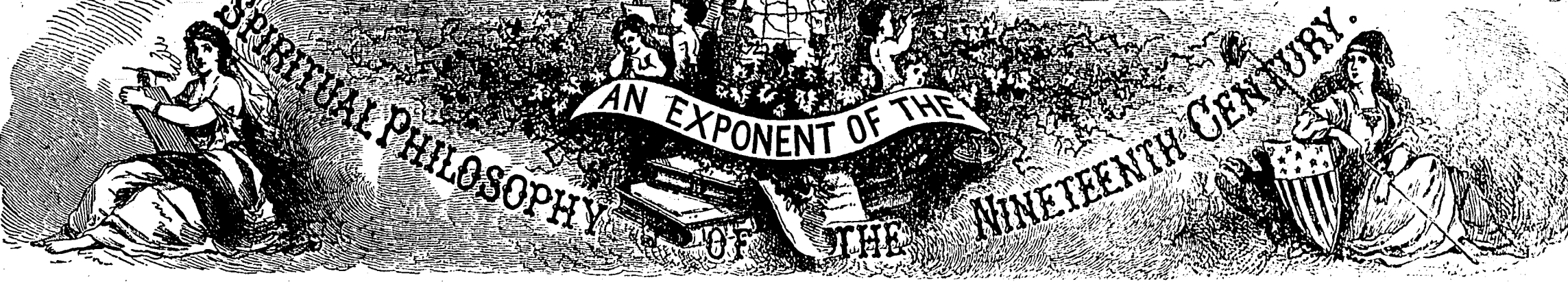


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Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

When a new living light comes into the household there is usually no little rejoicing; so when a new periodical makes its appearance in our midst, as an exponent of Spiritualism, we should rejoice also; and this more particularly when such a work emanates from a region overshadowed by antique formulas of ecclesiastical dogma that have benumbed the very soul of thought and aspiration.

La Ley de Amor, the law of love, is the pleasing title of a new, handsome, well-printed little quarto, in Spanish, three numbers of which have come to hand from Merida. "God, who sees the secrets of our soul," says the Introduction, "knows with what sincere motives we begin this present work;" and though the editor seems fully to comprehend the difficulties in his way, gives his reasons for undertaking the task, thus, (in brief): "1st, We have faith in the truth and in the virtue of Spiritualism. 2d, We think thus to accomplish a mission, and believe in the protection of Divine Providence. 3d, Because the number of believers in this doctrine has, without noise or ostentation, increased largely in Yucatan, in accord with the progress in all other places. 4th, Because the phenomenon of communication with the invisible world is one of the most notable and grand, and is, not without reason, regarded as the Third Revelation. 5th, Because the moral improvement of humanity is our aim. 6th, Finally, as many adepts and friends who cannot attend our meetings need our periodical through which to express themselves and acquire a knowledge of what is transpiring."

The second number of this "Law of Love" opens with an interesting article on Materialism; the writer taking a broad view of the subject, as will be seen by a single quotation: "To destroy materialism, in which humanity lay for nineteen centuries, frantically prostrating itself before its God, the Golden Calf, came Jesus into the world, who, with his humility, his example, combated this dreadful enemy." This embraces not only modern materialism in its specific character, as now understood, but all the habits, all the grossness, all that love of place and power (involving so much that is tricky if not positively infamous,) that contributes to the supposed material well-being, to the exclusion of the spiritual.

The third number has some very pertinent suggestions under the head of "Gamaliel"—some thoughts arising out of opinions entertained by many that the Old Testament is an allegory which is to be realized when the time marked out by the Eternal One is full, and his Envoy incarnated, receiving the Word of God, enters on his mission for the redemption of humanity. Another article on "Education" is so important it should, if possible, be continued in every number; for education lifts the people out of the thralldom of the priests and the equally bad thralldom, the rum-hole.

La Ley de Amor gives a fine notice of the "Banner of Light," which it names as the "interesting periodical"; and also pays a graceful tribute to the eloquent lecturer, Mrs. Tappan. May it multiply its pages and widely spread the law of love.

The next new foreign journal before me is *La Revolution Medicale*, semi-monthly, four francs, Brussels. As this is devoted entirely to the homeopathic treatment of diseases, it will not particularly interest the Spiritualists. It may be well, however, to say that though in Belgium even gratuitous lectures are not allowed to be given in the interests of homeopathy, in Hungary the hospital of St. Roch, of Pest, was set apart for treatment of its inmates by this method, which, proving very successful, has been permitted continuance, notwithstanding much opposition on the part of the allopathists. The Spiritualists seek to sustain *La Revolution*, it being with them in the march of progress.

Le Messager, of Liege, to January 18th, is also at hand. The February number has a good article on "Eternal Punishment," on "Practical Spiritualism," and on "Spiritualism Everywhere," but I must confine myself to a "case of obsession," as it is called, reported by Quemes from Chartres (*Eure-et-Loire*). Six kilometres from Chartres, on the N. of the Rouen and Or

leans railroad, lives a farmer who recently took into his family a servant girl seventeen years of age. Soon, everywhere where the girl was, stones, bricks, pieces of mortar, fell as if from the air, but harmless to those around her. Even when in a closed room the same phenomenon took place. This will doubtless remind the readers of the Banner of events of a like nature that happened in the Rev. Dr. Phelps's house some years since. But this was not all: a basket came one day spontaneously, and crowned the head of the young girl, while iron articles, such as forks, would be thrown from the drawers upon the floor. Once the farmer himself had a knife wrested from his hand and thrown into the fire. A sister of the gentleman who narrates the above, writing to him on the subject, recalls to his mind the "prophets of Biding." It seems that this young woman, who was supposed to be near her death from cancer in the breast, after saying her prayers and falling asleep, saw an unknown person approach and make passes over her. On awakening every trace of the disease had disappeared. From that time (August, 1873) she became a trustworthy prophetess, and many were the proofs she gave of her marvelous powers.

In the January (18th) number, Mons. Laroque continues his able article on eternal punishment, and Mons. Baptiste writes of practical Spiritualism. Here also are extracts from a little brochure containing twenty questions, addressed to Jesus, and his replies thereto, taken from the New Testament. They could be pondered over with profit to our souls, but I will quote a portion only: "What is the best means of practicing the law of love and justice? All that you wish man to do to you, do the same to him. When we pray to God, is it necessary to enter some temple or place of worship? When you pray, enter into your closet, &c. Is there a sign by which one can know a true Christian? All will know that you are my disciples if you love one another," etc.

