the Mount of Olives prophesying as to the destruction of Jerusalem; and because of his having been made to wonder so much by tales connected with science, often he is much inclined to think that the "signs and wonders" of the Bible would be as cheap as lucifer-matches or as the effects of the solar microscope, if only some trick were found out. But stranger still than any civilized Caliban, is the man famous for philosophy, who can say and write, "Spirit! With the best of instruments, it has never yet been seen. Miracles!" Let them be shown at a meeting of the Royal Society, in London, specially convened." Such things as these have been said in all earnestness and simplicity, by men of great prominence; and as though it were expected that certainly God Almighty would appear in court by his angels, at least, if distinguished men should show themselves willing to pronounce as to some of his ways. But Royal Societies and Academies of Science, as regarded from high heaven, are not so very much superior to rookeries or ant-hills. Theology has been wofully trimmed and toned, to suit the materialism of both the ignorant and the learned. And this is plain enough from even most of the definitions of a miracle which have been made during the last century. As far as they are known of publicly, the theologians who dare draw a long breath, at this present time, are very few indeed. Theologically men dread to believe in one direction, just as much as they are afraid to deny in another. Faith is the faculty by which man inhales, as it were, the atmosphere of the angels. But what breath of life or heaven can there be with believing in a theology, for which the best thing claimed is that it is rational in the extreme, and thoroughly modernized?

What in Latin was called a miracle, in our Saxon-English is a wonder. And it has been thought that the wonders" and the "signs and wonders" of the Scriptures might be best secured for belief by an utter denial of the marvelous, outside of the Bible. But from that thing alone it is plain that of the Spirit, as a scriptural doctrine, modernized theology has no sense whatever. A compromise with science badly understoodthat is what modern theology is on the subject of miracles. Oh, for honesty as to the Bible, downright honestyl And all the more knowledge men get, the more not diminish the reality of a fact. And it is the instinct written as to its nature, and therefore as to the possibillty of gifts from it, forever. And where there is neither faith, nor expectation, nor even hope as to the gifts of the Spirit, because of these modern times, there It is certain, that there is no right belief even as to the

As to anything which might be taken for a sign.

and as to even the possibility of a modern demoniac, the policy of modern theologians has been that of unscrupulous denial and insolent contradiction. But Christian divines cannot indulge in such license without teaching in the end what they do not wish, nor without having scoffers retort on them, as to Peter and Paul, the follies which they themselves have bayled and scratched as to writers and scholars, martyrs and confessors, so many and so illustrious, from the first century of the church down even to the last. There is no way for men of intellect, there is no way for a good lawyer with all the evidence before him, there is no way by which men can believe in Elijah and Elisha and in Isalah and Malachi, as having been prophets, without believing also in the possibility of prophecy in every age, and to the end of time. Assent, non-contradiction, an idiotic grunt-these things are not belief; and there is no way by which a good man and true can believe in the miracles of the New Testament, and yet repudiate the testimony of twelve good men and true, as to occurrences in the second, third and fourth centuries of the Christian era, or even as to things of the present day, on the ground merely of their seeming or their claiming to be of a nature which might be called

But here is the place for it, and here comes the cry "Oh, but if you cannot deny modern things, cannot you call them strange? cannot the word miracle be kept for the Bible, Scriptures, or, better still, for the New Testament? For, if miracles may happen ever again, then what is the use of them in the Bible?" And for men who talk in that way it does not matter about the miracles of the Bible at all, for they have nothing to do with them morally. Because men of that style of talk are altogether, as to honesty, the same as those Pharisees, who could attribute wonders to Beelzebub, the prince of the devils, rather than believe that signs and wonders could argue a prophet in Jesus of Nazareth. As to the Scriptures—oh, for the spirit of times not quite so modern as these! oh, for reverence without cant! And what mischief there is, and what folly for want of

Miracles, whether of the Old Testament or the New, and whether of one age or another, as being miracles merely, are as honest as thunder and lightning, or as the law of gravitation, and really it is of no right use to plead a miracle as a sign, in any connection, or to talk about it, apart absolutely from the Spiritual Philosophy of the universe. What would the miracles, as they are called, what would the miraculous occurrences connected with Elijah and Elisha, or with Christ Jesus and Paul, have been for Troglodytes, or for African dirteaters? Modern theology notwithstanding, a miracle could not be a "sign and wonder" for everybody everywhere; any more than to-day the solution of an algebraical proverb could be good sense for a Celt just arrived from his potato-plot in Ireland.

Anybody can believe, as so many people do, while "having the understanding darkened." But that belief which is of the nature of faith is what a man holds because of some direction, as to which he feels strongly, or along which he sees, or thinks that he does. It may be, and it probably must be, that there is no right understanding of what Jesus was as the Christ, except through what may be called the philosophy of miracles.

Accounts of apparitions, as they transpire, from time to time, as always they would seem to have been doing
—the spirit-like phenomena of which often people make a religion in Asia—the assertions of good men as to occurrences extraordinary and more than natural in the

been published within the last twenty years, as to feeland and New Zealand, and Sweden and Savoy, these things other theologians of the passing day may despise as no business of theirs; just as their grandfathers were glad of Dr. Conyers Middleton, as an excuse for ignoring the troublesome acquaintance of the Christian Fathers. But are they right when they do so? and are they, with their science as to God, acting as carefully and as honestly as a geologist must do, as to this earth, if he would be eminent?

Than the present state of theology, there is nothing. intellectually, as concerning the world at large, which is more disgraceful, and of this truth, it is an illustration, that an earnest, very honest party among theologlans are what they are. For they look after mint and emmin, and the botany of Palestine; and they are anxious about the old stones of Jerusalem and the temple, and how they may, any of them, have been marked; and they are also laudably curious about ancient manuscripts of the New Testament, while yet they are blind as to the ghost-bellef, which is involved in the Scriptures, and never think as to whether possibly there may be a science of spirit implied in the Biblea pneumatology; and all that is "because they seeing see not; and hearing they hear not, neither do they understand."

But, commonly with Protestants, it has been like an Instinct to magnify the Bible against the papacy, in what may be called a worldly way. "The Bible, and the Bible only, is the religion of Protestants"-that was a good war-cry in the church militant for wise men: but that cry has been like confusion itself in the spell in the Bible, and to read it fast, as translated into the vulgar.

What strange aversion there was, no long while since, to Natural Religion, as though even a thought of it of it, probably. Ancient history has been often regarded as an importmence while offering itself as a witness about some Pharaoh, or about the captivity of the Jews, or as to Roman rule in Palestine. But of this bibliolatry, directly and still more indirectly, there have been effects as to spiritual subjects which have been in their nature utterly anti-scriptural.

The Gospel, as it addresses itself to man, through the New Testament, presupposes that he is a believer, as to some things, which it does not itself teach, and lears to hear, let bin hear." the necessity of this presupposition, when it is made manifest, is akin to a renewal of revelation itself for

Demonfacal possession is no doctrine of Christianity. but the reality of it was assumed by Jesus Christ. Soothsaying is not vouched for by the Gospel, but in the Scriptures the reality of it, as a practice, is presupposed, when, as to the young woman possessed by a spirit of Pytho, Paul "said to the spirit, I command thee, in the name of Jesus Christ, to come out of her." Also, as to baptism and the Lord's supper and the laying on of hands and the importance of an assembling of themselves together by believers, Christianity presumes as to knowledge and as to tendencies in belief, which only few persons know of, and which most people would not even care to know about.

Among Protestants, for the last hundred years generally, with men of intellect, the feeling has been, 'How much is it absolutely necessary for a man to be-Heye if he wants to be a Christian; and also how best can a clergyman preach, with the least possible restraint from the Scriptures?" What treachery, as to Christ, that is, and also, in itself, what insanity! What times some people have been living in without their knowledge! "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." For indeed everywhere and always, light

is itself a command as to darkness.

There is an attitude toward God which, theologically, is common in these modern times, and it is that of a soul ready to say, "Myself, because of what I am, as being myself, even though it be with the surrounding universe, hard and black against me, why am I to be called upon to believe? Poor blighted thing of Intellect! What is the grievousness of a call, as to a man in a desert, whether it be of sand or of folly? A poor bewildered mortal-how really is he aggrieved by a call on him from above, or by inspiration from the lips of a prophet? And indeed, with hearing God and answering him, is not the meanest man at once ennobled? Ho, every one that thirsteth, come ye to the waters,

and he that bath no money.' There is much to be said in excuse, but excuse does will honesty have to be wished for, even as to reading of modernized theology to keep to itself, and to be the Bible. What St. Paul wrote as to the Spirit was lieve as little as possible, for fear of being challenged. But what an attitude that is toward the spiritual world. for a soul believing itself immortal! "Let it be understood that on looking about me, the less I am obliged to believe, the more certain I feel as to my position.' And what an absurd position that is for anybody to be occupying, as to the amiverse or as to the soul of it! But yet there are people everywhere, and there are myrlads, with whom the best hope is, not as to how much they may have to believe but only as to how little hey may be forced to. Alas for modernized theology

and its cold-blooded fanatics! How precise has been the talk of those people, and also how mane! "The Bible is a book by itself. The miraculous is a thing by itself; and there is nothing like it outside of the Hebrew Scriptures. The purpose of the gospel was to prove the immortality of man, and herefore no Pagans ever really believed in it, nor Jews either before Christ." That is the manner after which theology has been made to talk, because of its having been modernized, and therefore also falsified. It is cruel kindness, it is hollow cunning, it is faithless reverence, which would isolate the scriptures in the world of thought. For they do not gain, but they lose wofully by not being treated as fearlessly as the literature o reece, and by not being compared for analogies with the literatures and the experiences of all nations and all ages. Largely in the Bible there is inspiration of a higher origin than what was ever expressed elsewhere and the action of Jewish history was more divinely influenced than was that of ancient Greece at any moment. But still the Jews were of like flesh and blood with the "men of Athens," and parchment for writing on, was much the same thing in the hands of Plato as

A world to come was not proclaimed as a novelty by Jesus Christ, nor was it preached as such by Paul to the Gentiles. With this statement there are some texts which may be thought to be not consonant; but all the more that they are examined, the more widely wise will a student grow, and the more nearly will be agree with what has just now been written. By the tale which Jesus told as to Lazarus and the rich man's table, did he not presuppose a belief in another world, and that also of a very familiar nature? Fellx, the governor, did not tremble at the resurrection of the dead as a new thing: and indeed, as compared with some other persons, he would seem to have had "more perfect knowledge of that way." But why he trembled, was because of the manner in which Paul "reasoned of righteousness, and temperance, and judgment to come." It was the reasoning that troubled Felix, the governor.

The history of all time, if a few people be allowed for, at two or three peculiar eras, like that of the Sadducees toward the last days of Jerusalem-all history, and the more minutely biographical and topographical It becomes, so much then the more certainly—all profane history is in analogy with the sacred scriptures as to the credibility of what popularly is called the super-natural or the miraculous. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ"-that word presupposed no doubt, a reasonable state of receptiveness on the part of the Jews; and that state might fairly have been anticipated for them, because of what their history had been as a nation, and because of what had been the experience of their fathers as to signs and oracles, and judges, seers and prophets; and because also of experience as to gods that were no gods, and as to false prophets. And the word of God's sending to the Jews, which also was meant to reach the Gentiles, found the Pagans in "the fullness of the time;" and when they were ready for it. The Greeks and Romans, of whom Plutarch was the biographer, were many of them, perhaps, in advance of their times, but yet none the less were they signs, most of them, of a condition spiritually for listening to the gospel, because of their belief as to another world. Faith in the preternatural or the miraculous, and

have been influences quite ultra-mundane, which have , twin beliefs. And as to the listory of human nature, it is a fact of great significance.

There are theologians of the day, a host of them, who think that they would be doing Christ service by denying or ignoring the possibility of there being demonfacs in the Islands of Greece, or in Asia; and also by their ridiculing the notion of there being anywhere in the world, anything like "a familiar spirit in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but the hapless fellow-creatures of the blind. Not to know of there being demoniaes anywhere, is pardonable ignorance in most persons; but to be careless about the possibility of their existence, and scornful as to all evidence on the subject, shows in a man that he does not think as Jesus Christ did about human nature, or about what may be called the philosophy of it, spiritually-and shows, indeed, that his theology has been thoroughly modernized.

The word of God, on its coming, presupposes the ssibility of receptiveness on the part of its hearers. Let this be noticed. The word of God by Jesus Christ presumed on a belief in God, and in prophets as being channels for his spirit-presumed also on there being existent, already, some knowledge as to the spiritual world, and presumed on faith as a characteristic of human nature; and presumed, too, on the words, prophet, "signs and wonders," heaven, spirit and vision, as being well understood and in common use. That word of God, as it reaches a person fo-day, reasonably presupposes a willing car, and some kind of "spiritual understanding." And positively, it is mouths of some myriads, who have fancled themselves, not directly addressed to those men who are ready, in to be theologians, merely because of their ability to a moment, to reject any report of the supernatural, and who love intensely to manufer over anything which may seem like kinship between themselves and apes, and through apes with the lehthyosauri; and through them again, ultimately, with the primitive were disloyalty to revelation! And yet actually the monads, whatever they may be. People do not all hear Scriptures themselves involve it, and all the best part; alike, and especially as to spiritual subjects; nor do they attend alike, any more than David Hume and William Ellery Channing may be supposed to have done; or than do the dirt-eating savages of South Africa, and the poor people who are the Pope's nearest neighbors at Rome; or than in their respective eras did Theodore Parker and Count Zinzendorf, Notwithstanding what modernized theology might seem to indicate, there really was spiritual difference among men, presupposed, when Jesus said, "He that hath

> And often there is great misunderstanding as to particular narratives and phrases in the Bible, because of helpless Ignorance on the part of Western readers as to Eastern phraseology. Some hymns in use might astonish their authors by the sense in which often they are fervently sung. And just so prophets themselves might be astonished, if they could know how often they are understood, as meaning to the very letter what they could only express in worldly words, as to what they felt, expected and saw, because of their being inspired for awhile, and because of having their spiritual eyes, and ears open for a moment to the lights and shadows, and mysteries, and agents and angels of that state which awalts us all, lavisibly indeed, and yet more certainly than certainty itself, if it be only of the

> The theologians of all kinds have, for a long while, been in a fog of uncertainty, and getting into collision with one another because of the fog: But Spiritualism, whatever any one may think of its color, is light, and a point of certainty, by which bewildered people may be helped to Orient themselves in their fog, and to look in the direction of the new heavens and the new earth.

> Some mere spiritists are as ignorant about the Bible in one way, as some mere scientists are in another way; and as between the two there is not much good to choose; except that the irreligious scientist is likely to be a more consistent man than an irreligious spiritist. The way in which some few Spiritualists have some times talked, is as though some silly traveler should boast himself of having been able to soit on the tombs of the prophets. But any Spiritualist ought to know better than that. For, if there be anything hopeful, reliable, prophetic, glorious in Spiritualism, it is because of its connection with past ages, and with the long continuous thread of marvelous narrative, which reaches up through certainties of fact and adumbrations of truth, into the mystery of the Garden of Eden. And every Spiritualist of fair intelligence ought to account himself as being a Hebrew of the Hebrews, and of the tribe of Levi, for conserving and interpreting the vestiges of ancient life, and thought, and spirit-history in Bible lands. And Mr. Charles Beecher is much to be thanked for his recent book on "Spiritual Manifesta-tions," and the fine manner in which he has written according to his lights. And it is to be hoped that he will soon be followed by other witnesses of like temper, who shall report about Spiritualism according to their personal experience, and their various standpoints in philosophy and learning.