A letter on Spiritualism in New York, from a correspondent, follows the above. It briefly explains the state of things there; the great interest in this subject in that city entertained by the highest society (including the Russian ambassador), and concludes with a good account of a séance at Terre Haute, Ind.

It has been my rule not to translate any communications through "media," however good what reaches me from time to time. Could I make an exception, it would be in favor of those which come from Hungary, from the flourishing "Society" of Buda-Pesth, of which Baron de Vay is Honorary President. The Baroness de Vay is a writing medium, favors said "Society" and its periodical, *Reflexionen aus der Geisteswelt*, with her deeply interesting experiences. The spirits respond to her in the most cordial and trustworthy manner, answering questions of no little social importance, and giving their names in full. But perhaps that which is of a peculiar interest in Mme. de Vay's mediumship, is the friendship which seems to have sprung up between her and the Nature spirits, the *genii* of the woods. They call her their loved Adeline. They tell of their beautiful home in the forests, mid-flowers by brooks, sympathize with her shut up in a little room, while they are in the free world under the blue of heaven.

La Instruccion Esprita, of Mexico, February number, is almost a volume of itself. Turning to its sixty-second page, I find that there are now published in the Republic four spiritualistic periodicals; which is a large number, considering the population: *La Luz Esprita*, of Saltillo; *El Eco de la Verdad*, of Tabasco; the *Ley de Amor*, of Merida, Yucatan, (noticed above), and this, under review. "Thanks to Providence," says the writer from whom the above notice is quoted, "the suspension of *El Esprismo de Sevilla*, caused by clerical intrigue, has ceased, and it opens anew its columns with an able and dignified expression of its appreciation of the force, moral and material, which brings out again this publication, which is an honor to Spain." Following this is a notice of the *Revista Esprita* of Montevideo, the *Revista de Estudios Espritas* of Santiago de Chile; then of the Banner of Light, where a special notice is taken of Mrs. E. H. Britten's discourse in memory of Mrs. Conant, of a poem by William Brunton, of articles by Prof. Denton, Mr. Young and Mr. Cooper.

The present number of the *Instruccion* opens with grand reflections upon "Youth," by Sr. Don J. Calero. "There is an incessant struggle," says the writer, "between the material and the spiritual, between the finite and the infinite, between the individual and the multitude (*colectivo*), between the good and the evil, between truth and error, between ideas and deeds, between the right and the force, and from these eternal combats which excite the intelligence and the passions of man, spring all the progress of humanity." Many beautiful paragraphs follow, sustaining these ideas, but they must be omitted. The next article is a short "Discourse," pronounced before the "Central Society" at its last meeting in 1875. It reviews briefly the past, not omitting the ridicule which the ignorant, the bigoted, the conceited, heaped upon the cause in days gone by, and finds ground for gratulation in the wonderful progress that has been made—truths demonstrated, unguishable.

A considerable space is given in this number to the "Proces des Esprits en France"—the judicial examination" in the Leymarie trial, which is here rendered in handsome type in both French and Spanish. Following this is an article on photography, and a philosophical discussion on "Positivism" by Sr. Don Juan Cordero, that cannot be taken in pieces without destroying its symmetry; then quite a long account of the Spiritual Congress in Brussels; a poem by Dr. S. V. Sosa; an open letter to the canon of the cathedral of Zamora, and another article on photography from the *Revista Esprita*. The *Revista Esprita*, Paris, February number, has its usual amount of valuable matter. Through its columns Madame Kardec expresses thanks to those who sent to her letters of gratulation New Year's Day. Here also are the admirable rules or by-laws adopted by the "Federation" *esprits et magnetiques*, of Belgium; and the history of the materialization of a spirit—the patience, the perseverance exercised by the sitters before a curtain, shutting in a darkened room, and the gradual organization of a form, first in a vaporous cloud, then as a distinct face, then, at the forty-sixth séance, as an entire form with garments. Then come some very sensible remarks

in refutation of a theory advanced by a Mr. Glinoux, that if spirit is not material it cannot be photographed, and if material then not spirit; or, "if the spirit exists it is something; if it is something it must be matter; either the spirit is matter or it is nothing." . . . and, "if the spirit is divisible, (for it had been stated that this matter which composes the spirit is so fine we may consider it divisible) thought can be also, which could not be." . . . Let us leave dry sterile scholastic philosophy aside," etc., says the respondent. "If we interrogate *Spiritism* it responds to us that all matter is endowed with an intelligent principle according to its degree of refinement, and that it cannot be understood without spirit nor spirit without matter. According to materialists, thought is the result of a certain arrangement, a certain organization of matter; the organism destroyed, thought has no longer cause for being, and is extinguished. But of what import that matter be intelligent? And what if this matter, incorporeal, indestructible, is independent of the body? But this materialism is not dangerous, and I prefer it to the false system that, in the fear of confounding spirit and matter, wishes that the manifestations of intelligence should be without any substance whatever. The danger is precisely here, in Spiritualism as commonly understood, which is the sole cause of the materialism which disorganizes society." But this is only a meagre and partial rendering of many telling points that make up M. E. Legu's able response to the theorizer or perhaps expert philosopher.

"M. L.," of Rochefort, permits us," says the editor of the *Revue*, "to cite the following passage from his letter of 20th December, 1875: I wish to inform you of two faculties with which God has endowed me as a recompense for a life full of trouble, but about to close, for I am seventy-six years old. As soon as I lie down at night a magnificent panorama is presented to my view in which are seas, lakes, attractive figures, illuminated as with a clear moon and a heaven full of stars. . . . Then I hear the joyous song of a host of spirits, and they have the goodness to sing of affairs which I desire, in my limited *reparata* of air, besides some which I do not know." M. L. is, I believe, president of the society of Spiritualists at Rochefort.

The *Revue* gives also several pages of "Reflexions" on the studies of Mrs. E. Hardinge Britten in the Banner of Light. The "reflexions" are principally on the materialization of spirits. "Three important communications which respond to all objections as to the veracity of manifestations of ultramundane intelligences." Under this title, M. the Baron M. de Guitero de Bozzi publishes in the November (1875) number of the *Annali dello Spirismo* (Italy) a very interesting article which contains, briefly, these facts:

Doctor C. Fubino, residing at Voltri, a very learned man and a great friend of the Baron's, being informed that communications had been received from the spirit world, suggested hallucination or trickery, and required proofs. Dr. F. was asked to write to him from a specified time, some question. He wrote in Latin, and one question he asked was: "Where was my spirit before incarnation, and where will it be after death?" The spirit at Baron G. de R.'s replied: "Tell him that before incarnation his spirit was in God, and that after death it will march in the way to perfection." This was forwarded to the doctor, who received it with great astonishment, and replied: "I do not know what to think; the phenomenon is marvelous, and reveals an ultramundane intelligent agent."

When Dr. Fubino was living at Mme. M.'s, near Florence, the lady's sister asked him to consult the spirits about a saint's name, which had been forgotten, but whose skull was in their chapel. The medium took a pencil and wrote, (in Latin) "That the head, which once belonged to a domestic in that house, was not of a saint; but you can call the domestic a saint, because he was good and honest." The lady's face changed color. "His name?" said the lady. The medium wrote in big letters *Vincenzo Landi*. At this the lady uttered a cry. "It is impossible," says the doctor, "to describe her agitation;" for all the medium had written was true.

A number of *El Criterio Esprita*, of Madrid, has also been received; but not being of recent date I will not quote from it. It contains, however, an interesting article from Lila, which appeals, in the most forcible language, to our better natures, to that light that is within us but too often hidden by worldliness. Two numbers more of *El Criterio* are just now at hand, of a more recent date, and will receive attention in my next.

Psychische Studien, the admirable and ably edited German periodical (the January number) published at Leipzig and New York, is at hand. Its most important and lengthy articles are: "My Experiences in London and Brussels," by Prof. Dr. A. Butlerow; and "My Conversion from Materialism to Spiritualism," by M. Albert Steinbach. The latter gives a full account of the marvelous phenomena witnessed at Terre Haute, Ind., U. S., where unmistakable materialized forms of spirit friends appear, and where such courteous facilities are allowed to all parties with reasonable demands. M. Steinbach appears to have been satisfied; and by giving directions by which persons visiting New York can readily reach Terre Haute, no little good must inevitably flow from his present communication.

The former article, by Prof. Butlerow, is, as my friend Mr. Somers renders it, "An account of Prof. B.'s and the Chancellor A. Kniskott's visit to London, where, kindly received by Mrs. Jencken (Miss Katie Fox), they had some excellent manifestations through the mediumship of that estimable lady, now no longer a public medium." These manifestations were in every respect such as I witnessed and experienced in my own house some years since, when Miss Fox was on a friendly visit to my family, and which were then described in the Banner. "Reports from Holland follow," says Mr. Somers, "where D. D. Home was invited, and where (at Amsterdam) he surprised the Hollanders by his marvelous tests of spirit manifestations. Mr. Williams subsequently produced similar phenomena before the same earnest seekers after the truth, and so profoundly impressed them that they resolved to persevere in their investigations."

But this is only a very slight portion of the contents of the magazine to which Chancellor Akskoff lends his name and great influence. I should name "Theories and Criticisms," and "Depths of Nature," by Dr. F. Hoffman; remarks on Louise Latea, and a "Light-battle in Spiritualism," by Prof. Witting; short articles about the Russian Commission, Prof. Wagner, Prof. Porty, and Mons. Thiers's great work on Spiritualism. Several numbers of the Scandinavian *Dagbladet* are before me, and articles from Prof. H. M. Kottger, Mr. Mark Arfane, (editor), E. B. Klein; and others on "Skandinavian Politie," on "Christianism," on "Socialism," and the celebrated John Law's speculations.

A Splendid New Serial.

DAISY DOANE:

OR,

SUNSHINE AFTER DARKNESS.

Written Expressly for the Banner of Light.

BY MRS. A. E. PORTER.

Author of "Dora Moore;" "Country Neighbors;" "The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jennie Tracy;" "Pictures of Real Life in New York;" "The Two Cousins;" "Sunshine and Tempest;" "The Lights and Shadows of One Woman's Life," etc., etc., etc.

God is the master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, "If this please God, let it be as it is."—JEREMY TAYLOR.

CHAPTER XII.

A Quiet Home and Hard Work.

Miss Patsy and her sister staid with Daisy during these days of sorrow. When all was over, and the house literally left to her desolate, the young girl sat down in her own room, overcome with her desolation, with a void in her life that nothing could fill. Clive Duncan had come down to be with her at this time, and claimed his place at her side. One glance at his face, at his eyes so full of love and tenderness, overcame her. Her first impulse was to throw herself into the arms held out to receive her, and find rest there. "Daisy," said he, "we have each other. I will devote my life to consoling you; yours shall be bright as wealth and love can make it." With a cry of anguish she turned away from him and left the room. While he staid, she saw him only in Miss Patsy's presence, and shrunk from all response to his words of tenderness or protestations of protection. He thought her overwhelmed by her sorrow, but when the time came for his return to study, he said as he bade her good by, "Daisy, I will come down next week; I cannot remain away from you at this time." While he looked at her, she could not tell him of the resolution made at her guardian's side; in his presence her courage forsook her, and she simply said, "I will write to you, Clive. I have something to tell you, but I cannot say it now. I will write."

Something in her manner startled him. He recalled his interview with Mr. Doane. "Daisy," said he, grasping her hand with a pressure that gave her pain, "you are mine! I claim you! If I lose you, I lose all hope of happiness for this life and another. Clive! Don't talk so. Don't look so! For his eyes burned her? They penetrated to her soul, and she believed he read her secret.

"Go, Clive, now. Go! I will write." "I will not go till I understand what this means. Daisy, you don't know me. Alone in the world now as you are, I want you to trust me, to lean upon me. I will never cease to care for you and love you till death parts us, and if God permits, beyond that also." He came nearer. She felt his breath upon her cheek, his eyes reading hers, and she saw his arm held out to support her, for her step tottered. There was a great yearning, hungry look in those eyes that made her poor, desolate heart beat hard, and her pulse throb. But Daisy Doane was not one to shrink from her duty when once it was made clear to her. She would have been a martyr in the days of persecution. Sooner than break that promise to the dead, she would sacrifice every friend, and live a life of solitude and poverty. She knew herself well enough for that, but she felt at that moment that she must die in doing it. As Clive stood there, waiting for a word or sign from her, she called gently, "Miss Patsy, come to me." Clive released his hold of her, and a look of mingled anger and love flashed from his eyes, as he drew back. Daisy laid her head on Miss Patsy's shoulder, turning her eyes away from Clive. "Tell him to leave me now. I am tired. I will write to him."