If the man of science is to be trusted on his reports for having properly availed himself of his opportuni ties for outlook as to insects or stars, or worlds in con vulsion, he ought, reasonably, to acknowledge that what some Spiritualists testify, as to phenomena, may be not incredible, even though the evidence offered be that only of persons eminent for common sense and for healthy, full possession of all their senses. For all power of observing and reasoning has not yet run to crueibles, telescopes or microscopes; nor is it ever likely to do so. There is a disputed region, old enough historically, as to which modern science professes to feel like an outsider, but that is because of its own self-imposed restrictiveness. And here comes in Spir-Itualism, in the broad sense of the word, with its high claims, which are so readily resented as insane intrusiveness. But as it has happened many a time before so it may prove again, and as to this very controversy

that " wisdom is justified of her children." And, no doubt, very largely John Wesley and his brother Charles were such spiritually-minded men as they were, because of their certainty as to a spiritual world and its nearness to them; which they had got, as young men, through manifestations from it at the house of their father. It was a certainty about one haunting ghost, but that certainty was like a diamond-point of light in the materialistic darkness which was thickening over England. It was an experience which they were never likely to have forgotten; but it was kept fresh in their minds by a sister, who, probably, was what would now be called a medium, and who would seem to have been a lady of fine faculties and a very fine character; because, many years later than the manifestations at the Lincolnshire vicarage, in a letter to Charles Wesley at Oxford, his sister wrote that she longed to see him, that she might talk with him about what had called itself Jeffrey, at their old home, during the disturbances, and which continued still to visit her in London.

Boston, Feb. 14th, 1879.

OUR LANDMARKS.

BY JANE M. JACKSON BUCK. To the Editor of the Banner of Light:

Although it is their gain to quit this crude earth for spirit-land, yet we sorrow for the material demise of the pioneers in our faith, to whom the cause owes so much-such men as Prof. Hare, Robert Dale Owen, and Judge J. W. Edmonds, and a host of others who stood the shock which ministers and laymen hurled against them when to be a Spiritualist was deemed a lisgrace.

Now last, but not least, we are called to mourn the loss in the physical of our friend, Dr. R. T. Hallock. Always in the field with words of cheer, never faltering in his duty, we feel how uscless to drape surroundings in black, for he lines in our memory as a being of light, and in the spirit-world as an active agent for good. Oh! we miss all those who stood in the gap between us and persecution, ignorance and ridicule, in the early days of "spiritual rapping." The brave ones who hid not their light, but proclaimed their knowledge upon the housetops, protected mediums, engaged lecturers, opened their own homes, so that all who wished could Catholic church, and accounts of what would seem to faith as to the immortality of the soul-the two are investigate for themselves. It was not alone to in Ceylon, much important matter is contained re-

their presence, but to all, even in highest places, and the most intellectual became learners of the most ignorant mediums, for spirits spoke through human lips in tones that could not be misunderstood-language so exalted, heavenly, and far beyond the knowledge of the medial instrument that conviction inevitably followed. Even ministers, who taught of the so-called miracles of the Bible, but did not realize their inner significance, received new light through the revelation of clairvoyance, and these statements became plain through practical illustrations. Inspired men and women were gifted with apostolic powers to heal, the sick, give strength and hope to the mourner. They walked in the steps of the disciples who trod the same path, teaching, healing as they journeyed on, scorned or worshiped in turn, little heeding which, so long as they were fulfilling their appointed mission. Gifted with a peculiar magnetism, these chosen men and women of that ancient day healed by touch, words and looks, and the masses deemed such persons divine, while a few thought they must have Satanic power, and they therefore were blessed or cursed just as they dealt with these different individuals; and not only in our day did the olden "signs" follow the workings of the apostles of the new dispensation, but in special measure at its earliest period the defenders of Spiritualism were scouted and reviled-

Purity of life, charity, love reaching out to all-the lowest, most degraded-to lift up the fallen, show in our works that we see angels in eripples, in the worst of sinners: like Christ, to make no selections, have no fancies when called to assist, to comfort, teach and heal; these are the attributes the exercise of which will bring the angels nigh unto our hearts and lives. Our precious pioneers have fultilled their missions in love; we are left; let us take up their mantles, raise their burdens; we shall not faint by the way. They hewed out rough rocks, and removed many thorns from the path which we can now walk upon in a wider measure of safety, though it is still marked by stains from bleeding feet, which have now overcome all obstacles, and have no regret at the sacrifice. It is all glorious brightness with them in the world of spirit reunion; hands they loved were the first to clasp theirs in heavenly welcome; the family circle has opened to receive each one, and shall so continue to do till all shall reach the Everlasting Home.

CHOSTS. BY ALEXANDER M'LACHLAN.

We're pris'ners in a darken'd cell, I see thee not, my brother, 'T is the ghost in thee, and the ghost in me, That talk to one another. And whether we speak truth or lies, Be gossiping or praying, Ah! there are hosts of list'ning ghosts

Hear every word we 're saying. They find us 'mid the city's din, And on the desert plain,. And we can hear their voices in The murmurs of the main; And often at the gloaming hour When care and sorrow wound us With healing spiritual power, We feel them gather round us.

For they are always hov'ring by. When we are press'd with care, They know when evil things are nigh And warn us to beware. And often, too, they stand and gaze, In wonder and surprise, At all man's little crooked ways-His hidden schemes and lies.

And oft in visions of the night They lead us by the hand, Where living streams of pure delight, Flow through the Morning Land; Where those who upon earth were kin, By sympathy have drawn To home-like haunts all basking in The everlasting dawn.

How sweet to know, in joy or woe, The mother dear that bore us, Her darling ones she still doth know, And 's always watching o'er us: And always when we go astray, Upon life's rugged road, She comes to point the better way, And lead us back to God. Amaranth Station, Ontario, Feb. 8th, 1879.

* From "Spiritual Lyries," an unpublished volume.

BUDDHISM.

AND SOME REMARKS ON A RECENT PUBLICATION

To the Editor of the Banner of Light: The wide-spread enthuslasm that has in recent times been awakened in the cause of Buddhism, may plead as an excuse for a renewed consideration of the subject in the Banner of Light. Everything bearing upon the life or teachings of the founder of this old faith invites attention. Regarding his birth an interesting co incidence presents itself-interesting more especially to those who attribute any significance to numerals.

According to Max Müller, and the best Hhidu authority," says Dr. Peebles, "Buddha was born about the year 556 B. C." Chambers's Encyclopedia says, "He died at the age of eighty, in the year 543 B. C." Now if we add the eighty to the 543 we have 623; and as, in the midst of much uncertainty, we may here clain an error of one year, I will make it 622 B. C., correspond ing, in more than one sense, to the Mahometan era, the Hegira A. D. 622; (the latter word comes from the Arable hadjra, divorce, flight.) Fearing that this speculation may appear somewhat presumptive I will quote from "Isis Unveiled," Vol. II. p. 580: "There be ome, who hold this Buddha for a fugitive Syrian Jew." says Dominie Valentyn: "others who hold him for a disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ 1 leave them to explain." Higgins and Swedenborg have some interesting statements concerning these figures. If we assume that Mahomet's mission began A. D. 612, it was just one noros from the time Jesus first taught in the Temple; and going back one neros more we may find Buddha just beginning the "wheel of the law" at Benares.

Of the birthplace of Buddha, let me quote a few words also from Higgins. After calculating that Plato was ignorant of his own mythology (referring to the word Gaia) he says: "I find one of the most holy places of India called Gaya or Gaia, famous as the birthplace of Buddha. . . . In this case the Gaia must have been a mystical term for the generative power. . . . Synony mous to Chaonia or Caonia." Hence, "similar to that of Konx om pax of Eleusis; that is, it is an Indian word adopted by the Greeks. I suspect it has in some way come from the same source as the AJ, AJa, Agi, AJe. A city is often alluded to in the mystic histories called Aiai-that is, place of At; the same meaning as the Aje and Gaia." On the preceding page (of the old edition) he says: "I think the (Hebrew) to or Jah, the Selfexistent, was the foundation on which all was built: and what could be more likely? It was the Aji in India; Io in Syria; El in Delphi; and at Gaza in Pallrupted from Aft." This resolves itself into the place of the Goat, or the ram, Arles, the birthplace of the sun-agreeing thus with one of the adjuncts to Buddha's name, Gautama, of the solar race of which his family was a branch.

In the "Introduction" to Dr. Peebles's valuable publication respecting the late religious controversy

the poor and ignorant that spirits demonstrated ferring to times, people, events, with illustrative quotations, such as we all need in contemplating the religion of Buddha, and the vast and good influence it has wielded over nearly one-third of the entire, population of our globe. Dr. P. says-and it corresponds with what I have also seen in India. "The tone, of morality is higher, and the practice of charitable deeds far more prevalent in Buddhist than in Christian countries;" indeed, there is little or none of that startfing, fiendish brutality committed in this country mostly by foreigners, which so very often disfigures the colunits of our newspapers; and there is an admirable abstinence, generally, from the use of animal food and intoxicating drinks. And I think it has been pretty well demonstrated that the more a nation is given to the consumption of meat, the more beastly and drinken it becomes. A report made some years since by an officer in the British service in India, investigations by a German servant, and the opinions of the historian Michelet, go to confirm this statement.

Of the main body of Dr. Peebb s's latest work much might be said; but the value of the controversy between the Christian and the Buddhist can only be appreclated by a careful perusal. Over eighty pages of the brochure are devoted to the stordy contest; and I thlak I can safely say, without being invidious, that the Oriental native scholar, Rev. M. Gunanda, obtained a signal victory. But how few Christians are there who can conceive of such a thing -having ever been taught, that these Buddhasts were poor, ignorant people, worshiping idols, and standing in great need of our learned ? missionaries. Alas, for our folly! If those truly learned, good, absternious, spiritual teachers should come among us, it would seem as though they would sweep everything before them; their example alone, in contrast to our beef-eating, wine-imbibing bishops and other dignituries of the so-cailed Orthodox church, would make a powerful impression; and when they could show, as they doubtless can, that not a'" divine truth" was promulgated by Jesus which is not to be found in the Buddhist scriptures, written six centuries before Christianity cried in swaddling clothes at Bethlehem; when they can demonstrate that as sublime a faith, as exalted ethies, as comprehensive a view . of a creator, as clear a perception of existence hereafter, is embraced in the collected sayings of the great scamana of Kapilavastii, as in any other "sacred scriptures," converts by the thousands and tens of thousands would flock to their standard. I wish this to be understood as not depreciative of any record, we possess of the doings and sayings of the One Nazarene; but as these have utterly failed to make men honest, we most assuredly require something else.

In the disputation, which seems to have been impartially reported, between Rev. David Silva on the Protestant side and Rev. M. Gunanda on the other; accompanied by two hundred priests, mid a concourse of natives numbering five or six thousand, every degree of fairness was accorded, though I much doubt if such would have been the case in this enlightened land. This I am compelled to say from recent exhibitions hore in Albany, where, during the instructive and entertaining lectures by 190f, Cadwell, young men and boys were led by their blgotry, or by the inspiration of the local Young Men's Christian Association, to hiss at the mention of Spiritualism. In Ceylon, mid a vast crowd of Buddhists, country people especially, the most perfect order prevailed, and no lack of courtesy was displayed toward the foreigner or his sentiments Let us by all means have Buddhism here in Albany.

Turning-again to this masterly controversy in the "heart of heathendom," ? It was admitted by the., serlbe and, by many Christians, that Mr. Silva was unfortunate, to say the least, in his statements, assumptions, etc. "His renderings of Pali extracts may be correct," says the recorder, " but who was to judge of this? Certainly not the peasantry, who halled from the jungles of Ralgam and Pasdoom Corles." reverse: "The Rev. Migettuwatte Gunanda adapts himself to the capabilities of his audience and uses the plainest language that the proper treatment of the subfeet will allow," &c. Mr. S. took for granted, hiso, That what was stated in Buddhist literature was to be interpreted by the letter; and this certainly was a great mistake. If upon heaps of dead and through rivers of blood Buddha was to reach Niryana, he would have seemed as remorseless and ernel as the Jew's Jelavali; but when it is remembered that one of his conmands forbids the killing of any creature, the error is very apparent. Moreover, as Bishop Bigandet itestifies, the Buddhists "naturally accept the theory that we are all brothers. Their hearts seem full of tenderness They carefully care for the sick and aged. Reverence and love for parents is proverblat in the East."

The above has been elicted by a perusal of Dr. Peebles's " Buddhism and Christianity Face to Face," "It Is for sale by Messrs. Colby & Rich at the low price of 25 cents. A wide circulation of the pamphlet will do us all good.

The First Society of Spiritualists, New York.

To the Editor of the Banner of Light :

It is not uncommon to hear non-believers speak suceringly of the Philosophy of Spiritualism and its followers, and they seem to take particular delight in asserting that its believers are ethereal, not substantial. True, Spiritualists have not million-dollar churches, but nevertheless they have comfortable, respectable places for holding their meetings. As facts are always the best thing to silence such prejudiced people, and believing that the financial condition of the First Society of Spiritualists is of general interest, as in fact anything should be which speaks of the material, substantial worth of all societies of this faith, we have gathered a few points to present to the readers of the Banner of

Mr. Henry J. Newton, President of the Society, icported this (Sunday) evening its fiscal condition for the year ending the 1st of February. The expenses had been §2033,20. Paid Mrs. Nellie J. T. Brigham for for-ty-four Sundays, \$1100-\$25 a Sunday; renf of the half for ten months, \$550; choir, \$73; advertising, \$142; 6 r flowers, which grace the desk on each Sunday, \$26,50; sundries, \$8,85; a new organ, \$70; for two ventilators, which cost \$50, the society paid one half-\$25; donation to Mr. Tyerman, arranged for a few Sundays since, \$37,35. The cash receipts to Feb. 1st, 1879, were \$1890. There is now one month's rent due for the hall-\$55; also due the speaker, 877. Balance in treasury 87.81. Mr. Newton further said that as this was the beginning of the fiscal year, and it would at once be observed from the report that the expenses had been reduced to the minimum, the members of the Society had now to determine what course to pursue for the ensuing year in the way of the subscriptions. The trustees would have to decide on a plan of action between the present time and the 1st of May, and all must see the necessity of subscribing such amounts as they felt able to contribute. The members should come forward with their material aid, in order to justify the trustees in hiring the speaker and the hall for another year. Those who had not yet placed their names on the book should do so at once, and show their faith by their works.

Probably there are five hundred people who attend every Sunday evening to hear Mrs. Brigham : but at the morning services there are not quite so many. The meetings are absolutely free, and any one is welcome to take any seat which may be found unoccupied. Of late not a few people, and ladies in some Instances, have stood up during the entire evening service. The basket ' Is passed around to give those an opportunity who are disposed to pay what they may choose to; a great many come who are not members, and the basket affords them the opportunity to assist a little in defraying the expenses; but let it be distinctly understood that it is a matter left entirely to each individual as to what they may contribute-nothing is demanded. Were all to do a little, among so many, the expenses would not bear so heavily on the few.

Mr. Alfred Weldon conducts the singing very satisfactorily. There is as much worship in song as ir speaking; in a well written by mn effectively sung there is true worship; music inspires the speaker, and prestan," (the common ending of words in the East, stan meaning place or country), "It was (Hebrew) ozo, cornature. We trust the Society will take the subject of granting more peemlary aid to its musical department lyto careful consideration.

Mrs. Brigham is very well liked here, and the Banner of Light, and other journals, are doing a good work in publishing her discourses, for through these journals the good things she utters from week to week are given to an audience of hundreds of thousands of people.

Non York, Feb. 9th, 1879. HERBERTUS.

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 22, 1879.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Pince, corner of Province cir unistances and

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Bushines, Therteric should be addressed to Isaac B. Rich, Barrey of Light Problems, House Rosten, Mosco-Alumber for the soft communications of the following of the problems.

For The Mission of Molony Separation is ESTER 18 to any external substant fitter. To bring forth a new and respectively order of things; to before a betawithing tomodo in the configuration is an and women not begin to be a within to does a configurate of the distance of the

22d, is the anniversaly of the birth of him who, this of what we see going on in this day and has of either been seeded "the father of his generation, and before our own eyes, country." Desiring to bein with the general public logenhouts in an expression of respect Button gove El Powik close their office and book. existence, it is evident, that a certain degree of

The Uses of Adversity.

The past assures as they are "Sweet," butthere seem to be few enough who are willing to believe it. In the operation of law, which loverns everything, dull times and disappointment are given us for as wise a purpose as presperity, designed to prevent or eradicate, the community and the chief benefit consists in our thinking so. When we are disappointed, it is in order and tests the nature of the man, and discovers whether there is not something better than selflood, and it seest deprivations do not best show us the way out into the larger realms of life and

The business stagnation that has been the rule in the country for the last five years, or almost that, is far from being the great drawback and misfortune which it, has usually been regarded. People generally say that it has been a clear loss to the community and country. But that depends altogether upon the way we look at it. If we look at it in the only way which is the right way, it will be seen to be no misfertune at all For there is nothing like a misforfune that can happen to us, and but for a superstitions education and a morbid habit which is part inheritance and the rest growth we should never regard occurrences in life as by any possibility daysazing. A cheerful, healthy temper, which ought to be the natural one, will magically cause these false views to disappear. Because we are went to book at our varied experionce through colored lenses, it does not therefore follow that it wears the color of the lens applied to it.

We firmly and fully believe that the true way to rob poverty of its sting is to cease to include our imagination. It is that which is disappointed as often as our real needs are left unsatisfied. Those who have lost all they thought they once had, during these five years past, may turn their lamentations into positive joy by beginning with putting reins upon their imagination. They believed, for instance, that what they had nominally accumulated was going to yield them an incalculable amount of enjoyment, when in point of fact it might have been right the other way. And there is every reason to believe it would have proved so when the lamentations for such losses are so very intense and unrelieved. For unless the spirit was well self-governed and held in restraint when fortune was thought secure, there is no likelihood at all that it would have been any the happier if fortune had not been taken away.

Spiritually speaking, we ought to feel ashamed of suffering ourselves to be tested as to character or happiness by these ordinary standards, such as those of fortune, friendships or favors. We ought to rise superior to them all. If we can, we are then better qualified to enjoy what the world esteems the best and highest than all others, and it matters little, after our outward necessities are provided for whether we possess much or little of goods, few or many favors,

instant we can rise above the merely physical conditions they impose, they have ceased to. work any further harm for us, and they are better already for that reason. It is time that Spiritualists, of all others, came forward to stamp an entirely different meaning on what are called Hard Times from that which is current and the cause of an increased melancholy. If there be a meaning in all events and circumstances which it is our task to discover, we should not be backward in making search for it and duly declaring the result of it. Of course an experience at which the world about us revolts is no common one, and contains a hidden meaning.

What is it, then, if not that we had all become too grossly worldly, too material, and too selfish for the further operation of the silent induences of the spirit? That by our puffed-up conceit and flushed growth of pride, as if we felt that by securing the material we had secured all, we had shut out further thought es about the humble and sweet ways that mark the riches of the spirit in its coverty? That we had come to think we were sufficient for ourselves, and with fortune in our hands could get along well enough without the spiritual or its blessed influences. The crash came to undesceive us. We were all suddenly toppled off of the pedestal which we had set up for ourselves. We were shidden to see that this outward show was nothing without the inward significance, and we were told to book within. When we obey the voiceless mandate we are greater than our circumstances and all times are alike to us from

Free Mails and a Free Press.

In the name of Liberty, as Madame Roland said on the scatfold, the most atrocious crimes have been committed; and in the name of Morality tyrannical excesses are tolerated by people who consider themselves free, that are worse than those against which they once may have taken up arms. Sidney Smith said, three-quarters of a century ago, that "it is hardly possible that a society for the suppression of vice can ever be kept within the bounds of good sense and moderation. The buildest and noisiest supporters always will carry it against the more prudent part of the community; the most violent will be considered the most moral; and those who see the absurdity will, from the fear of being thought to encourage vice, be reluctant to oppose it, Men who trade in rat-catching love to catch rats; the bug-destroyer seizes on his bug with delight; and the suppressor is mier incomes that the elemant to the medition of classified by finding his vice. This last becomes a tradesman like the others. None of them morall, e or lament that their respective evils should Washington's Burguery. Saturday, Feb. exist in the world." How prophetically true is

In order to keep out from the minds of the young entirely wrong notions and improper imfor that netable event, the Sublishers of the aginings concerning what is organic in our social store at one of the on the afternoon of that information, which we may term at once disciplinary and purgative, should be instilled into them at an early stage of their being. But if, this body of pure and proper information, issued only for the highest social ends, is to be lumped with the very stuff whose evil work the present law forbidding the circulation of obscene books and pictures through the mails is specially although we are not at to think so. But nother is left without any protection whatever, and ing is without its nices. When we suppose we seems to prefer, in fact, that a rigid preference of are receiving have we are only being benefited. Burity shall prevail rather than the real thing itself. The thing to be done first is to implant tirmly in all minds the principle of rectifude that we may learn to rise superior to disautoinf- and as this can be done only by instruction as ment. It then loses its sting and administers, the basis of all moralizing, it is obvious that io to us all the tonic of its own bitterness. When forbid the free circulation of information is to we meet with losses and bereavements, and the invite all the worst levils against which it is the spirit thinks it is hard to submit, then it is that althost possible guarantee. Sensible people, parents particularly, know very well that there is no such antidote to the virulent poison of an unclean literature of all grades as the imparting of a timely knowledge of themselves to the young. This knowledge has heretofore been left the young to acquire at a fearful cost to the health of soul and body, and after wading through deep seas of sorrow; but it is time we turned and proceeded by better paths, and through a cleaner and healthier region.

> We deny the right of any few members of sojety to erect themselves into a power, by subsidizing legislative aid with the pledge of furnishing purer public morals, and then to exercise their power as they see fit. Not even morality, when humanly professed, should be left without the restraints which are put upon all other metely human proposals and professions. The constant tendency of human nature, trusting to itself in the main, is to self-righteousness and a determination to punish others for alleged shortcomings. We do not want the revival of any of the old oppressions in this country, in the name even of making people better. It cannot be done against their will, and there would be no more freedom if it could. So that we are after all compelled, in this as in all other matters, to take our choice between force and freedom. The worst and meanest feature of all about this business is, that the foundation, motive, and principle of it is money. If it were not a profitable job pecuniarily to some officials who are troubled with an ineradicable itch for notoriety and power, the moral consideration would suddenly become too small to be visible,

Science Developing in the Direction of Spiritualism - The Elements not Elementary.

MR. CROOKES AND MR. BABBITT.

A London correspondent of the New York Herald gives the following account of a visit he paid to Mr. Wm. Crookes, the well-known chemist and investigator of spirifual phenomena. When Mr. Crookes says he is not a Spiritualist, all that he means is that he is dealing with phenomena, and does not choose as yet to trouble himself with any theory that may be supposed to account for them. He has workenough to do, and edium enough to defy, in attending to the purely scientific investigation and verification of the phenomena, and these he admits, from the tap to the so-called mates rialization manifestation. Subjoined is an exfract from the above-named letter:

MR. WITTIM (ROOKI'S. MR, WELLIM (ROOKES,

I am indebted to Mr. Negman Lockyer for an introduction to another discontrashed member of the Royal
Society Mr. William (crookes and I have been favoiced with a private year of the experiments which
lately attracted so may be itention at a meeting of that
learned body of strands. Mr. Crookes is one of the
most accomplished selected men in England, and one
of the most versatile or his attainments. First and
totemost, he is a great stadyfical chemist; he is an
electrical representation of the yeartesty downed
selectrical representation of the quarterty downed
instrument. He is the often of the quarterty downed
of selected marked by courses of expression as well
as depth of thought.

NOTA SCHEILI MIST.

NOT A SPIRITY ALIST.

The attack which has been made upon him in the columns of a Chleaga beavai he characterizes, as unjust, and the statements asspecting his alleged compiletty with a certain spartitualist medium he calls a pack of lies from beginning to end. The said to me in his laboratory, when I requested him to give me the facts.

his laboratory, when I repasted him to give me the facts.

"I am not a Sphittalist. I could not, however, hesitate to examine sateatateally his Satanic Majesty, himself if he were to come in here."

I pictured to myself the aforesaid degenerate personage with a strong metaction coil attached to his candal barb, while the Professor, turning a spectroscope full on the flashing Satanic eye, discovers a very blue-black line in the green.

Mr. Crookes continued:
"Nothing is beneath the investigation of science, and I hold Spiritualism to be a subject for rational investigation if possible. I invited this Spiritualist medium here to meet a mainer of my scientific friends-well known electricians for I thought we shall now be able to find out whether a fraud is practiced or not. We applied a rather difficult and most higenfors electrical test Varley's, but much to my surprise the medium stood the test, and, as there was no easier way of accounting for the unexpected result, certain ones have

trical test. Varley's, bai much to my surprise the mediium stood the test, and, as there was no caster way of
accounting for the unexpected result, certain ones have
charged me and my who with being accomplices. I
am not particularly amoved at this, however. If any
one should charge me with naking a defective analysis
I might feel annoyed."

Mr. Crookes's laboratory is a private one, fitted up
in his private house, near the Hampstead road, and he
is not what one might style a locaring professor. He
makes his investigations from the pure love of science,
and he and his accomplished young assistant, Mr. Giningham, are continually making newexperiments. Mr.
Crookes is a gentleman of nervous temperament, with
a slight and rather stoopuz figure. His complexion is
light, and his small, keen cyes seem capable of ferreting out any of the intricacies of science.

His manner was most gracious, and with the greatest
politeness he proceeded to show me the principal experiments of his recent investigations. Without at
present entering upon the task of giving a detailed description of them, it will be sufficient to say that they
prove an ultra-gaseous state of matter and a condition
of things in this "new world," as Mr. Crookes calls it,
"where matter exists in a fourth state, where the corposeular theory of light loods good, and where light
does not always move in a straight line, but where we
can never enter, and in which we must be content to
observe and experiment from the outside." Thus in
two quite different ways the molecular construction of
all things material is demenstrated, and Mr. Crookes
can afford to share with Mr. Lockyer the fame of these
grand discoverles, while at the same time the labors
of other distinguished men are not to be east aside or
for gotten.

Mr. RABBITT, MR. CROOKES, MR. LOCKYER—EXC.

MR. BABBITT, MR. CROOKI S. MR. LOCKYER-ENG-

The following communication explains the relations of the discoveries of Mr. Babbitt, of New York, as announced in his "Principles of Light and Color," to the recent discoveries of Messrs. Lockver and Crookes. The article forms a fitting sequel to the information in regard to the latter's discovery of an ultra-gaseous or ethereal state of matter:

To the Edwar of the New York-Times:

To the Electrothe New York-Times:

Americans, though possessed of sufficient self-esteem in some directions, are prone to look to the opinions of the old countries before they are ready in give credence to a new discovery, unless it be similar to the expertiments of an Edison with reference to light and sound; or Morse with reference to the fedgraph, or some other matter capable of manediate practical application. I am led to this remark by some discoveries that have lately been herabled in English and American papers concerning the basic principles of matter, by the endiment see nitists William Cookes and Norman Lockyer. Mr. Lockyer has shown that hydrogen is not the most attenuated and refined form of matter, as has hereto fore been supposed, but that there is another form, many times lighter than hydrogen, which he deems the primary principle of all known substance. Next, Prof. Crookes amounters before the Royal Society a remarkable discovery in connection with electricity in an extension of matter that he terms "ultragascous."

Speaking of this, the London Times, Dec. 14th, says

speaking of this, the London Times, Dec. 14th, says

gaseous.

Speaking of this, the London Times, Dec. 14th, says that it "reveals to physical science a new world where matter exists in a tourth state—where the corpuscular theory of light bolds good, and where light does not always move in a straight line; a discovery which all at once adds to our knowledge of the three states of matter the solld, the liquid and the gaseous, a fourth state, 'ultra-gaseous,' which shows that under certain conditions the refected Newtonian emissive theory of light is true," &c.

These are noble discoveries of noble men, and all honor to them and to English science for their lingsmions methods. What I wish to say here, however, is that virtually the same discoveries and many others of equal importance were made years ago by Dr. Babbitt, of New York, amounced in some of our papers in 1876, and since published in full in his work on the "Principles of Light and Color," which was besued in June last. These were demonstrated by abundant inductions and deductions. Various colors were concentrated and deposited on chemically-prepared paper from pure sunlight, and thus shown to be actual substances in harmony with Newton's Idea, and also with what Prof. Crookes has now demonstrated. But this was shown to be only one side of fruth, see pages 88, 89, 413, each color consisting not only of a fine ether as an element, but a certain law of vibration in the larger atoms through which it passes as a principle.

In the same way Dr. Babbitt showing a duality of constitution. What Mr. Lockyer presumes upon as the fundmental clearent of things having a duality of constitution. What Mr. Lockyer presumes upon as the fundmental clearent of things having a duality of constitution. What Mr. Lockyer presumes upon as the fundmental clearent of things having a duality of matter finer than gases, and shows that there is a grade upon grade of ethers evidently finer

motoriely and power, the moral consideration would suddenly become too small to be visible, and the public morals would go on steadily improving without this violent and vicious interruption. Not law, but teaching: not threats and penalties, but information; this is what is wanted in order to reduce vice to a minimum is society, and there will be neither jails nor salaries concerned in such a desirable result.

The Vaccination Crime.

The people of England find the compulsory vaccination law too cruel and grievous to be longer quietly submitted to, therefore they are carnestly asking for its repeal. The following is one of the circulars issued by the "National Anti-Compulsory Vaccination League."
Though it alludes to only one of hundreds of similar persecutions of people who have lost their offspring by submitting to the aiways damaging effects of vaccination, yet it is enough to give a comprehensive idea of the workings of a pernicious law. Physicians (with some honorable conditions. When Prof. Crookes speaks of these ultra gases he simply proves the same point, and we calculate of the workings of a pernicious law. Physicians (with some honorable when he are simply proves the same point, and we calculate of the workings of a pernicious law. Physicians (with some honorable exceptions) favor the law, because it brings them in a large revenue:

"English Law and Liberty under Victoria!"

able exceptions) favor the law, because it brings or any of the intangible property known as popular esteem. These things at best are but relative and arbitrary. They are in no genuine sense a part of us, and we are wise when we begin to treat them so. Only as we are able to control our circumstances, and to say what shall and what shall not enter into us, can we call ourselves qualified for happiness in the face of all combining outward influences.

When will the times become better? is a question that for many years has been on almost all lips. They are better already, if they have life, and cover us with disappointment. The

discoveries before, and to cover them with éclat. Shall American sciences, then, be ignored, and foreign scientific men carry off the laureis which rightly belong to ourselves? The English transcend us in having produced a Newton and a ShakSpeare, but it seems to me that America surpasses in the knowledge of the finer laws of force.

JUSTICE.

Identification of Spirits.

Under the title of "The Intelligent Operator at the Other End of the Line," Mr. Stainton Moses (M. A. Oxon.) has recently published a most interesting paper, in which he gives a resume of his own experiences, and of many significant facts leading to the conclusion that satisfactory evidence is not unfrequently given that spirits can and do identify themselves to friends and relatives still in the earth-sphere. We are pleased to learn that this paper is but a brief abstract of a forthcoming volume to be published in two or three weeks by Mr. W. H. Harrison, of the London Spiritualist. We have no more able and careful advocate of Modern Spirjtualism than Mr. Stainton Moses. With high scholastic culture he unites a medial sensitiveness which has led to phenomena both physical and mental in his presence. And yet his psychological impressions are all subjected to the revision of an intellect trained in the severe forms of logic, mathematics and philosophy. His contributions to our literature, therefore, are always valuable and authoritative. In his views of a religious element in Spiritualism, he is liberal, rational and far-sighted. He admits the legitimacy and the significance of that element as answering a want in human nature. and as logically evolved from the phenomena. Miss Kislingbury, who has gone over to Romanism, and who of course would discourage all forms of religion that do not carry the priest's stamp upon them, recently undertook to question his conclusions, and raised quite a little discussion on the subject. It was an easy matter for him to show that her notions were superficial and contradictory. They were probably the inspiration of the confessional rather than of any original study or meditation, and it was not difficult to prove how much at variance they were with the substantial and well-established facts of Spiritualism.

Mr. Stainton Moses has a large audience in America for all that he says and writes. His volume entitled "Psychography" is the most forcible presentation of proofs of one of the most striking of our phenomena that has yet appeared. It is a capital book to put in the hands of those persons who sincerely ask, "What phenomena occur?" If they do not find enough here to set them thinking, then it must be because they are superficial reasoners. If human testimony can establish, any fact, in nature, then it has established that of psychography, or independent writing. We expect to receive the new volume on "Spirit Identity" in about a month, and we hope it will find a large number of American purchasers. The writer's devotion to Spiritualism is quite independent of any remunerative object, except that of knowing that he has readers, and that his labors are not spiritually fruitless. He is one of the most thorough students of our phenomena, and freely gives his time and his superior abilities to the work of investigation and narration, though obliged all the while to labor closely in other fields for "the bread that perisheth." We hope, therefore, that Spiritualists will see to it that he is not a loser by his generous efforts in behalf of the great truth, with the importance of which his mind is penetrated. He is one of the few accomplished writers whose works will be regarded as standard by the most intelligent students of Spiritualism, present and to come.