"She is overcome by her grief. Go home now, Mr. Duncan. Leave her to herself. You hear what she says, she will write to you," said Miss Patsy.

Without another word, Clive Duncan walked away, but a great fear filled his heart. Then Daisy told Miss Patsy, and when she finished, added, "I shall keep my promise, if it cost me my life."

"I am sure you will, darling; I see that in your face. You look as your father did, when he said he should spend his life for the poor heathen who know not God. I believe he would have gone if he had foreseen his early death, yes, if he had known, like St. Paul, that bonds and imprisonment awaited him. There, now, don't tremble so; lie down, and I will read to you."

Daisy wrote her letter the next day. It was kind, firm, decided. No one could find the pain it cost her. In doing this she renewed all the brightness of her future life, but this thought sustained her. "God knows I wish to do right. I shall leave in his good time why this sacrifice is demanded."

It is wonderful how a soul capable of growth expands and grows strong in a great sorrow! The maturity and strength of womanhood had come to Daisy, and a greater strength than that— even a faith that enabled her to say, "God is my strength and my deliverer!"

Clive Duncan did not answer that letter; he came in person. How little he knew Daisy, was proved by the doubt of her firmness which he expressed to Miss Patsy. She was calmer now, and could tell him that nothing could move her from her purpose.

"Daisy," said he at last, in the fiery impatience of his nature, "do you know that Mr. Doane died poor—that he left literally nothing for you? How can you bear poverty? You were reared in luxury—how can you earn your bread? Had he foreseen this, think you he would have remained firm to his wish? I have wealth; I can make your life one long holiday of pleasure."

Daisy's cheek paled. She looked at him in questioning wonder. "Yes, Daisy, I am right. There is great sorrow for you, and your friends would not tell you till they thought you better able to bear it. I would not have done it were the power not mine to make amends to you."

For a moment the girl shrunk from the picture of poverty. She had never known a wish ungratified. She loved beautiful surroundings and culture. Little she knew of her nature, and recoiled from little economies and poverty, which always looked so bleak and cold to her. Then

came the thought, "I could have borne it with Uncle Joe! I could have worked for him! But alone, alone! I always alone!" How her heart died within her!

"No, Clive," she said, rallying in a moment, for he saw that the wound rankled; "he said he would sooner see me in my coffin than to see me allied to your family. I must speak the hard truth. He loved me, I trust him. You know perhaps why he said it; I do not; but he would still have exacted the promise had he known of my poverty."

Clive had thus revealed the loss of fortune to Daisy while her friends were studying how to soften the blow. She sought Miss Sybil, to whom all business was referred—her clear head and good judgment was seldom in the wrong—and asked for the truth.

"Yes, my child, your guardian's death was hastened no doubt by his anxiety for you, and his efforts to straighten his affairs, which were much perplexed. For the present you must come home with us; you know how much we shall like that, and you need not feel yourself under obligation either. There is a snug little house as soon as you feel willing to leave, and go home. When we have rested awhile there, we will talk of future plans; it is the only consolation in our trouble that we can have you with us."

Daisy was comforted, and thanked God that such a refuge was opened to her. "Let us go at once, Miss Sybil," she said. "I know you will feel better to be at home. He is not here, you know, so it doesn't matter."

After that she walked over the house, going into every room to take a final farewell—every room save one, Miss Joan's. "That had been looked for years, since when Betty made her annual cleaning, and then nothing was removed; it was swept and dusted, and again shut up. Daisy shrunk from it still, for her sad prophecy was not forgotten. She did not feel so about Mr. Doane's room; here she lingered, loth to leave. She seemed to be nearer to him here, and fancied that he looked down and smiled as he did when she knelt beside him when he lay ready for the grave. When all the rest of the house had been visited she went down to Betty in the kitchen. Peter was there. No one shared more sincerely in the grief and joy of this family than these two faithful servants.

Everything was in order in the room, painfully so to Daisy, who had enjoyed herself so much when as a child in the bustle that almost always went on there. Peter sat in the open door, where the sunshine streamed in; Betty in her arm chair, with her hands folded on the clean checked apron which she wore, her attitude saying, "It is all over, my work here is done." Daisy looked pale and thin, as Peter said afterward, "Just like a flower that the frost had touched." "Honey, darling," said Betty, "these be hard times for us all, but, as the master used to say, 'God knows what is best for us.' It comes hardest upon you, but he who sends the sorrow will, maybe, lighten it in his own time."

Daisy threw herself into Betty's lap, and wept again on her bosom. The good woman, only too glad to have her there, put her great arms round her. "Honey, precious! If Betty could, she would keep you here allers, and never let harm or sorrow happen to you. Cry, darling, it will do you good. Tears is a mighty relief in trouble."

"Betty," said Daisy, "did you know I am poor now, and we cannot live here any longer?"

"Yes, darling," said Daisy, "he's been telling me all about it; it is mysterious to me, and I believe in my heart it will all turn out that it ain't so, just as it does in story books."

Daisy shook her head. "No, no, Betty, there are no fairies now, such as you used to tell me about. Our money has been lost in India. You know the brig which cost Uncle Joe so much was a total loss. There was a fortune in that."

"Well, Miss Daisy, it isn't in the Doanes to be poor; there will be a lucky venture one of these days. Keep up heart; who knows but the master has let you something laid away in the secretory by his bed?" Miss Patsy must search.

Daisy smiled. "Ah Betty, people don't hide money now days in that way. Uncle Joe needed all to pay debts, and has paid them. I am so glad of that."

"If you please, Miss Daisy," said Peter, "I have a hundred dollars in the bank, and I could earn more. It is yours, and if you will let me earn money for you I shall work the better. Don't you ever be wanting money, Miss Daisy, while Peter can work."

"Thank you, Peter; I will remember what you say, and if I am in great trouble I will come to you."

Nothing could have pleased Peter more than these words. A refusal, however kindly worded, would have wounded him.

"Now, Betty," said Daisy, "what are you going to do? Where will you live away from us? Oh, Betty! it will be so strange not to see your face every morning!"

"Don't you be troubled about me, Miss Daisy. I am going up to visit my sister, Peter's mother, and maybe I shall stay there till you need me. That will be one of these days, I am sure, when the fortune comes back."

Daisy shook her head sadly, and tears gathered in her eyes. Peter, who had been longing to say something, added, "When that time comes may I take care of the horses and drive the span?"

"There! that's just like Peter," said Betty. "He thinks the world would not have been finished without him."

"And no more it would, Miss Daisy, would it? or else I should n't have been sent into it. I feel that I shall have a special call to drive Miss Daisy's coach one of these days. I have heard it in my dreams."

"Go along, Peter!" said Betty, "with your

for ages, are but legitimate fruits of such unmitigated folly, and should warn us of our danger.

Mrs. Andrews evidently doubts whether, even should the paraffine mold be produced under the conditions as I have specified, I would accept such production as proof of spirit presence and power. I have never for a moment admitted that I should. The most that I have conceded, or can concede, is that when I can know the molds to have been produced, I shall then consider it a phenomenon worthy the time and attention requisite for a thorough investigation; the purpose of such investigation being to discover, if possible, the origin and nature of the forces at work to produce them. Let it be demonstrated to my understanding that a paraffine mold of a human hand can be produced in a closed sack, without human contact, or any of the appliances of human art, and I shall be as ready to admit it as I am to admit the surging of the sea or the gathering of the storm. Let it be demonstrated that a human body can float in the air independent of any cause hitherto recognized as sufficient to produce such a phenomenon, and I am as ready to admit that as I am to admit the fact of a balloon ascension. But to admit the occurrence of any given phenomenon is one thing, while to assign to that phenomenon its proper place in the infinite realm of cause and effect and to define the specific cause of its occurrence, is another and a very different consideration.

Mrs. Andrews asks, "But what of the phenomena (as wonderful as any ever witnessed,) testified to by Mr. Crookes?" "Have the evidences brought forward by him convinced Mrs. Denton that the materialization of spirit-forms really takes place?" And I, too, ask, what of those phenomena? "Have the evidences brought forward convinced?" Prof. Crookes himself ("that the materialization of spirit-forms really takes place?" or does he, in the language of Epes Sargent, "still cautiously abstain from any confident theory in regard to the source of the phenomena?" Since, then, with all his opportunities for investigating under conditions which Mrs. Andrews regards as "so perfect that nothing was wanting to make them absolutely satisfactory to all who can be satisfied with any proof," and since, as Mr. Sargent further explains, "he still feels himself unprepared to accept Spiritualism as the only theory that can cover all the facts," is it very remarkable that Mrs. Denton, who has had no such opportunities for investigation as Prof. Crookes, should refuse to declare him incapable of judging of the nature and significance of the evidence before him? But suppose Mr. Crookes has been satisfied, and had so expressed himself, as Mr. Wallace has done? Would it not be evident that in just so far as he had assumed a definite cause for the phenomena, in just so far had he forsaken scientific methods and become unscientific? I say *he assumed* a definite cause. I mean that. The very term science supposes knowledge. What do we know in regard to the cause or causes of these phenomena? Is the claim that they are produced by spirits based upon knowledge or upon assumption only?

Admitting for a moment the possibility of its being true, how can we know it to be so? Do we know what a spirit is? Is there anything about a spirit that can so address itself to our human senses as to admit of its recognition on the part of an entity, being whose existence is demonstrable? We are asked to accept these phenomena as proof of such existence. But can we do this? Let us treat this question carefully, logically, scientifically, if possible; and what is the nature of the evidence with which we have to deal? I raise no question here in regard to the reliability or unreliability of mediums; no question as to what of all the swollen flood of testimony pouring through the Spiritualistic press is false or genuine. For the sake of the argument, I admit that every marvel recorded in the past twenty-eight years was an actual occurrence, and then I ask, With what have we to deal in the attempt to prove the fact of such existence? We have to deal with matter and with the phenomena of material substances. From the first rap at Rochester to the last materialization at Palm Beach or elsewhere, all these astonishing manifestations have addressed themselves to the human senses of hearing, sight, and touch, through material substances. Thus far my statement will not be disputed. "But," I shall be told, "inert matter cannot act unless acted upon by some force or power exterior to itself." There is a point in this assumption that I shall not stop to discuss, and again, for the sake of the argument, will admit the claim. What, then, is it in these "manifestations" that appeals to us as proof of the spiritual theory? Clearly it must be that which acts upon the material substance, or there is nothing. And now what is it which thus acts upon the matter before us? How can we discover? What is it that produces the rap? that moves the table? that floats the human body through the air? that collects the "emanations" from the medium, or from the members of the circle, into a temporary human form, clothed with form with material substance, stamps it with a permanent life and consciousness, and endows it with intelligence?

There are two modes of answering such a question. The one is by assuming a definite cause, giving to it "a local habitation and a name," ascribing to it sufficient wisdom and power for the accomplishment of all that is done, and charging all evidence that tends to controvert our assumption to our own ignorance of the laws by which this cause is governed, and, consequently, our own misapprehension of the nature of the evidence. The other mode is by patiently observing and carefully comparing the phenomena, remembering that we have no right to advance any confident assertion in regard to a definite cause, until we have a theory that will cover all the known facts. The superiority of the latter over the former method is evident at a glance. Indeed, herein is our only safety in considering questions of this nature. Now, which of these methods is the one adopted in accounting for these phenomena? The very existence of the beings who are supposed to produce these results is assumed. Even admitting that the occurrence of the phenomena has been scientifically demonstrated, there can be no claim justly advanced in reference to the speculations regarding their source. The actual occurrence of the phenomena prove them worthy our best endeavors to ascertain the cause; but no assumption should be permitted to enter into the final solution of the problem. Indeed, the very terms of the statement are contradictory; for, so long as the assumption remains, so long the problem remains unsolved. It seems to me evidence of a fanaticism unworthy the age in which we live, however excusable in the past, that we assign to any given phenomena a cause which we define as a conscious, individualized intelligence, independent of that realm to which all our own experiences are limited, while of the very existence of such individualized intelligence we know absolutely nothing. This has never been the method of science, and hence science has never yet demonstrated our right to regard this inquiry as answered. The claim that such is the case is unjustifiable because unfounded. The whole subject must again be remanded to the realm of speculative inquiry, where it naturally belongs; for since we are supposed to know nothing of spiritual existence otherwise than through the revelations of these phenomena, we cannot know that spirits produce them until we can know that no other cause is adequate to their production; and by adopting this theory its advocates are compelled to reason in a like vicious circle as that which involves all theological argument.