The Indian Transfer.

In acting on the army bill Congress voted down the proposal to give back the care of the Inthis question of transfer on to the army bill at all was to make places in the Indian service for surplus army officers, who would otherwise have to be shelved. And, on the other hand, there was a desire on the part of the opponents to the transfer to maintain the men in the Interior Department who are now there in connection with the Indian service. The question itself is a double one, or, rather, has a compound meaning. One part, and we hold it to be the chief one, is to civilize the Indians as rapidly and effeetually as possible; the other is to keep our pledges with the Indians and see that they keep theirs with us, thus preserving perpetual peace and advancing the prospects of the Indians themselves.

Neither on the score of economy, compassion, or superior capacity for discipline is the transfer project to be successfully defended, although it must be admitted at the start that there is no such reason to apprehend corrupt practices in the army supervision as in the civil. But it is far better to fight corruption and its consequences than to fight the Indians who are made its victims. Almost, if not quite, all the arguments so far advanced in favor of transfer have turned on "the corruptions and rascality of civilian management," to use the term of a contemporary. But the way to provide a remedy for fraud is not to transfer the work which it spoils over to another place where it does not belong.

We are reminded of the very pat remark of Bishop Whipple in connection with the proposed transfer, that "counterfeit coin does not become legal currency by changing pockets." It is asserted on good authority that some of the members of the Indian ring itself were anxious for the transfer. They understand perfectly well that a change satisfies the public mind without really providing a remedy or reform. And this disposition which has been discovered on the part of members of the Indian ring, goes to show that as a body it hunts for its game wherever it thinks it can find it. The work of civilians in connection with the care of the Indians would be far from being done by the military power alone. There would always be a necessity for civilian service, and hence the members of the ring are indifferent whether the service to be performed by them is included in the army's or the bureau's department.

"The proper management of the Indians," says a New York daily, "cannot consist in penning the red men like prisoners under the cannon of the army. It must be based on helping them forward to self-governing civilization, and must begin by treating them with honesty. Even were the transfer of the Indians to army control desirable in itself, the present would not be the time for it. What Congress needs chiefly now to do is to legislate for economy while ferreting out and punishing existing frauds. . The moment that civilian rule becomes at once honest and capable, the evil will cease for which military rule has been despairingly urged as a

E. H. Heywood is to lecture in Music Hall, Boston, Sunday evening, February 23d, on "Prison Life and Lessons."

remedy." And that is the fact stated in a sen-

Insanity and Asylums.

It is no more true that all those who are incarcerated in modern asylums as insane persons are such, than it is true that the asylums themselves are maintained only for the cure of insanity. On the whole, it is fair to conclude that these institutions are to-day used fully as much for private ends as for humane and curative purposes. The instances of outrage which are continually coming to the light in respect to them fairly bear out our assertion. There must be a steady fire where there is such a steady smoke.

Philanthropic persons are at length turning their attention to the necessity of providing different means of relief for those who are afflicted with mental maladies. Were such cases to be exclusively treated by competent and trusted hands, the places now going by the name of asylums would stand out in their true light, and every one would know what they were, and by what name to call them.

It is time the community waked up to what is going on in these retreats, in so many cases only dens and dungeons for the custody of perfeetly sane persons. One of the daily journals of this city recently remarked, with perfect truth, that, whereas in other days it was the custom to wrangle over bequeathed property after the testator was dead, the fashion now is to clap the testator into one of these so-called insane asylums, and take from him the power of disposing of his estate altogether. In so true a statement of the real fact there is a volume of deen-cutting satire. What sort of a civilization is it that we live in, that tolerates practices too barbarous to be patiently thought of by the very pagans? Why talk more about our Christianity, when filial and brotherly and sisterly affections are so hardened and corrupted and debased by the prevailing love of money?

There is that, however, in Spiritualism which promises practical and speedy relief for all sufferers from the maladies of the mind. It is full of suggestions of treatment in perfect harmony with the laws of sympathy and of mental operations. It proposes to kindly and lovingly take the sufferer, and, by patient treatment, relieve him of his ailment by the only really rational methods yet discovered. Confinement is no better than surgery for these cases of alleged insanity. Mental sickness might well be considered to be as common as physical sickness. It is not to be treated after purely physical methods, whether confinement or medicine, but mental sympathy is to be excited to action by the attendant and operator, so that on that basis mental disease may be treated by spiritual applica-

tion as it ought.

"Spiritistic Triplets."

The St. Paul (Minn.) papers have recently been gay even to jocularity over the exploits in that city of a young, "lily-white" gentleman from Chicago, who has been enlightening (?) the church members and the pastors thereabouts by the gyrations of his flexible tongue, and the golden scintillations of his "expensive-looking chain," his chief theme of discourse being the utter untrustworthiness of Spiritualism and its phenomena. It is evidently the old case of W. Irving Bishon over again. W. I. himself is now endeavoring, with greater or less success, to entrap in his "exposing" net the bigoted sciolists of England, but he must look to his laurels or he will (at least in this country) be entirely eclipsed by his American imitator. Wails of sorrow ascend from the victimized pastors who have endorsed this new adventurer, and the editor of the Northwestern Christian Advocate hastens to deny that he ever gave the peripatetic exposer (?) a letter of recommendation to the faithful. The operator figured in St. Paul, first as "Dr. Slade, of New York," (while dians to the military. The real object in tacking the real Dr. Slade is, as our readers well know, now in Australia) next as "Prof. C. H. Taylor, United States spiritistic detective and ex-spiritistic medium," and lastly as "J. P. Williams, of Cleveland, Ohio"-all these cognomens being utilized during his stay; he thus earned from the St. Paul Pioneer Press the complimentary allusion which heads this article. Spiritualists will do well to look out for this littie "package of egotism" (ride the paper abovenamed), as he sometimes pretends to still be a medium legitimately exercising his gifts. As for the ministers and laymen, if they will not learn wisdom by experience, but are still ready in this case, as all others, to fondle and endorse every one who, claiming to be an "exposer" of the modern phenomena, panders to their superstition and pride, they must pay, now as ever, the uttermost farthing of penalty!

The Banner Free List.

The large-hearted editors of the Banner of Light send their paper free to many who are unable to pay the subscription price,—Boston Sunday Herald.

A large number of names are borne on our lists which are of the above named character. Among the Ranner of Light patrons are many aged men and women who have taken the paper for years, but whose increasing infirmities necessitate the reduction of their expenses. To such the idea of giving up our paper is like that of bidding good-bye to an old friend, a tried counsellor in the affairs of life, and a cheering ray which illuminates the sloping pathway to the domain of physical change and spiritual regeneration. Hardly a day goes by that we do not receive letters embodying these sentiments, and asking that if possible the paper may be continued to the writers for awhile longer without price. We would gladly respond affirmatively to each and every one of this class had we the pecuniary means-indeed we do so now to as full a measure as is in our power. Struggling mediums too poor to subscribe, widows bereft of their earthly all, write also to ask if we cannot supply them with the paper gratis, and it is a hard task, friends of the spiritual cause, to deny such heartfelt appeals. Yet we must meet our business obligations first, however strong the temptation may be to reverse the old maxim, and "be generous before we are just." Will not the kind-hearted and sympathetic among the Spiritualists of our land furnish us with the means-by obtaining new subscribers, or by donating to us such sums as they may feel to devote to this specific object, or by testamentary bequest-whereby our hands shall be strengthened, so that we may be able to respond affirmatively to the earnest requests so frequently presented to us by those who are really worthy of the favor they seek?

Colly & Rich, 9 Montgomery Place, Boston, have issued a new catalogue of their own publications, and Those of others which they have on sale. The list can be had free on personal application at the office, or through the mails.

Miss Kislingbury has tendered her resignation of the office of Secretary of the British National Association of Spiritualists, and it has been accepted.

We are in receipt-under date of Circleville, O., Feb. 13th-of a letter from our old friend, practical supporter and appreciative subscriber, Sylvester R. Fowler, wherein he sets forth, through the hand of an amanuensis, that his journey of life in mortal is nearly done. At this final hour, when the mists that curtain the Valley of Change are lifting to the eye of the spirit, his bodily pain is lessened and his prospect cheered by the revealments which he gains of that he would deliver another course in the the new life, upon whose active scenes he is same place during the present and the next about to enter. From his epistle we claim the month was received with marked satisfaction. privilege of making the following extracts, that The new course (illustrated with appropriate others not yet illumined with the light of spirit- pictures) will commence at Paine Hall, Sunday, ual knowledge may behold how cheerful and Feb. 23d, at 7:30 P. M., and will be delivered on how pleasant is the change called death when successive Sunday evenings, the topics being: it draws nigh to those who, possessed of its revelations, have even while yet in the body drank of the waters of cternal life. He says:

revelations, have even while yet in the body drank of the waters of eternal life. He says:

"For many years I have felt a deep interest in Spiritualism, and have been greatly blest and ustained by its holy and heavenly influences. I feel a deep interest in the prosperity and final triumph of the good old Bamer of Light, which I have perused so long. For the last two years I have been sorely afflicted, and I feel that I now stand on the borders of another world—that I shall soon cross the beautiful river, and enter that grand and glorious spirit-land whither all are tending. I soon expect to meet my spirit-friends who have gone before me. This is probably the last time you will hear from me before I go. Under all the circumstances and business relations that have passed between us I feel that I have done in a pectniary point of view about all I was able for the cause. I am wasting away with pulmonary consumption, and may be called to go any moment. I am fully resigned—am ready and waiting. I have been preparing for this for twenty-seven years. I die a Spiritualist. Now, Messrs. Colby & Rich, I bid you, and all connected with the dear old Banner of Light, a friendly good-by for the present, with my kindest and best wishes for your future happiness."

Scientific and Theological Clinics.

Dr. Albert Day recently delivered what might be termed a clinical lecture in this city, exhibiting charts and diagrams showing the nerves, muscles and arteries of the human structure, explaining the theory of nervous difficulties, and the manner in which pain or injury to any part of the extremeties is telegraphed to the brain by minute nerves. Theologians, he said, had their own views of mind and matter, but the medical men look at the organic structure to determine the existence of physical or mental deformity, or to correctly diagnose physical debility. Theologians tell us of the "appetite' being removed by Divine dispensation, but physicians will tell you that the "appetite" is so closely connected with the nerves and brain that removing means paralysis of their functions. The excessive use of alcoholics or narcotics of any description will produce partial paralysis, as can be seen in the staggering walk of the drunkard. It is noticeable again from the fact that intoxicated persons will sustain serious injury or mutilation without being conscious that any unusual event has taken place, either from recollection or from the sense of feeling. Mental phenomena are little understood at present, but science is making rapid strides in that direction, and eventually many things that are now attributed to "miraculous intervention," as the churchmen term it, will be accounted for upon a different hypothesis.

Parker Memorial Hall.

W. J. Colville delivered the third discourse in his present engagement with the Parker Memorial Society of Spiritualists on the afternoon of Sunday, Feb. 16th, his subject (chosen by the audience) being: "The Resurrection of Jesus." We shall print this lecture in due time. A poem (subject from the audience) was improvised by Winoona on "The New Jerusalem." The address was followed closely by the people, plied to by Mr. Collville's spirit guides, evidenced that much thought on the subject had been awakened by the speaker in the minds of those present. The singing by the choir was finenot the least pleasing of the vocal selections rendered being: "Fold Us in Your Arms, Loved Angels," written by J. Madison Allen, and arranged in this instance to the music of Haydu's Hymn.

The New York Herald says, among other things, in the course of an article on Rev. Charles Beecher's book, "SPIRITUAL MANIFES-TATIONS," that "it is likely to cause some commotion in orthodox circles in spite of the author's explicit declaration that he speaks only for himself, 'not as the representative of the Church visible or invisible, nor of his professional brethren, nor of his kindred.' He begins by asserting that Spiritualism, or rather the belief in spiritual communication, seems no As several of our correspondents have written more improbable than a great many scientific us, asking if it was composed by Bro. J. M. Peehypotheses, and says that there never has been | bles, we would reply, in justice to all parties, in his mind any sense of the improbability of that if was written by another gentleman, resithe existence and agency of spirits; and avers | dent in Boston-Mr. J. M. P-n, and not by the that the abstract probability that spirits exist Pilgrim, at all. and act is equal to if not greater than the probability that there are really such things as ultimate particles, which nobody claims to have discerned, while a great many persons say that they have seen spirits. He speaks of the many family histories of mysterious occurrences which he has encountered while performing his pastoral duties, finding that there are few households in which there is not some strange tale which they shrink from making public. He be- prove pleasant and profitable reading. gins by telling a story which was repeated to him by Professor Austin Phelps, of Andover, and which has some curious points of resemblance to the tale of the ghost Jeffrey that vexed the Wesley family. . . . The second chapter contains some revelations made by the spirit of the Duchess of Sutherland, through Planchette, to Mrs. Stowe. . . . Dr. Beecher says that Professor Stowe is 'a seer' and believes in the reality of spirit intercourse, and that he has seen and touched a dead friend, and the writer by no means accepts Dr. Clarke's way of accounting for such an appearance. The doctrinal part of the book is cleverly written."

The good seed sown in Freeville, N. Y., last September, by Dr. James M. Peebles, Giles B. Stebbins, Mrs. Colby, Elder F. W. Evans, Prof. T. C. Leland and others, has brought forth as a portion of its harvest an organization in the interests of free inquiry into religious matters, etc., which bears the name of the "Central Liberal Lyceum," and has the following as its board of officers: Oliver Stewart, Freeville, N. Y., President; John W. Webster, Etna, N. Y., Secretary; Otis E. Wood, Freeville, N. Y., Treasurer.

Mrs. R. H. Williams, Warrensville, says: "Had I the pen of a ready writer I would express to you my gratitude for your noble defence of down-trodden mediums; but you have the approval of the angel-world and your own sense

William Deuton in Paine Hall, Boston.

This eloquent, expounder of the gospel of the rocks closed the highly successful course of geologic lectures which for the last six weeks he has continued on Sunday nights in this hall, by an address on the evening of the 16th, which had for its theme, "What the Scriptures of the Earth Reveal." His remarks were evidently enjoyed by his hearers, whose numbers combined to fill the hall, and the announcement

1. "How God Made Man-Is Darwin Right?

2. "What the Heavens Teach." 3., "Genesis or Geology."

4. "Egypt; its History, its Monuments and its Religion."

5. "Psychometry, or the Soul of Things-the Key to the Great Past."

6. "Has Man a Spirit that Survives Death?" The sarcastic Boston Post thus "comes down" upon the detectives who in our day seem to have dictatorial power over a man's reputa-

tion after his decease. Vide the case of the

murdered Cashier Barron, of Dexter, Me.:

murdered Cashier Barron, of Dexter, Me.:

"People who have read the Bible may remember that it mentions the fact that one Stephen was stoned to death, and that he was called the first martyr. Detectives who have been quietly investigating this case inform the Post that Stephen was no martyr at all, but that he committed suicide. He stoned himself to death. The detectives allege no defalcation or other criminal act that could lead Stephen to do such an act, and we therefore ask for a suspension of public judgment until more and better evidence is furnished. They have also been examining into the facts relative to the murder of one Abel. It will be remembered that it was alleged that his brother Cain killed liim by blows inflicted with a club. The detectives refuse to credit this story, and believe that Abel was murdered by a man by the name of Moriarty, a noted desperado, who was well known to the police, and who was engaged in various 'jobs' previous to the Abel murder. They profess to believe that Moriarty is dead, but claim that they are in possession of facts which prove beyond a doubt that Cain was not the murderer. This is a late day to contradict the generally-believed account of this tragedy, and but for the high opinion we have of detectives generally we would not even give their views publicity. The public may come to their own conclusions." "People who have read the Bible may remem-

A correspondent writing from St. Louis informs us that a woman claiming the name of "Cora Richmond" is traveling in that vicinity, and endeavoring to reap shekels from the unwary by the use of that name. To parties inquiring into Spiritualism we would say that they will avoid being deceived by this person if they will be so good as to remember: 1st, that Mrs. Cora L. V. Richmond is the settled yearly speaker of the First Society of Spiritualists of Chicago, Ill.; she does not travel, but devotes her time and attention wholly to the benefit of the cause in the vicinage where she resides; and 2d, that she is not a physical medium, as the roughly-executed handbill forwarded us by our correspondent avers for its principal, but is a refined and gifted instrument for what is known as the phenomenon of trance speaking.

The New York Herald contains a terribly shocking story of pestilence, famine and death in Brazil. There have been, it is estimated, five hundred thousand human victims in one province alone; children have been devoured by their starving parents; wild animals preyed upon unburied bodies; besides, the small-pox and the black plague of the East made their appearance to add to the already overwhelming horrors of the scene. One province is utterly ruined; a population of 900,000 has been reduced to 400,000, and these are dying at an enormous and several questions asked, at its close, and replied to by Mr. Colly ille's guist guides evidenced

counts up 300,000 souls! There is nothing in history that will compare with it.

> The Chicago Alliance evidently lacks appreciation for the lumbering church machinery of the present day. See the subjoined, from its

> "The Paper-pattern Committee appointed by Untoward Accident to prepare a series of Sun-day School Jessons for seven mortal years, has met at Cincinnati. It will doubtless, as in the past, lay out uninteresting sections of the Old Testament for small boys and old-fashioned gentlemen alike, to wrestle with during the electric winter months; but let us pray that it may not fall afoul of 'Chronicles' with its

Adam Sheth Enosh Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham and Japheth."

Not long since we published an epigram bearing as a signature the initials "J. M. P."

The first installment of the long-promised and interesting biographical sketch of the late Dr. A. B. Child-prepared specially for our columns by John S. Adams-will be found on our first page. Dr. Child was one of the most uncompromising pioneer champions of Spiritualism in New England, and the story of some of his life-experiences, as detailed by Mr. A., will

Prof. J. W. Cadwell has a letter in the Fitchburg (Mass.) Sentinel setting forth that during a materializing séance with the Holmes media which he recently attended in Boston, 'The curtain was moved aside, and my own father, as natural as life, motioned me to a seat nearer, and came out twice afterward, and placed his hands on my head."

INVESTIGATOR HALL, PAINE MEMORIAL.—On Sunday afternoon next the anniversary of the birth of George Washington will be observed with appropriate exercises. A lecture will be delivered by Horace Seaver, accompanied with a patriotic ode to the American flag and the singing of national songs.

The Thirty-first Anniversary of Modern Spiritualism, says the Spiritual Notes, will be commemorated on Sunday, March 30th, at Cavendish Rooms, Mortimer street, London, W. Two meetings will be held, one at 10:30, and one in the evening at 6: 30.

Thomas Marsh, stationer and newsdealer, (having sold out his Beach-street store,) has opened with a new stock, at 919 Washington street, south of Pleasant street, Boston. He also has a circulating library. The Banner of Light can always be had at his counter.

Mrs. Kendall, test medium, will be at her rooms, Nos. 6 and 7, 81 Montgomery Place, Bosof right, and need no additional commendation ton, and ready to give sittings, on-and after March 1st.

MESSUS, COLRY & RICH-Gentlemen; A late Tuesday morning to insure insertion the same week]. number of the Banner of Light gives assurance that a sufficient sum has been voluntarily contributed by Spiritualists in various parts of the address, sturgis, Mich. During May and the first country to cancel the mortgage that has been resting for some time upon our Hammonton home. Accordingly, for the generous sums so kindly forwarded by friends, accompanied in many cases by words of appreciation, Mrs. Peebles and myself return our heartfelt thanks. The gift will remove a pressing burden from our

Though this gift-movement was conceived in spirit-life, and quickly taken up by tried friends on the mundane plane, not only yourselves, but others, will bear witness that the publicity of the call did not originate with myself.

The responses were cheerful, and the result and spiritual, rest upon and abide with the donors, one and all. J. M. PEEBLES.

What an immense amount of interesting matter you have given us recently," writes a correspondent; "Dr. Buchanan's late addresses are remarkable productions, and the same may be said of the contributions made by others to your columns."

We have on file, and shall publish ere long, an original essay prepared for these columns by our occasional correspondent, Peary Chand Mittra, of Calcutta, on "Soul Revela-TION IN INDIA."

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL. Spiritualist meetings will be held at this hall. In Parker Memorial Building, councr Appleton and Berkeley streets, Roston, on Sunday attenuous (at 25) during the season. Good lectures and excellent music. The public are invited to attend free of charge, W. J. Colville will becture during February, John Wetherhee, Chairman; George A. Bacon, Secretary,

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET, -W. J. Colvide delivers an insurational discourse and poem and replies to questions in this half every Smulay morning. Services commence at 10½. Congregational Singing Practice at 12¼, AMORY HALL.—Children's Propressive Lyceum No.
1 holds inssessions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 o'clock. The public cordially invited. D. N. Ford, Conductor.

metor.

PYTHIAN HALL,—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL,—Spiritual Meetings for speaking and tests are held at this hall, 416 Washington street, every Sunday, at 104 A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

singing provided.

PARICER MEMORIAL PARLORS,—The Spiritualist Ladies' Aid Society will meet at this place. Parker Memorial Building, Berkeley, corner of Appleton street, every Friday aftermoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

ABROTS FORD HALL,—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall .- The weather though pleasant

Boston, Feb. 16th, 1879.

The Progressive Lyccum and Ladies' Aid Society will celebrate the Thirty-First Anniversary of Modern Spiritualism by appropriate exercises at Paine Hall on Monday, March 31st. J. Frank Baxter will speak in the morning, and Prof. Denton in the afternoon, the whole to close with a fancy dress ball in the evening, Admission free during the day.

Dr. RICHARDSON, Chairman.

Pathien, Hall — Dr. A. H. Richardson, connections.

Admission free during the day.

Dr. Richarbson, Chairman.

Pythian Hall.—Dr. A. H. Richardson opened the morning services hast Sunday by remarks very appropriate and litting to the occasion, after which Mrs. Fanny Bray, of Charlestown District, gave several tests, most of which were recognized. The meeting then took the form of a conference, participated in by Messrs. Richard H. Morris, Hall, Downs, Plummer, Crooker, Ricker, L. D. Grovesnor, and others, and continued till half-past one o'clock, before a closing could, be effected without violence to the inspiration of the occasion.

Dr. Charles Court opened the afternoon session by reviewing the different topics discussed in the morning, viz.: "Obsession," "Glorifying God," "The identity of all there is in the system of Christianity that is practical." A running debate upon those subjects filled out the remainder of the time, the chairman, Messrs. Plummer, Crooker, Mrs. H. Clark (entranced), and others taking part. The meetings throughout the day were very interesting, and good harmony prevailed.

Charlestown-District—Abbutsford Hall.—Sunday of Spiritualism," which was listened to with great satisfaction by an intelligent and appreciative audience, and was pronounced one of the best discourses that has been given in this hall. Mrs. Snow is engaged to speak here again the first Sunday in March. Mrs. M. C. Bagley will speak and give tests in this hall next Sunday evening, Feb. 23d, at 7½ o'clock.

The Thirty-First Amiricrasury of the advent of Modern Spiritualism, so it is announced by J. Dr. Leaten and Thorses of the propertion of the first Sanday in March. Mrs. M. C. Bagley will speak and give tests in this hall next Sunday evening, Feb. 23d, at 7½ o'clock.

The Thirty-First Amiricrasury of the advent of Modern Spiritualism, so it is announced by J.

evening, Feb. 23d, at 7½ o'clock.

The Thirty-First Anniversary of the advent of Modern Spiritualism, so it is announced by J. B. Hatch, will be celebrated by appropriate exercises, under his management, at the Parker Memorial Building, Boston, Monday, March 31st. Services will occur during the day, of which particulars will hereafter be given, and in the evening a promenade concert and ball will take place in Fraternity Hall, Parker Memorial Building, whereat excellent music will be furnished by the National Band (eight pieces), E. W. Masters, Prompter. Dancing from 8 p. M. until 1 A. M. Committee of Arrangements: C. F. Rand, H. B. Drisko, L. F. Thompson, R. H. Carnes. Floor Director: J. B. Hatch, Aids: C. A. Foss, H. Whitney, J. B. Hatch, jr., H. B. Drisko, I. Wilton Hall. Caterer E. N. Reed will furnish the supper.

The Present to Dr. Peebles.

From Sylvester R. Fowler, Circleville, Ohio, \$5 The key-note of the Indian problem will be touched whenever the white man summons the Indian to the council, when the Indian's interest is at stake.—The Council Fire.

Out of a total payment, in twenty-eight years, of \$5,-085,303,17, paid by the Union Mutual Life Insurance Company for death losses on 2,406 policies, there were four hundred and forty-nine (449) death claims, on which the parties whose lives were insured paid only the first year's premiums, in all amounting to \$44,389,85, for which the Company returned \$767,934 to the families of the deceased, or to the beneficiary named in the

Dr. J. M. Peebles's Acknowledgment. Movements of Lecturers and Mediums.

C. B. Lynn has been addressing large audiences in Philadelphia. -Parties desiring to engage him for March or April should write at once to his permanent three Sundays in Junie he will speak in Stafford, Conn.

M. C. Vandercook has been engaged to sing at Brooklyn, N. Y., for the present month, accompanying Capt. H. H. Brown's lectures. They expect to leave for the West soon. Will answer calls for week-day lectures within one day's ride of New York City. Mr. V. is, adding some charming compositions to his collection of original songs, and hopes to give his Eastern friends another chance to hear him before he departs west-BALTIMORE, MD., AGENCY.

WASH, A. DANSKIN, 20; Saratoga street, Baltimore,
Mrs. Clara A. Field will answer calls to lecture wher.

Md., keep for saic the Banner of Light.

ever her services may be desired. Address her Room No. 4, 812 Montgomery Place, Boston.

J. M. Peebles, M. D., is doing excellently well this month in Cleveland, O., which we are glad to learn. We are informed that the friends there desire him to remain with them for a longer period.

Lyman C. Howe lectured in Buttafo, N. V., Feb. 2d is eminently satisfactory. Blessings, temporal | He closed a year's engagement in Binghamton, N. Y., In December, and having been reengaged in that place commenced labors on his second year Feb. 9th.

Dr. J. L. York has returned to California on account of sickness in his family.

P. C. Mills spoke in the New York Spiritualist Conference sessions on Sundays, Feb. 9th and 16th, by special invitation; he also lectured for the Laglies' Temperance Union, at Grand Central Hall, on the evening of the 16th. His address for the present is all 129 East Sixteenth street, New York City.

Mrs. L. E. H. Jackson is prepared to lecture, attend funerals, etc., either at home or abroad. Address. Bartorisville, Vt., Silver Spring.

To the Liberals of Massachusetts.

To the Liberals of Massachusetts.

In view of the tecent organized efforts to Christianize the Constitution of the United States, and build up therein a State religion; and also perceiving that the United States postal laws emerical in 1873 nominally for the suppression of obscentity, are being principally made use of to crush out free thought, fiberty of speech and the press, as illustrated by the late numerous and persistent procentions of free thought efforts, writers, and retormers of every typs, we, the Massachusetts Evecutive Committee of the National Liberal League, call upon all therals of the State to meet in their various localities to take measures for self-defence by forming local arillary Leagues, and by discussions, public hertures and essays, endeavor to wake up the people for a sense of the great danger now threatening the friends of progress. All liberals who are willing to belp in maintaining and securing sound rights for all American citizens, as laid down in the platform of the National Liberal League, will please correspond with the Chairman or any member of the Committee, who will furnish all accessary information for organizing local leagues, together with documents explanatory of this great movement of national evolution.

HENRY DAMON, 25 Essacs street, floston, John S. VERTTY, 8 Branderny, Cambridge, Mass., SARAH G. Torto, 8 Ester street, Luren, Mass.

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will hold a three days' meeting in Spiritual Hall, Omro, Feb. 21st, 22d and 23d, 1859. Hon, C. W., Stewart will be the only engaged speaker. Other speakers invited to participate. The meeting will be called to order Friday, at 10 A. M. The usual courtesies will be extended to all persons from abroad. Social party ether Friday or Saturday evening. Come, friends, let us have a grand assembly.

DR. J. C. PHILLIPS, Secretary, Ourro, Jan. 28th, 1879.

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J. 6. MORSE, the well-known English becturer, will act as our agent, and receive subscriptions for the Brunner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrice. Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Bunner of Light, which can be found for sale at Academy Halt. No, sto Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 16 York avenue, Philadelphia, Pa., will take orders for any of the Spiritum and Reform Works published and for sale by Colley & RICH.

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Rochester, N. V., keep for sale the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., ROOK DEPOT, WILLIAMSON & HIGBER, 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,

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don, Eng., keeps for sale the Runner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Basisen.

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And Agency for the BANKER OF LIGHT, W. H. TERRY, No. 84 Russell Street, Methourne, Australia, has for safe the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S. 1029 at all times be found there.

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Seeds, and F. A. F. I year, for \$2.00. A club of 6 forom advices, at price of 5.
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Scat of Levil.

E. W. ALLEN, 11 Ave Maria Lanc, London,
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of, Lof the PSYCHOLOGICAL REVIEW, bound in cloth, los. Feb. 22. Immortelles of Love.

BY J. O. BARRETT. Author of "Spiritual Pligrim," "Looking Beyond,"
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Office 1

DURI pup wany carend the work has been the work Applic and two

The

Car

MR

went forth, made his settlement, and did his work.

On By the same. What was the origin of the Book of Mortron?

As I have nodes at these are those connected with the Mortio religion who believe they are instiffed in their course, and who thoroughly feel, that the Mortion Bibbe is a book of rinth. You ask its how it wise. The same as very many office books come, through the morbid condition of the brain of ore undividual.

On By the same. Is the revelation on polygonal said to be given through doseph Smith, of the field for was it picten up by Smith and others to order up-offices contailted by them?

As God is in everybody and everything; you can lay anything you please to God. We should say the very existentwoff those men was brought about by God: but if you wish to ask us if we, in the spiritual, consider polygamy godlike, we answer note decidedly, no! We believe in a man having one weman for a wife, and in a wen an having one weman for a wife, and in a wen an having one weman for a wife, and in a wen an having one weman for a wife, and in a wen an having one weman for a wife, and in a wen an having one weman for a wife, and in a wen an having one wence the other always.

Q. From the addience. What can a person do in order to be a true medium?

A. Incoder to be true mediums, such as can all about them the incluences of the pure.

is svery reasonable to suppose that whatever employ ourselves we wish our friends to enjoy. we enjoyourselves we wish our friends to enjoy. I think that if we find a treasure and we have those whom we love, we will be glad ever to divide that treasure with them, or else we are selfish at heart, and do not desire to be beloved. For this reason I return to day to earth; not but that I have come and gone, oftentimes whated my way to earth with love ever in my heart for those I have left. I would now bid them be of good cheer. I would hid them look upward to the spiritual and search deep for the real truth. Christianity embraces all this, for was not Christ ever true to himself? I have learned so much in the few short months I have learned so much in the few short months I have been in the spiritual, that I feel compelled to return, speaking my word. I present myself as one who wishes to reach beloved ones. My name is I sabella S. White, of Brattleboro, Vt. To E. let me say, "Be of good cheer: I am ever with you and will help you all I can. That wich seems dark to you shall be made white as so ex; and with regard to that which to you seems a nazle, you shall be guided through the dark path. Be of good cheer: darkness may be are and you, storm-clouds may come, but I will ever aid and guide the dear loved ones."

Frederick W. Blaue.

: is a strange combination of circumstances which causes a man to appear, as I have, from time to time, through some individual with whom I have never had any acquaintance, and alout whom I know as little as I used to know about "the man in the moon"; but yet I amperfectly willing, if I can be of any use to humative, or do any good, to say my say and do which causes a man to appear, as I have, from time to time, through some individual with whom I have never had any acquaintance, and alout whom I know as little as I used to know about "the man in the moon"; but yet I am

The second Department, the second last Processor Management of the control of the

Jean Shackford.

My name is Jean Shackford. I went out from San Francisco in 1820, Jam 3d, of fever. I have a friend in Germany whom I hardly expect to reach; but I have a beloved friend who, the last I knew, was in Chi-ago, who believes in your philosophy, and I am going to trust my letter to don't know as it will, but if it does. I will come back again to thank you and tell you about it. I can't talk much. I had some (roubble with my throat, and it affects me now, but I feel as if I'd like to have my say, even if I don't know very much. It is hard to be cut off and not be adde to speak a word, and have to run roufel the way we do. You tell about heaven; I wish I knew where it was, I'd try to get there. But I have n't seen it. All I know is this world, and I 've ternal ladering Jow,' but I can't find God, nor I can't find heaven. If you can show me the way, Mr. Chairman, I shall be ghal togo. I've conclusive to her i kindred, Jan. 9.