Truly yours,
ELIZABETH M. F. DENTON.
Wellesley, Mass.

MODERN NECROMANCY.

Nothing can be wiser than to deprecate the heaping of fuel on the moldering fires of a dark superstition, which in order to waste it on feverish and intoxicating dreams.—*London Spectator.*

To the Editor of the Banner of Light:

With an earnest desire to combat the mystic cabalism (which is but the legitimate fungus outgrowth of a mythical age), while the threat of an attempt to promulgate the magic moonshine is glaring the civilization of the nineteenth century

In the face, I beg leave in brief to state my sincere convictions relative to the matter, and its probable effect (?) on the well-being of Spiritualism.

Supposing that the air, the earth and the waters throughout the universe, are teeming with the "elementary spirits" of which Col. Olcott treats—some of which he claims that he has seen; suppose that Prof. Felt is successful in evoking and securing their visible presence in his "column of saturated vapor." Having accomplished so much, how and where will Col. Olcott find conclusive evidence that these flitting elementaries have ever, in one solitary instance, been by Spiritualists mistaken for "the returning shades of their relatives and friends?"

To me it is clearly evident that the "proof palpable" of the point in question could not possibly be adduced. Indeed, I will confidently stake my prophetic reputation on the assertion that, were the Queen of Magic herself to attempt the proof in this case, she would have to yield, despite her acknowledged ability, freely confessing the fruitlessness of the effort.

HORATIO N. SPOONER.

Written for the Banner of Light.

THOUGHTS AT THE GRAVE OF E. B. W.

BY E. LOUISA MATHER.

The aching feet that trod life's thorny pathway
Are taking now their rest;
The weary hands that ceased not in their labor
Now lie beneath earth's breast.

The eyes so often overflowed with weeping
Are closed in blessed calm;
Around, the soothing cadences of Nature
Are murmurous with a psalm.

Those lips, which quivered with intensest feeling,
Are silent now for aye;

That heart, which pulsed with every pure emotion,
Each deed all pure and high,

Has ceased its throbbing, and in dreamless quiet
Lies 'neath the grassy sod,

Baptized with dew, and decked with tiny flowers,
Those loving "smiles of God."

And yet she is not here! an angel presence
Comes gently to my side,
Bidding me look with eyes of faith and patience,
Where she doth now abide.

In the blest mansions of our Heavenly Father,
Beyond the silver tide,
Where dwell the sanctified of all the ages,
And our own glorified!

This grave, decked o'er with violets and daisies,
Where blend the light and shade,
Where on the hillside green the branches waving,
And birds their nests have made,

Where at its base the brook sends forth its carol,
To gladden each pure heart,
Type of celestial anthems, an evangel
To bid all sin depart,

Speaks not of sorrow or of separation,
Screams of broken ties,
She only left her spirit's worn earth garment
To roam in Paradise!

And oh! that home of ever living beauty
Is not so far away,
But by the aid of Faith, that guide supernal,
We oft can trace the way;

Can hear the chinnings of God's glorious river,
Enfilled with waters clear,
Can see the fields of green, the flowers of beauty,
The land without a tear.

And feeling thus, no sad thoughts fill our bosoms,
As sit we here to-day—
Our Father took her in his loving-kindness,
To dwell with him away!

"Old Parsonage," Hadlyme, Conn.

Spirit-Photography—Another Test Proposed.

To Photographers especially, and the Public generally.

I hereby propose to give another public investigation and test-sitting for "spirit-photographs." Heretofore my investigations have been given without charge. I now propose to give one more public investigation, provided any person or a number of persons will deposit in the hands of Mr. Benjamin E. Hopkins, in the bank of Messrs. Gilmore & Dunlap, the sum of \$250, to be paid me for my time and expense, in case an extra face appears on the plate with the subject under the conditions. If no result is obtained, the money will be refunded to the parties making the deposit with Mr. Hopkins. I propose the following conditions, viz.: When the money is all deposited, a public hall will be secured, and a dark room four by six feet in width and six and a half feet high will be erected, the center of the stage or platform, so that chairs may be placed all around it for the investigators. In this dark room a yellow pane of glass four by six inches will be inserted to give light to the operator.

All that this dark room is to contain is the necessary chemicals to make a picture, viz.: collodion, silver bath, developing and cleaning solution, necessary water to wash the picture. This dark room to be thoroughly examined by a committee of practical photographers, until satisfied that there can be no fraud practiced in said operation. I do not intend to enter it at any time during the test trial. I will submit to have my camera or instrument thoroughly examined by the investigating committee. The chemicals and plates to be furnished by the photographers taking part in the investigation. Each photographer furnishing plates must have a private mark on the plate by which he can swear to its identity. Each person taking part in the test trial must submit to be thoroughly searched, so that there can be no possibility of any fraud or collusion on the part of any one. The only conditions exacted are that I shall stand at the camera during each exposure, and that during the whole time of the trial there shall be no arguments pro or con, no loud talking, and no unbecoming conduct, but perfect harmony and quiet must be maintained until the test trial is ended. I offer these perfect test conditions so that fraud or trickery will be impossible, the proof be positive, and this public test final. As soon as the money is deposited, due notice will be given in the daily papers of the time and place of the investigations.

Yours, respectfully, JAY J. HARTMAN,
Spirit-Photographer, 100 West Fourth st., Cincinnati, Ohio.

"The Better Way," by A. E. Newton.

Rev. N. E. Boyd, a liberal clergyman, of Canastota, N. Y., in a notice of the above work contributed to the Herald of that place, says:

"The standard set up is so high, the demand for devout self-negation so uncompromising, that many will demur and call the writer impracticable and quixotic; but I believe, before God, that he has struck the key-note! And he has done his work with such combined thoroughness, delicacy and humanity—so clearly, searchingly and lovingly withal, that this book, small though it be, seems to me the most valuable I have ever seen upon this subject so vital, but so woefully ignored.