Mary Wheeler.

1 am Mary Wheeler, of Philadelphia. Thad consumption for several years. It will be eight years next month, about the twentieth, since I

Lillian Day.

Luna twelve years old, conding next Christmas. My name is Lillian Day, and I come from Quincy, III. My mother's name was Mary, my fat'et's name was John. I've some here because I could not be some form Quincy, III. My mother is name was Mary, my fat'et's name was John. I've some here because I could look into the statistic and bears of big felks coupe; leas Of little boys at a lors of big felks coupe; leas Of little boys at a lors of big felks coupe; leas Of little boys at a lors of big felks coupe; leas Of little boys at a lors of big felks coupe; leas Of little boys at a lors of big felks coupe; leas of little boys at a lors of big felks coupe; leas of little boys at a lors of big felks coupe; leas of little boys at lors of big felks coupe; leas of little boys at lors of big felks coupe; leas of little boys at lors of big felks coupe; leas of little boys at lors of big felks coupe; leas of little boys at lors of little boys at lors of little boys at lors of little little little boys at lors of little boys at lors of little litt

Aleck Simons.

Aleck Simons.

I am Aleck Simons, from Galveston, Texas. I came with some-friends who have been here before me. I suppose I am an odd stick. I don't care whether you want me here or not: I've come because I wanted to, not because you or any one else wants me. I have been out of this life a good many years. I went away about the sth of January, seven years ago. I didn't get out easily. In the first place I got into a rowegot into trouble, got one or two shots in me. Those didn't kill me; some folks are hard to kill, you know; others die mighty easily when you don't expect 'em to. Those didn't kill me, but they hurt me tremendously. I used to feel 'em all round here [on the left side of the chest] a good deal. By-and-bye I had what they call pneumonia, and that didn't kill me either. Everybody expected I'd die, but I didn't. Then I had a trouble that took hold of my heart a little bit. I didn't die then. At last I was out one night late in the evening—never mind, I was where they had money, where they looked out to get money if they could: I wanted to get some, too, and coming home I got into trouble—I got rapped. I never got out of that, it seemed to use me up. Since I 've been up here I 've tried to do the best I could. I couldn't help going round to those places, till the other day I felt as if I wished I never could see one of 'em again. Just about that time an old gentleman walked round—he's; a judge, they say—and he told me if I'd go with him he thought he could put me in a way of getting along without going to those places; if I'd, come here and tell my

The state of the collection of

To be a linearly

Elizabeth Sellman.

The future has laid its pages wide open before my spiritual vision, and from it I can read my destiny. Whether I run or whether I walk, I am holding, on to all the good gifts that have been vouchsafed to me in this heautiful land of eternal life, where the thowers bloom forever, never fading, for there are no chilling winds or frosts to mar their beauty or check their unfoldment.

tions home, they say, in her prime, to join her Gone home, they say, in her prime, to join her kindred, to mingle with those who were united to her in abload-telationship. Truly so. They knew me and I knew them, and we cordially greeted on recognizing each other. We are not hampered now by opinions, but are free to express the sentiments of our hearts. It is confirmed by the teachings of the angels that no one dies, that all have life eternal, with power of some hand discrement.

do in order to be a true medium?

A. The order to be true mediums, such as can all about them the influences of the pure, the lowing and the good, should follow the paths we which leads to a mer, influence; should try to be pure, William, lowing, and ever doing their duty, whatever that duty may be; then, when the angels touch them lightly, and the fire of inspectation correst, they need not fear, for God will be ever mean to them.

Lillian Day.

Lillian Day.

Lillian Day.

Lillian Day, and I come from Quincy, Ill. My morbler's mane was slohn. I ve come here be.

Lillian Day, and I come from Quincy, Ill. My morbler's name was Mary, my facter's name was slohn. I ve come here be.

Mary Kearns.

Mary Kearns.

I died in Alleghany City, Pennsylvania. I was eighty-one years old, and my name was Mary Kearns. I am free, and because I am free I come here to-night to see you and learn if I can send a message of love to all my friends who consider me dead. Having no force nor activity either of my brain or of my spiritual faculties, the change called death had no terrors for me, for, as my friends know, I was ever asking when the angel would come and take me home. The casket in which the spirit was living became too feeble, but now—thanks be to God and the angelworld—I have gained my sight and my recollection of things and of friends. And it is to them I speak with comidence of the Lord's great mercy unto me. I have accomplished the work which the angels brought me for.

John Tuttle.

John Tuttle.

I died at Pownal, Me., after a very severe and tedious illness—John Tuttle. I was sixty-three years old. I was an investigator, and was educated in Spiritualism: I died in its faith, and under its teachings, and to-night, though a stranger, I draw nigh to say, the knowledge that was given me of the interior life has been of great advantage. I am' progressing from one plane of thought to another, gathering in spiritual knowledge, with a feeling that sometime I may have the privilege of giving it to mortals. How beautiful it is to pass out of this life, enterthe other, and become acquainted with the angels and the angel-world. I will not tell wife and childrennot to sorrow, for I know the chair is vacant, the threside is lonely, and my footsteps will no more be heard upon the floor; but a greater boon than that I'll bring them. They shall hear my voice speaking, peace, be still, for all is wondrously beautiful with me. Farewell, children, farewell, wife—not a long farewell, for soon we will meet on the shores of eternity, where we will know and love each other.

Trixt.

Trixt.

Me die when me little. My mamma name Caroline, my papa name Robert Thompson; my name Trixt. When me live with my mamma, in St. Omer. Ind., me go away with the angels. Me no can talk when me die. Me now learn how to talk: the angels make me say nice pretty things. Me one nice little medium. The angels say me good inside. They come to my home, and say, Take it, and put a white dress on it, and in our home we make it a little angel, then when it can we will take it to see its mamma and papa again. Me want to tell mamma and papa no cry for me, I be so good and so happy in the Summer-Land. The angels take me, and give me howers, and -say, You no cry, we take you to see your mamma and your papa. I go away now, and come again. away now, and come again.

place whence she zame—and this in her own lit-tle prattle she gave you; and we are anxious that both father and mother should receive it. Why we have given this explanation is because the wonder would be with them how a child so young in years could remember their names. We have taught her, and thus it is she talks to

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

Jin, 10. Susan F. Brown; William, to Anna C—n; Ridiget Murchy; Datius Herrili; Anonymous, Jan, 11. - Walter Gribble; I-saæ M. Daley; James John-son; Mary Mahoney; James M. Lawrence; Julia A. Frost; Jan. 11. -Wallel Gribine; Islae M. Daley; James Johnson; Mary Maholey; James D. Upham; Aggle Taylor; George W. Wood.

Jan. 16. Mary Locas; James D. Upham; Aggle Taylor; George W. Wood.

Jan. 15. slames M. Lenov; Mary Maria Farley; Black Warrior; William Peabody; Julia R. Hlinckley.

Jan. 25. William R. Dearborn; Mary T. Lord; Patrick Flagan; Eliza B. Livermore; W., to A. J.; Sewell Wallace, Jan. 28. From a Frield, to O. F.; Abraham McLaod; H.; Sydney M. Norcross; Eliza Payson Hallett.

Jan. 36. From a Frield, to O. F.; Abraham McLaod; H.; Sydney M. Norcross; Eliza Payson Hallett.

Jan. 36. From a Frield, to O. F.; Abraham McLaod; H.; Sydney M. Norcross; Eliza Payson Hallett.

Jan. 36. Gray; Abdam Littlefield; Bridget McGulte.

Jan. 31. Julia E. Stoddard; M. N.; Ellen M. Ewell; Emily T. Wright; Old Uncle Jimmbo.

Ebl. 6. Mary Brewster; Capt. C., to friends who asked him to come: Each Spragne; Susan A. Merrit; Oweecha; Nathambel Greene; H. R., to W. J.

Fib. 6. Redief R. Stanley; Rosa Williams Dean; Anomynous; Aunt Mohy, James Christle.

Fib. 11. Aarich Kraght; Amy N. Winthrop; George Smith; T.; Mercy S. Ekste; Israel Turner.

Ebl. 12. -Edwin Pruden; Eunice Greene; Julia M. Holme; Herrbett M. Lester; Stephen T. N.; N.

S. Eb., E. -Frana E. Wilteomb; Occar Pendleton; Eliza, I George N. Danfeeth.

Fib. 14. - Loren S. how; S. S. W.; Alber; Dudley; Joel Samdeler; Altred E. Bicknell; Vlodet, to William Foster.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Marquis Richards: Ann Cook; Crocker: T. Ludlow; William Wiltenayer: Sophia Doollitle,

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS FON VAY, of Gonobitz (in Styria), Austria, and translated spscially for the Banner of Light.

THE LIFE-HISTORY OF A PENITENT ANGEL

Though many men do not believe it, I, the Everlasting Mother, can assure you that there are angels, yes, angels with long garments of light, and snow-white plumes. They rejoice, and sing songs of praise before God. But it was only by great efforts that they attained to this state of blessedness. Many old struggles, and the memories of past pains, are still to be read on the countenances of these angels. Therefore they understand the sorrows of mankind, whom they love; therefore they help them so wisely, and know how best to guard and guide them. I know all from the angels, for they also live in

Once an angel was sent to a woman on earth. Young and levely she lay sleeping by the side of her beloved husband. He awoke, and saw his wife smiling in her dreams; her lips moved as if to speak; she lifted her arm as if to keep off something. Almost jealous of her dream, he called her, and asked:

"What have you dreamed?" "I have dreamed of a beautiful angel, dear husband," said she, smiling; "a glorious angel spoke to me, and said: 'Look at me, daughter of earth. God has heard thy prayer. He sends me to thee that thou mayest clothe me in thy tlesh and blood, and I shall become thy child.' A bright and glittering tear fell from his eyes as he said this. Quite happy, I answered him, 'Thou! oh, glorious being, thou our child! But why weepest thou? Nay, answer not, I comprehend it. Thou wilt become a child of earth, change thy garments of light for a human body, thy glorious freedom for captivity-and thy flowing golden hair will be of thick human texture. Shall I then bring thee from heaven to earth, that earth where none are without pain, conflict and heart-aches? No! oh no, thou form of light, never will I rob thee of all thy happiness! never will I be the instrument of so much pain! Remain in the light, and speak only in dreams to me, as my spiritual child. I will willingly be childless and lonely if I only know that thou remainest a happy angel.' The angel listened to me silently, then seizing my warding off hand, spoke, as he softly stroked it, 'Hear me! My tear is the tear of repentance. An angel thou callest me; pure and spotless I appear unto thee, but I have erred. Once God gave me the command to proceed to the earth. and there to watch over a palace. I went, but did not know why. All was quiet and peaceful in this palace; the people in it were pious and good. I became, however, impatient of the quiet waiting, and longed to be up in the higher air. So as all was so peaceful, I thought to myself: "Oh, only one moment will I bathe in the ether, and then return immediately." But first I examined all in the palace. I kissed the noble lady who lived in it as she knelt on a stool at prayer. She felt my kiss as a blessing. Then I mounted aloft into the light. When I returned again to earth I thought to have been away only an earthly minute. But it was different. A minute

earth. 'Deserted, empty, with every shutter closed, stood the palace before me. No human being was longer in it, nothing but the sorrowing house-spirits. For all the dwellings of men have their quiet house-spirits. "Where are all the former inhabitants of this palace, then?" I asked the same anxiously.

in the light had grown to three years on the

"Ah! art thou the unfaithful guardian angel?" said they sadly. "Seest thou, from the hour that thou left us the blessing went out of the house. We poor house-spirits, who can only raise ourselves by arduous climbing, were not strong enough to keep off all evil. The master of the house was often unkind toward his wife; she met him with icy coldness, and as he one day unjustly reproached her she took an old Venetian stiletto in her little white hand and thrust the weapon into her poor palpitating heart. Thou wast not there to prevent it. See! there the traces of blood—there she lay pale and cold! Now her body reposes in the old vault, but her spirit goes about day and night and groans and sighs. See! see! there

'I threw myself down, praying before her; I grasped the poor restless one by the hand and spike to her. I sought to appease and console her—I would retrieve all my neglect, but nothing could comfort her. And God the Lord was angry with me and said, "Thou canst only repair thy neglect by going through an earthly life for this poor unhappy soul, with the same temptations; but without a guardian angel, only supported by thy own strength. Go through this earthly trial—struggle and suffer for her who through thy neglect has—become weak, for she was needing thy support as thou didst leave her. So only canst thou release her and atone for thy sin." Here seest thou me then, earthly wife, here with my farewell tear to the light. Oh, receive me?"

"This I dreamed," said the wife, "and how 'I threw myself down, praying before her; I

Oh, receive me?"
"This I dreamed," said the wife, "and how glad I am that it is not a reality, but only a dream."
"Every bright dream, every glorious thought from thee shall shape itself to the most beautiful reality," said the caressing, happy husband.
[Continued in our next.]

MISSIONARY HYMN.

BY JOS. RODES BUCHANAN.

AIR -Greenland's Icy Mountains. The Nations toll in sorrow, A thousand years of night; They wait the coming morrow, They wait the dawning light. They walt the dawning ugin.

CHORUS—Go forth to all the Nations,
Go forth to every land,
Go forth for earth's salvation,
Reach out the Helping Hand.

Go tell them that the glory Of the Angel-world is seen— Go tell the ancient story Of the Living Nazarene.

CHORUS-Go forth, etc. Go tell them day is dawning,
The day by Prophets seen,
Proclaim the Heavenly morning,
Behold the Nazarene!

CHORUS-Go forth, etc.

Verifications of a Spirit-Message. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

DEAR SIR—I have been an almost constant reader of the Banner of Light for the last six years, and like many others I have often wondered how it was that none of my friends would communicate through that channel. I have, therefore, been very agreeably surprised in seeing a communication in the Banner of Jan. 4th, from my wife, Ernestine Hartmann, which communication is true in every particular, and in which the spirit refers to some circumstances, the existence of which could not be known to any one except myself.

Yours very respectfully,

Hot Springs, Ark., Jan. 11th, 1879.

In the message Department of the Banner of Light of Jan. 4th, 1879, is a communication (given through Mrs. Rudd) from Ernestine Hartmann, who said that she died in Brenham, Texas, about four years ago, at the age of twenty-one years. We knew this lady very well; she married Dr. Hartmann, of Brenham, in October, 1873. Her maiden name was Ernestine Malz. They lived about three and a half miles southwest of Brenham, Washington Co., where she died about a year after her marriage. We will name some of her friends and acquaintances who recognize the message: Mr. Julius Lehman and family, whom they visited very often, being very intimate friends; Mr. Stuckert and wife, whose sister she is: Miss Ottilie Muench, her cousin; Auguste Shroeder (now Mrs. Krentzlin), with whom she came from Germany, and Augusta Weiss (and I could name many others), all living in Brenham and vicinity.

Yours, Julius Lehman, C. Chr. Lieb.

Brenham, Washington Co., Texas.

Brenham, Washington Co., Texus.

The Bible of Bibles; or, Twenty-Seven "Divine Revelations." By Kersey Graves. Boston: Colby & Rich. Price \$2.00.

The "Bible of Bibles" is the latest work of Kersey Graves, a man famous already as the author of the "World's Sixteen Crucified Saviors," and other antiplous books which have had wide circulation throughout this country. The "Bible of Ribles" can but give added glory to its author and continue the spread of his fame. It contains a description of twenty-seven bibles, and an exposition of two thousand biblical errors in science, history, morals, religion and general events. To those not arrived at that condition of mind in which further proof that the bible of Christianity is not original in its teachings, divine in its origin, or a fit arbiter in morals, is superfluous, this book will be found invaluable, and even they who have reached the stage where labored discussion of the merits or demerits of the Bible seems but wasted time and words, as would a critical analysis and dissection of the subject matter of "Mother Goose" or the "Arabian Nights' Entertainments," will find this book a valuable possession as a work of reference, and for its author's serio-comical, suggestive and entertaining style of dissecting "sacred" myths and absurdities, without, however, being harsh or intolerant toward bibles or conscientious believers. The book has already received extraordinary praise from the liberal press, much of which it merits. Our correspondent, Einlina Drake Slenker, who is something of an authority in these matters, can hardly say enough in its favor. — The Winsted (Ct.) Press.