"As a friend of mankind and a minister of religion, I commend it to the careful perusal of every one who would learn and live the right."

Those desiring to know more concerning this brochure will find it for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Banner Correspondence.

Nebraska.

MADISON.—A. C. Tyrrel, Esq., writes as follows: "Once more this quiet neighborhood has been violently agitated by Dr. Smith, of Council Bluffs, Iowa, who for seven evenings proclaimed the truth in the most radical terms, which so incensed old Theology that he was in danger of receiving a coat of tar and feathers, at least such threats were made; but they did not deter the speaker from fearlessly expressing his ideas, or more properly speaking, the impressions conveyed to his mind by his spirit friends."

As usual, in such cases, the church element organized religious meetings, but closed the church doors after the first night. Smith drawing nearly all the church members to his meetings; and his radical sentiments caused them to hail over with indignation. Still, night after night they were irresistibly drawn toward the spot where he was speaking, the devil (?) as it always is the case where spirit influences are at work, proving too strong for them and the Lord, according to their dogmas, for they admit that God is all-wise, supreme and even omnipotent; but for all that, the devil, in nearly every instance, comes out first-best, especially where our glorious Philosophy is expounded.

After repeated challenges by the doctor, two ministers undertook to refute his arguments. The first made no points whatever, but preached a sermon to his dying congregation simply. The second, who is an educated man—and by virtue of it should have respect for himself if not others—in very ungentlemanly language flung a lady who offered a beautiful inspirational prayer, better by far than he ever uttered, or can utter, unless inspired as our mediums are. After saying that science was but two hundred years old, etc., he branched off into the Bible, and by his own confessions most strongly substantiated the statement of the speaker that the Bible was not the infallible word of God.

Dr. S. was accompanied by his wife, a test and business medium, who gave some satisfactory tests to all, but many were too uncharitable to concede to her the simple truth.

Mrs. McAllister, of Columbus, Neb., one of the party, gave some satisfactory tests, although she has been under spirit control but little for the last five years, owing to sickness.

New converts have been made, and a few mediums more fully developed, some for speaking and others for healing. Our spirit friends have promised us that manifestations shall take place here that will be convincing proofs of the reality of Spiritualism, and it seems that the time is now, for thus far the thousands in this young State who never heard a lecture even by Spiritualists. In fact, we have no speakers in the State to battle for the truth as it is revealed to us by angels. Surely the work is great and the laborers few. Whom will the angels qualify and put into the field? Has been a serious question in my mind for a long time, and it has caused me hours of pain. I pray our angel friends to hasten the time, if consistent, when the wheels of progress and the beautiful truths of the Harmonical Philosophy shall be set in motion, when men and women dare, even in the face of bigotry and bitter persecution and unpopular sentiment, assert their rights. Here is where true manhood and womanhood is developed. This is what fits them for communion with angels, not only in the great hereafter, but day by day they will strengthen us for the work, uphold us in it, and shower upon our heads their sweet and ennobling influences from the spiritual land, which all have felt who are true Spiritualists.

Parlor me for the space I have taken, but this State needs help from outside her borders, unless mediums can be procured inside her limits. Spiritualism is taking root in certain portions of the State, but the seed needs planting in every garden—in every soul in Nebraska.

Missouri.

ST. LOUIS.—N. S. Dodge, M. D., writes thus: "I wish to say that I feel acquainted with the proprietors through the reading of the dear old Banner of Light for many years, whenever in my travels I could obtain it. Although a member of an Orthodox church, yet I could not receive from that source the spiritual food for which I hungered. As a traveler to a foreign country eagerly investigates all sources of information with regard to the quality of soil, the climate, state of health, growth of life, and the general character of the inhabitants of that country in the most direct and reliable manner possible, so I, as a traveler to that other 'shore,' am more than interested to know of its location, its business, its people, its activities and its continuance, and character of its inhabitants, and therefore gladly receive the weekly testimony furnished by your long tried and carefully-tested medium at the Banner circles from week to week for several years past, and as the trial progresses my interest does not flag, but is on the increase. The difference and variety of witnesses, their ages, their language, manners, timidity or boldness, their mode of expression, their hopes and fears, joy and sadness, different residences, the length of time of sojourn in the life to come, and their general intelligence, or want of the same, manifested, and all through the same mediums, and their agreement upon the principal points at issue, bring to my mind a satisfaction far exceeding that received from all other sources, except from similar channels of information. A jury, in making up their verdict in an important case, where a large number of witnesses are to be examined, depend much upon the apparent sincerity of the witnesses, and their agreement upon the more important points. So I have carefully tested the value of your witnesses on the stand from week to week, and consider the evidence a most powerful lever to aid in overturning the old rock of superstition. Find enclosed one dollar for your 'poor food.'"

JOPLIN, JASPER CO.—A. L. D. writes: This is a new mining region, but is growing rapidly, and I think Spiritualism is also gaining ground here. A few of us formed a developing circle last fall, at the residence of a Spiritualist, and it is progressing and becoming quite interesting. One young man is developing as a test and seeing medium; a young lady bids fair to become a fine personating, impressionable, clairaudient and healing medium; another lady shows promise of becoming a good trance speaker. We are being rewarded for our time and patience, and eventually will reap a rich harvest.

Utah Territory.

BINGHAM CANON.—James Judd, M. D., writes: "Spiritualism thrives and flourishes among the thoughtful and liberal-minded all through Utah, and its teachings and phenomena, of the latter of which we have our fair share, are making fresh converts and investigators every day. This place is situated some thirty miles from Salt Lake City. Its element is by no means Mormon, being composed of the 'profane' and hardy miners of all nations, whose principles, like their travels, are extensive and liberal. The majority being of a Materialistic turn. 'Men of God,' although many have from time to time endeavored to energetically expound 'the Word,' but the seed appears to fall on stony ground; the last sower failing to enlighten his hearers was, upon the conclusion of his discourse, himself enlightened with a bunch of Chinese fire-crackers at the end of his coat tail. He left and went South next day to convert the Mormons and Indians in Lower Utah. This conduct may seem strange; but such tricks are never played on any one else, for let a public speaker come to the place, and lecture upon something the people can understand, they will not only assemble in numbers to listen to him with attention, but likewise give him, to the best of their ability, kindly of their means. I have found this rule in almost every mining country. Media, as a class, are in every way poor, in purse, and their poverty makes them sensitive of slight; but of this I am assured, their feelings would never be wounded nor their poverty insulted among the class I have been

speaking of, so I would say for their instruction, if any of them are seeking a summer 'stamping ground,' tell them to give the mining folks of Utah, Montana and Idaho a look-up, and they will find that not only will the laborer be found worthy his hire, but he will make good wages likewise, and meet kindly treatment in the bargain.