Passed to Spirit-Life:

From San José, Cal., Dec. 28th, 1878, W. H. Luelling, In

From San José, Cal., Dec. 28th, 1878, W. H. Luelling, In the 70th year of his age.

He was born in North Carolina April 23t, 1809. His parents belonged to the Society of Friends, but when he arrived at maturally be anturally progressive mindeould not be enslaved by creeds. At an early day, when A. J. Davis's works were first published, he bernised them with much interest, and very soon embraced the Harmondat Phitosophy, and through life he constantly strove to attain to a high standard of moral and spiritual exaltation. Being active and energetic, he was the first to introduce the eniture of choice fruits on the Pacific Coast, crossing the plains with his family, having one wagon leaded with fruit trees, and so fixed that they continued to grow while he was journeying along; and some of the smaller fruits matured on the way. During the last few months of his earth-life he felt the presence of spirits about him nightly—the palpable touch of hands, and a soothing, cestatle thrill would seem to permete his whole system, so exalting that it was beyond the power of language to describe the Joy he experienced. Ho would often remark that the spirits were diting him for a great work, it was even so; but his labor is to be with that glorifled throng of immortals in the world of light and beauty where every true soul shall meet a recompense.

Mits, R. R. Luelling.

From her home, near Forest Grove, Ore., Jan. 19th, Mrs. From her home, near Forest Grove, Ore., Jan. 19th, Mrs. Mary P. Chamberlain, aged 53 years.

She leaves a husband, one daughter, a son-in-law, (Mr. Abbot) and a grand-child to mourn the absence of her mortal presence; but she will often return to comfort2and to cheer these loved ones. The decensed was a firm bollover in Spiritualism, and perfectly reconciled to the change. She, with her family, came from Mankato, Minn., nearly two years ago. Change of climate improved her health, but as the rainy season set in, dropsy, with the satemdant its, hastoned her away. Funeral services were held on the 22d by the writer.

MRS, F. A. LOGAN-ROBISON.

From her home in Providence, R. I., Mrs. Hannah Simnonds, on her 68th birthday, leaving her husband, Josiah Simmonds, with their children, to mourn the loss of her

Summones, or a construction of the work of the work of the pleasant for many years, and their home has been made the pleasant home protein, of many of the speakers who herald this glorious gospet to the human race. May the bereaved ones find sweet consolation, is the prayer of the writer, who has often shared their generous hospitality.

M. S. TOWNSEND-WOOD.

From his residence on Highland Avenue, Malden, Mass., Feb. 13th, 1879, Mr. J. B. Severance, aged 58 years 9 months Oblivary Notices not exceeding twenty lines published gratullously. When they exceed this number, twenty cents for each additional line is required. A line of agale type averages ten words.]

SPIRITUALIST MEETINGS.

BROOKLYN. N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Milker, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bonnett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Mrs. Luster Miss Leona Cooley, Musical Director.

CHICAGO, HLL.—The First Society-of, Spiritualists holds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 10½ A. M. and 7½ P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President; Miss Nettie Bushnell, Treasurer; Colling Eaton, Secretary.

Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

CLEVELAND, OHIO, Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lycoum meets regularly every Sunday at 12½ P. M. in Halle's Hall, 333 Superior street. Chas. Collier, Conductor; Mrs. Emelie Van Scotten, Guardian; Mr. George Benedlet, Sectuary. The public are cordally invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seckors meets for religious service at 86½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

overy Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10% A. M.; and 7½ P. M. J. A. Cozino, Secretary, 312 West 32d street. Onlidensing Gorgesive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, jr.; Recording Secretary; Mrs. H. Dickinson, acting Treasurer.

PHILADELPHILA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 2594 North Ninth street.

ROCHESTER, N. Y.—The Spiritualists meet every Sunday morning and evening in Odd Fellows' Temple. Mrs. Nettle Pease Fox, speaker. Liberal Conference every Sunday at 3 P. M. SCOR.

Mrs. Notthe Pease Fox, speaker. Liberal Conference every Sunday at 3 P. M.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycoum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday eyening lectures are given at Charter Oak Hall. Market street.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Concluctor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Chillis; Musical Director, Mrs. Emma Scarvens, MALEM, MASH.—Conference or lectures overy Sunday at Hardy Hall, Washington street, at 3 and 7 P. M. S. G. Hooper, Secretary.

SULTTON. N. H.—Society holds meetings once in two weeks, Chas. A. Fowler, President; James Knowlton, Secretary.

WENETAND N. J.—Meetings are held overy Sunday

weeks. Chas. A. Fowler, testings are held every Sunday Planeting and evening. H. R. Ingalls, Prosident; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonley, 21 do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. S. Shedd, Treasurer. Children's Progressive Lycoum meets at 12/2 P. M.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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Jan. 4.

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MRS, A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in jerson, 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 julyst at and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,0), and four 3-cent stamps.

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PATENTS

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Sept. 7.—if

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The Orient Mirror.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued scant-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, 34,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

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

Jan. 4.

PSYCHOMETRY.

Power has been given me to dolineate 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 destring hid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

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MRS, E. A. CUTTING has taken rooms at 52 Village street. Boston, where she will continue her business as Healing Medium. She has been very successful in her specialties, Ladios suffering from nervosmess and general debility will do well to consult her and learn her mode of treatment and its favorable results. Also, Cutting gives Vapor and Medicated Baths at her house or at the residences of patients.

I. P. GREENLEAF, Motteat Claiveopant and Homospathte Physician, Office and residence, 91 Waltham street, Boston, Mass, Jan. 4.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 130 West Brook the st., Hotel Brookline, Sulte 1, Boston, Hours 9 to 4 Aug. 17, -25w* CLARA A. FIELD, CLAHRYOYANT, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 852 Mont-Jan. 4.

Mrs. C. H. Wildes, BUSINESSAND TEST MEDIUM, No.31 Indiana Piace Boston, 915 to 4. Saturdays and Sundays excepted, Feb. 22,—1v*

Miss Nellie B. Lochlan,

BUSINESS AND TEST MEDIUM, 17 Hayward Place, Circles Sunday and Wednesday evenings, at 8 o'clock, Feb. 22,—1w* Mrs. M. J. Folsom,

MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mass, Office hours from 10 A, M, to 4 P, M. Feb. 1, MRS. JENNIE POTTER.

MEDIUM-Test, Medical and Business-136 Castle st. 13w*-Jan. 4. A, S. HAYWARD'S MAGNETIZED PAPER \$1.00. Magnetic treatment from 9 to 4, 5 Davisst., Boston. Jan. 4.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Heating Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendali street, Boston. MRS. IDA RANDOLPH, the celebrated East India Medium, will hold Circles every Sunday and Wednesday evening, at 7:30, at 3 Tremont Row, Room 19, 1w*-Feb, 22,

AUGUSTIA DWINELLS, Clairvoyant, Jan. 25. – cam

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. MRS. H. D. CHAPMAN, Clairvoyant and Heating Medium, No. 28 Winter st., Boston, Room 37, Feb. 22, -48*

HANNAH A. POLLARD, Clairvoyant and Magnetic Healer, 74 Chapman street. Hours 2 to 5.

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Jan. 25.—8w*

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Happingss is neither within us nor without us, it is the union of ouselves with God. . Pascal,

Good bye, proud world! I'm going home, Thou art not my friend, and I 'm not thine. Rolph II aldo I merson.

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And he my dying hour, When riches, fame and honor have no power To bear the spirit up,

Or from my lips to thin aside the cup-

That all must drink at last, Oh, let me draw refreshment from the past! Then let my soul run back, With peace and joy, along my earthly track, And see that all the seeds

That I have scattered there, in virtuous deeds Have spring up, and have given Already fruits of which to taste is Heaven! And though no gressy mound Or granite pile say 't is berole ground.

Where my remains repose, Still will I hope vain hope, perhaps? that those Whom I have striven to bless, The wamberer reclaim'd, the fatherless,

May stand around my grave, With the poor prisoner, and the poorer slave, And breathe an humble prayer

That they may die like him whose bones are moulder-- John Perpont. ing there.

Overcome anger by love; overcome greed by liberalsty; overcome falsehood by truth; overcome evil by 7 . Hatred never ceases by hatred, but by love. This is an old rule. Diammapada.

"M. H.'s" Rejoinder to the Criticism of Prot. Brittan- More Light on the Doctrine of Transposed Sensation.

To the Editor of the Burner of Light;

Your Issue of Jan with contains a somewhat lengthy. teview of one of my contributions to the New York Herald, in regard to the case of Miss Mollie Fancher. There are some inagenracies of statement contained in this criticism to which I desire to allode briefly.

The writer Prof. 8. B. Paittan does not seem to be aware that the Herrid attributed to me the origin of the theory of transposed sensation; and that the cases ghoted were given to Blustrate the error into which the editor of that paper had fallen. They were also intended to prove the existence of a law of compensation which enabled certain unfortunates, who have been deprived of the use of their ordinary organs of sensation, to of tain the impressions usually conveyed by them through other and unusual channels.

The main point at issue, outside, of the question of fact raised by the Heroid, was Dis. Hammond's and Beard's depial of Miss Fancher's ability to read wiftlng in scaled envelopes, or to arrange delicate, shades of colors in her wax work or embroidery, while being deprived of the use of her eyesight. When a person in the trance state, induced by the

mesmerie process, for instance reads a note enclosed In a scaled envelope, which is required to be placed on the freeze subject's forehead, is it not through some newly required visual power of the person so entranced, which is located in or about the forchead?

Is it not visual transposition when, through some was derful exaltation of sensorial power, arising from thiguish the most delicate shades of color, without the use of the natural organs of vision? When, by mere unger contact, a person blind as to the visual orbs, can arrange these delicate colors in the most profound darkness as well as in the light, is it not because of a transferrence of the functions of the ordinary visual apparatus to other nerves of sensation? And in what sense can such an acquired power be called

This new and wonderful scope of discernment may certainly be called visual transposition, no matter, it may be. Even if it be the vision of a partially freed spirit, which becomes independent of its corporeal orgains of sensation for the time being, still it comes through some to wavenue. The functions of the crystalling lens, retina and optic nerve, are dispensed with, and as the gentleman observes, with sareastic intent they become "translecated, and of locomotive ten-

The Professor, however, admits that under the "reqalsite atmospheric and electro-nervous disturbance of certain nerve centres, the, sense of hearing may be so transferred. Whatever this condition may be, he supposes that it might enable a sensitive subject to hear through the sympathetic gastric nerve plexus.

He denles the possibility of such transposed sight; one of lids reasons being that "no woman earries her lashrymal glands in her gloves," -But he admits it as possible that she may hear understandingly at the pit of her stomach, although she may have no incus, or stapes, or other portion of her auricular apparatus, roncealed in her corset. He illustrates such a possibility by saying that the ticking of a watch, placed on the top of a mast, might be conveyed to an attentive ear applied to its base, or that a word whispered to a telephone might be heard by a listener miles away. But these examples are radically defective. It is the gatural car which catches the sound in either case, and not any sympathetic nerve ganglion.

If the sense of hearing can be "translocated" so as lo dispense with the natural ear-with the tympanum, laby: inth, cochlea, and the delicate vibratory bones, so the the sense of sight be exercised, under like conditions, without the interposition of the Irls or the crystalline lens. In fact we know that it is so exercised, tall the phenomenon what you will.

The gentleman on reflection may withdraw his opinion that these-views are but the "airing of old clothes" by a " mystagogue, They are so new, and so little known to many who are in as well as out of the medical profession, that the New York Herald and its correspondents considered them to be brand-new. The editor wrote of the theory as "M. H.'s theory;" and styled it a "fine piece of professional imagination" of

The gentleman expresses his satisfaction over the increasing willingness of the leading papers of the metropolis to open their columns to the discussion of spiritualistic topies. He might, at least, have accorded me some slight meed of credit, in having had some agency in opening the columns of the leading metropolitan-journals not only for the vindication of Miss Fancher from the charge of imposture, but also in defence of some of the more rational teachings of Modern Spirit-

In this connection permit me to add that a logical sequence of the views I have set forth would be, that the most transcendental spiritual vision possible to be exerelsed while life remains in the body, might become totally independent of any corporeal agency whatever But a lesser degree of this supersensuous condition seems to be connected with erratic transpositions of

en thoughts of Confucius. Zoroaster, and other moral philosophers' of remote antiquity. Why then should be consider me to be a resurrectionist of effete and decayed dogmas, when these latter have only taken form in the recent writings of such astute and liberalminded scientists as Von Reichenbach, Mayo, and El-Hotson!

Being very willing to hold myself amenable for all alleged errors of logle, and my views open to the most stringent criticism, provided it is just, I will discard the initials hitherto used, and subscribe myself MATTHEW How and, M. D.

Remaktun, N. Y., Feb. 4st 1879.

The Influence of the Sitters upon Manifestations.

Two weeks alrowe alluded briefly to a letter on the above theme by Mrs. Louisa Andrews, which appeared in The spiratualist, of London, Fig., for Jan. 17th. We now subjoin the article in full for the benefit of our

To the latter of the Sparti and

now subject the article in full for the benefit of our readers:

To the latter of the Sparter of:

Sit: In a letter lately received from Mr. Simmons, in which the speaks of the so called expositives of mediums, he make a some tenants and some statements which I feel to be of weight, because of his long continued and infinition association with Sadac, and his natural shrewdness in observing such thets, and indications as have come in this way. After exposesing his satisfaction in reading Mr. Lynant's letter in the homover displication, and the strongly redocising the Holmess, who for so being were drounced in all the American papers as basely fraudicient, he says:

The more I reflect on my experience with mediums, the stronger my consistions are that they seldom it ever, aftering the practice of fraud consciously even when appearances would seem to admit of no other theory. My sympathies are strongly on the side of Williams and Rith in their present trouble, believing that it all comes from the indusences controlling at the time of the adleged exposine. If may be, rethand the end of sweetingly to such exposine, it may be, rethand to strengthy to such exposine uniting in this country, charating its with being incompetent investigators, and assuming the medium to have been a deceiver. A philosophical solution of the case is of much more importance to them, and more probable now than it would be had the same charges been made against mediums in this country. I am convinced that we are apt to hold mediums responsible when the fault is entitled out own. I think it is an established fact that a passive condition on the part of the sitter is endactily essential, and left as recommer this; that I by nomeans follows that I am passive, however qubet I may keep, while I am after with suspections skeptleds fact that a passive condition on the part of the sitter is endactily essential, and left was not more all the conditions, which will be added to detect the figure they shall be added to detect the figure they shall be add

Spirit Messages. To the Editor of the Banner of Light:

Among the many splrit messages reported in the Banner from week to week, opportunity is afforded for recognition by the filends and acquaintances of those. purporting to speak, but, in comparison with the great

number of communications, the number acknowledged to be recognized is very few. Were this otherwise, the force of these communications would be much increased, and their influence widely extended in convincing mortals of the fact of continued existence, which is the principal importance attached to them in a majority of cases: Among the recent ones attracting attention in this

vicinity is the poetic message of Jerome II. Smith, given through the medium-slip of Joseph D. Stiles, of eymouth. The inquiry already made shows the party to have been recognized as a former resident of Salem by Mr. Abbot Walker of that city. Since the publication of the message and the attendant verifying correspondence, it has attracted the attention of friends in this city, which was at the time of Mr. Smith's death, and still continues to be, the home of the family. Jerome H. Smith was born in North Bridgewater, and son of Nahum J. Smith, a Botanie physician. from what cause it may be acquired, or how extended (111s death occurred in Salem, in the autumn of 1854, in the twenty-fifth year of his age. His mother and a sister are the only surviving members of the family."

The fact that after a lapse of twenty-five years this communication has come to the cognizance of acquaintances and relatives through the mediumship of one who had no knowledge of him in life, removes the suggestion that the message was accompanied by a name which might have been in the mind of an anxious and Imaginative friend carnestly seeking for a communication from him. It is a fact of interest that the mother of this man is a Swedenborgian in religious belief, and according to that theory, a lapse of so many years has taken the spirit from the earth-plane to spheres outside of communication with earth. This is a matter for Е, Р. Н.

Haverhill, Mass.

Stand by the Mediums. To the Editor of the Banner of Light :

The question has arisen as to the duty which Spiritualists owe to their mediums and their enemies. Take the case of Mr. J. H. Mott, for instance, the well-known materializing medium of Memphis, Mo., who has been pronounced genuine by the best judges, and at whose slitings hundreds will testify under eath, if necessary, that they have seen and repeatedly conversed with their departed friends-and reports of whose scances have often been published:

Mr. Jenkins published in the New York Truth Seeker, of July 20th, an article entitled, "A Week with the Ghosts," B. F. Underwood, in a subsequent issue, under the signature of "Anti-Fraud," appeared severely denouncing Mr. Mott (a man he had never seen) as a "fraud," "an exposed fraud," and "a thoroughly exposed fraud," founding his accusations upon the statements of one or two of Mott's enemies who had probably not visited him, and pronouncing humdreds of educated, talented and reliable ladles and gentlemen, who have visited him, and have thoroughly investigated the phenomena, to be ignorant and "cred-

ulous people." Now the question arises whether it be consistent for Spiritualists, out of love for the liberal cause, to sustain those who are using their efforts (as the result of their success) to kill our best mediums (as such), and publishing communications in the public prints, in a cowardly manner under assumed names, to injure the cherished cause of the very persons whose patronage feeds, and clothes, and promotes them?

Yours in defence of mediums, A. L. Andrews.

THE BIBLE OF THE AGES, by G. B. Stebbins, is a very thoughtful book; to any student of theology this would prove invaluable as an eye-opener. The grand cause of deadness among theologians is, it is chosen for them by their Alma Maters, that they should go it blind; but so soon as they prefer truth to theology, then we have noble heretics like Swing Thompson, and others, whom the churches would burn if they dared. Get "The Bible of the Ages" and read, if you dare; for Colby & Itleh, of Boston, Mass., have copies to spare-price \$1,50,—The Shaker Manifesto.

the functions of the organs of sensation. Else why should one of Mayo's patients lose this new vision when "ink or soot was rubbed on her knuckles?"

I have noticed that the Professor, in his writings, sometimes exhumes the long-burled aphorisms and gold
Sometimes exhumes the long-burled aphorisms and gold-

BRIEF PARAGRAPHS.

Peter Cooper now has L.L.D. added to his name. The N. Y. Board of Regents, through its Chancellor, E. C. Benedlet, has conferred it on him in honor of his services for humanity, and also in commemoration of the 88th birthday of the old veteran, which occurred

A woman who wears a sapplifre is not necessarily a

AT THE CONCERT.

Roaring above fortissimo.

Drowning the pianissimo,
Was heard the infernal sissimo
Of the gal and her foolissimo.

And then the bully policelssimo
Johned in trio these toolissimo—
You'd better hold your jawissimo." Then they were still as inleelsslino, But, oh, they were madisslino, Thus 'tis, ah, 'tis everisslino, —Poughkeepsie Eagle,

The schoolboy manages to be more perfect in "recess" than in any other exercise of the school.

Old lady to Taxlderndst : " You can see for yourself, man; you only stuned my poor parrot in the summer, and here 's his feathers tambling out before your eyes!" Taxidermist: "Lor' Hess ye, 'm, that's the triumph of our art. We stun 'em so natural that they moults In their proper season."

MR. FOSTER, connected with the manufacturing department of Mosely & Co.'s large shoe store, 293 Washington street, Boston, Is a master of his profession. Pedal deformates are perfectly overcome by a thorough knowledge of the anatomy of the feet; this Mr. Foster understands like a surgeon. He knows every bone a boot covers as well as he does his finger joints, and can tell as readily where the pinch is and the way to refleve it. "As easy as an old shoe" is a comparison exemplifying comfort, but a man who can devise a new shoe that shall be as easy as an old one, Is an artist and a philanthropist.

If your dinner bell has lost its chapper, you can still have your napkin ring

> A PROTURE. The twilight Loars like birds flew by As lightly and as free; Ten thousand stars were in the sky. Ten thousand in the sea; For every wave with dimpled check That heap of into the air Had caught a star in its embrace, And held at trembling there.

The Rev. O. B. Frothingham has decided to retire New York on account of ill health, and has sent in his resignation to the trustees. He will preach until May 1st, and will then go abroad for a year.

A New York Tellow reporter has found a lovely shade of green which is of a pale gray color.

THE POSITIVE THINKLE .- This is published in New York at \$1.50 per year. It is devoted to liberal thought: or, as the editorial says: "Neither affirming nor denying concerning those things which the theologian terms the 'realities of the unseen world.' The Positive' Thinker will treat only with what can be known and verified, and Wiffeh relates to here and now." Its frontispiece is a pleasing copy of Raphael's Madonna surrounded by the busts of Bacon, Comfe, Humboldt, Franklin, Watt, Arkwright, the former three to represent the great thinkers, the latter as symbols of the three great conquests in man's world of activity.

> TROM THE TRAVILLER'S "VALENTINE." Around Mahel's forchead, Like threeds of sunshine, Her soft, waving tresses Their light tendrils twine; Like a white water-life Is each dainty hand. Oh, Mahel's the lovellest In all the wide land!

What Burns called "a rousing whid" is known today as a Cookism, or a Tremont Temple hyperbole.

A Choice Bir of "Cast"!-The following, from a late number of the Boston, Index, gives evidence that the old "I-am-holler-than-thou" serpent is still in a lively state of activity in some parts of the country;

A France i.

Publisher of Index:

"Sir: You need send nemore of your vile stuff in the form of The Index to my father. Uriah Bliggs, North Lawrence, Kansas, as he is dead, and beyond the reach of your polson, in this lifeat least. And let me say to you that "God Is not mocked; for whatevever a man soweth, that shall he also read." You are sowing now; reading-time will come bye-lar C. Buggs. Laurence, Kan., Jan. 25th, 1879.

A minister in St. Louis has been fined \$300 for officiating at the wedding of a sixteen-year-old girl who was married without the consent of her parents.

Massachusetts has made her great history a magnifi-cent industry. There is hardly a county in that splen-did republic—for so let us call Massachusetts—that has not had its special annalist or poet; and there has not been a governor from the days of Endicott down to those of Alexander II. Rice who has not made it his business to look after the State literature, and the fam-ily histories of his people.—Forney's Progress.

An English Lady-says the Socular Roviow-hired a cook recently. The cook was invited to "attend family prayers," but demurred; the lady discharged the cook; the cook sued the lady; Judge Martineau, before whom the case was brought, at once ruled that the servant "went to her situation to cook not to pray," and gave her a favorable verdict, leaving her bigoted mistress to pay the costs.

In faith and hope the world will disagree,
But all mankind's concerning charity,
All must be false that thwart this one great end,
And all of God, that bless mankind or mend.
—[Popo.

The idea of a canal through the Isthmus of Suez was considered practicable and the excavation actually commenced upwards of twenty-five hundred years ago; and in the reign of Ptolemy Philadelphus, King of Egypt, two hundred and seventy-three years before the Christian era, the union of the two seas was perfeeted. The channel existed for several centuries after Cleopatra's time, but was gradually choked up by the then unconquerable sand.

The London Fun remarks that a "doze outside on a sweet night is very likely to result in a dose inside of

Space is as nothing to spirit, the deed is outdone by the

Space is as infining to spirit, the determination of doing.

The heart of the wood is warm, but warmer the heart of the wooding:

And up from the pits where these shiver, and up from the heights where those shine,

Twin voices and shadows swim starward, and the essence of life is divine.

—[Richard Realf.

Prince Henry, of Holland, left \$41,000,000, and not a cent toward saving the "Old South."

"Yonder," shouted Mr. Talmage, speaking of the city of Edinburgh, at the Burns supper in Greenpoint, "Thomas Campbell wrote his 'Pleasures of Hope.'" Tom Campbell wrote the principal portion of his "Pleasures of Hope," while acting as tutor to a Highland family on the rocky coast of Mull. The above from the New York Commorcial Advortiser suggests another blunder made by our own and much-loved Cook, who recently referred in a most touching manner to "the adventures of Alexander Selkirk and his man Friday."

An Iowa poet, in the course of a petition to Congress against a homestead-grabbing law, drops into poetry

The law condemns the man or woman Who steals the goose from off the coinmon; But lets the greater felon loose Who steals the common from the goose.

"I didn't know," sald an old lady, as she laid down her newspaper, "that thieves were so scarce that they had to advertise for them, and offer a reward for their discovery." The love of rum is the essence of all evil.—Boston Post. Thought cider was the tipple that first brought Eve ill.—Phil. Bulletin.

MAKE MONEY BY SAVING IT .- Our readers should not fail to read the advertisement of Seeds Free on page five. The publishers of Farm and Fireside furnish seeds at remarkably low rates, and give one year's subscription to their highly interesting and valuable Farm and Household paper without additional cost.

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W. J. Colville's Lectures. This active and useful trance medium has delivered,

during the present month, three lectures per Sundaytwo in Boston and one in Lynn-without perceptible weariness. Last Sabbath morning he addressed a good audience at Investigator Hall, his subject being "The Discipline of Sorrow." The Controlling Intelli-gence drew a wide line of distinction between sorrows which are the result of our own misconduct, and those which may be aptly designated as misfortunes. They also pointed the distinction between voluntary suffer ing which is borne for the good of others, and that which is undertaken from vain-glorious motives, leading to Pharisaical self-righteousness. They contended that all sorrows, from whatever source they came, were beneficial, provided we endeavored to analyze their cause, and to profit by the experience which we thus The Rev. O. B. Freddingham has decided to retire obtained. Sorrow was an inseparable factor in the from the charge of the independent Liberal Church in problem of soul-development. While the utmost compassion and sympathy ought to be extended to the suffering, yet it was clearly our highest duty to unflinchingly point out, to those whom we know have earned them by the law of compensation, the directions from which their tribulations came, and, to endeavor to win the wanderers to paths leading into better conditions. If, for instance, we could convince the violator of natural law that sorrow came to him through such violation, the would be much more likely to seek to avoid it by obedience to the law in future, than if we merely argued with him on abstract principles of right and wrong. Many sorrows endured on earth were wrapped in mystery to our mortal eyes, but when we ntered into spirit-life we should fully recognize their beneficent and purifying results. The answering of questions and the improvisation of a poem on "The New Age" closed the exercises. The platform was finely ornamented with choice flowers presented by ladies of the congregation; these same ladies have. also been instrumental in procuring a fine new organ for use at these meetings. Next Sunday the services will be in commemoration of Washington's birthday, and Mr. C.'s subject (by request) will be "George Washington's Position in Spirit-Life."

Want of space precludes our saying more on the point of Mr. Colville's lectures in Lynn last Sunday evening, and at Boston Highlands on Friday evening, Feb. 14th, other than that they were well attended and successful, and that these courses will be continuedon Sunday nights at Concert Hall, Lynn, and Friday nights at Kennedy Hall, Boston-for the present.

A Sennce with Chas. H. Foster.

To the Editor of the Banner of Light: Last Sunday evening I attended a seance at Mr. Charles H. Foster's, 1257 Broadway. There were twelve sitters present. There were many good manifestations, although from some cause all were by no

means perfect. This evening I attended another of Mr.] Foster's séances at the same place. There were fourteen sitters present, about half of each sex, whilst nearly or quite as many were refused admittance. I think I never attended a spiritual circle where the manifestations were more powerful and convincing in my life. For full one hour and a quarter there was a constant succession of the most unmistakable tests given (without a single mistake) to every individual member of the circle, that were perfectly conclusive of the identity of the individual spirits who manifested, as was admitted. I think, in turn by every person present. Many of the manifestations were complicated, and of a nature that utterly shut out the possibility of mind-reading. In fact, it seemed to me that if all the world could have witnessed what passed at that time, disbellef-in spirit communion must have forever departed. This was the expressed opinion of other members of the circle, all of whom seemed uncommonly intelligent and cultured people. Mr. Foster himself said that he never witnessed such unfaltering power dis-

played by the spirits before at any of his séances. The spirit of Mrs. Cornelius Lawrence, who passed away a few days ago, entranced the medium and addressed the audience beautifully. Mr. F. said he had never been entranced to speak before. A copy of her recent publication, "Do They Love us Still?" lay on the table, which Mrs. Lawrence had sent to Mr. Foster a few days before, accompanied with a message that she should attend his next Sunday's circle-meaning, of course, in the form. She did attend, but in a spirit form only. She told us that her spirit passed so harmoniously to the other world that she was not conscious of the change until her husband brought her back to her lifeless body, yet unburied.
Inspirational Spiritualism is good, comforting and

instructive to believers; but one such séance as I there witnessed on the phenomenal plane would make more converts, in my opinion, among thinking, sensible people, than all the normal sermons that were ever pronounced by mortals, however highly gifted. THOMAS R. HAZARD.

Now York, Sunday Evening, Feb. 16th, 1879.

Eating for Strength. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

This is the title of a book that I feel should be read by all who are not familiar with the laws of life and health. Knowing the author intimately for more than afteen years, I willingly purchased four copies and presented three of them to my three children, retaining one copy for home use, and after a careful perusal I am more than pleased with its contents, and can do no less than recommend it to your numerous class of intelligent readers. The waste and supply of the body are so carefully defined that any one can almost keep debt and oredit of the materials used and expended in the formation and maintenance of a healthy, vigorous organism.

the formation and maintenance of a heating, vigorous organism.

The work is free from bigotry, and is the result of long years of careful study and practical experience, with liberal selections from the most approved sources. The scientific department, and classification of elements, seem to be up to the latest discoveries, yet are presented in familiar language. "General directions." "Choice Treatment of Foods," and the numerous recipes for preparing "healthful diet," and "liquid foods," together with "answers to ever recurring questions," if carefully read and carried out in practice, will do much in alleviating the ills caused by improper diet, and may prove to be the "ounce of prevention" to many who would otherwise use pounds of poisonous cure.

Warren S. Barlow. Now York City.

MEDIUMSHIP was the subject of Mr. J. William Fletcher's lecture on Sunday evening last, when there was a very large attendance. Mr. Fletcher dealt with all the important aspects of the question in a way which seemed to make a very pleasant impression on the audience. These lectures are strictly confined to Spiritualism, and are of great interest to inquirery. are of great interest to inquirers.—London Spiritual Notes.

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The Photevangelion; or, an Historical Account of the Birth of Christ, and the perpetual Virgin Mary his Mother, by James the Lesser, Cousin and Brother of the Lord Jesus, elliof Apostle and first Bishop of the Christians in Jerusalem. Postelius brought the MS, from the Levant, translated it into Latin, and caused it to be printed at Zarelei, in 1532.

The First Gospel of the Gnostles, a sect of Christians in the second century, and translated into English by Mr. Henry Siko, Oriental Professor at Cambridge, in 1637.

THOMAS'S GOSPEL OF THE INFANCY OF JESUS CHRIST.—Pletted by Professor Cotolerius in a note to his Works of the Apostle Fathers, from a MS, in the King of France's Ilbrary, No. 2279, and Bishop of Cresarea, A. D. 315.

The Epistles of Jesus Christ And Abgarus King of Eddsay, No. 279, and Bishop of Cresarea, A. D. 315.

The Epistles of Jesus Christ And Abgarus King of Eddsay, to Political History. B. I. c. 13.

The Cospel of Nicolemus, Porrently of Grynæmis in the Orthodoxographia, 1535, tom., it, p. 613.

The Apostles' Creed in The Ancient State.—Without the articles of Christ's Descent into Hell, and the Communion of Saluts. See it thus landed down in Mr. Justice Balley's cultion of the Book of Common Prayer, 8vo, 1813, p. b. Note: Also in Bingham's Antiquities of the Christian Church, follo, 1726. B. 10, c. 4, s. 12.

The Epistles of Paul, The Apostle To The Ladon-Ceans.—From ancient MSS. in the Sorbonne, and the Library of Ioaanes, a Viridatio, at Padua. See also Poole's Annotations on Col, Iv. 16., and Harl MSS. Cod. 1212.

The Epistles of Paul, And Theeland School, 2122.

The Epistles of Paul, And Theeland From the Greek MS. in the Boldelan Library, copled by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Sipicliegium.

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MS. In the Bodlelan Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Spichegium.

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BY CHARLES BEECHER.

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