Canada.

BELLEVEILLE.—Mary Merrill writes, Feb. 25th: "Being a reader of your paper, I take the liberty of telling you something of the progress of Spiritualism in this town. I have attended circles at Dr. Hyatt's twice a week for a few months, and have received several spirit communications, written through Mrs. Hyatt and myself. Sometimes we have received direct communications in answer to conversations. A communication in answer to one such conversation, held at Mr. Lockwood's, came from Dr. Grant, being written in total darkness. Dr. Hyatt and lady are both clairvoyant doctors, and have performed several remarkable cures in cases of deafness, blindness and lameness, all of which were pronounced incurable by several of the medical doctors of Ontario."

One year ago the Banner of Light came in a single wrapper, but now I see several come in a package, and from all accounts those that come are read and re-read and loaned until they are worn out. There is a fair prospect of the circulation of the Banner becoming considerably larger in this part of Canada.

New Jersey.

TRENTON.—An Investigator writes that "Spiritualism is progressing in this city. Of late a number of meetings have been held by investigating, faithful and earnest friends. Several good mediums are being developed. We have also had meetings in a room over Washington Market. The President of the State Association is doing all in his power to help the great cause along. Good mediums passing by here will please call on us and help us in our investigation of this beautiful philosophy."

Letter from John Wetherbee.

To the Editor of the Banner of Light:

A short time since Mrs. Wetmore, the prisoner's friend, wrote a letter for "The New Age," giving an account of a sitting with Mrs. Hardy, the test medium. She went in company with an ex-prisoner, who it seems was not wholly out of place where he came from, nor the spirits either, judged by the rule, "by their fruits ye shall know them." Mrs. W. in this letter acknowledged her belief in Spiritualism, but was somewhat set back by the communications. They were undoubtedly spiritual, but deceptive throughout—deceptive by the two sitters, one consciously, the other unconsciously, and deceptive by the spirits also. When the facts of the case became known to her, she, honest woman, and with good motives, wondered why it was thus, and the letter referred to asked for explanation, and I felt moved to write briefly my thoughts on the subject. Her experience is by no means uncommon; most investigators have had similar. The article being brief, I thought it would be serviceable in the Banner to the many readers who would not be likely to see it in The New Age, where it has just appeared. And now follows these remarks:

Following like a shadow my article number one, under this head, was Mrs. Wetmore's truthful experience with Mrs. Hardy, and it has been the experience of most seekers after this truth. It was as unmistakably a spirit communication, probably, as any that ever came—at least there is no reason, from its quality, to doubt it—and as unmistakable as the facts, as the account proves. I have never wondered that a doubt should arise in the well ordered mind as to the spiritual source of such a communication, and hence all communications. I am never disposed to argue with one who says the whole subject is of no utility, because of the unreliability of the average communication. I have nothing to say yet about reliability or unreliability. Is it *post mortem* intelligence? Who will not then give it welcome? Who will not entertain a possible fraud, with the chance of entertaining an angel unaware? We get much glitter for a little gold the world over. Shall we not listen to the mysterious voice with the same lean show for prizes?

Some may differ from me, but I would give more for one unmistakable word from a dead and ignorant villain, than I would for a word discerned from the best living light. One is the demonstration of conscious life after the soul has left the body, while the world is full of discourse from the lights and the saints in the form. The question is not now so much of utility, or quality of utterance, as it is of utterance—its source or genesis. Is there a soul living in the universe, whose body is dead and buried, who can communicate a word to the mortals of time? Whether it be the spirit of a villain or a saint, a peddler or a hero, in this connection and at this hour, is of no consequence. The seeker after this truth, as a general thing, finds this fact; and if it be a fact, it is the fact of all facts—the fact that the world wants, beside which all other facts pale. Says Ernest Renan: "If for a certainty we could every one of us, but once a year, exchange two words with the loved and the dead, death would be no more death." This is so true that we make no hesitation in saying, the one human voice from the other side is the heart's desire; we would prefer a Bacon or a Shakespeare, but we are thankful to the peddler for his utterance in Hydeysville, twenty-eight years ago, and would have been if it had been the soul of a villain who had been hung for killing his mother—for the fact settles the question of life for all.

I am aware that quality of thought, utility, and identity are a requisite part of demonstration; still, using a homely phrase, to make a chowder, you must first catch the fish. I think we have caught it; but some will not believe it until they are fed with the chowder and like the taste of it. I am satisfied that fish are like the rest of the world, and as the world never got beyond sculping, we shall have a poor show for a chowder; but we believe in "evolution" and the "survival of the fittest," and can wait in faith, as the earth did before it was ready for or able to furnish the better fish. Speaking, however, out of my own experience, I am satisfied with some pure gold that I have gathered from tons of base metal, and some unmistakable and valuable and intelligent and consistent communications, that will compensate me for the ocean of villainous ones that I have found in my net. Let me say, also, that in my experience, a few of the silly and unreasonable ones have, with further light and a higher knowledge, taken a sensible form, and though in darkness rejected, have been reinstated. The fault was in me, not in the communications.

A friend, reading my last article, continued to read into the "shadow" (as I have called Mrs. Wetmore's experience), and has written me his opinion on the subject. As it expresses my own opinion so well, I will add, with a trifling modification, or condensation, his remarks to me, which I think will answer your correspondent, and possibly others:

"It seems to me that Mrs. Wetmore gives a complete answer to that question in her undoubtedly truthful narrative, and that it will be recognized by all practical investigators of spiritual phenomena. In my own experience, several similar cases have occurred; but not latterly, since I have learned not to aid or consent to spirit control. Let us look at the conditions with which Mrs. Wetmore surrounded the sensitive medium. First, she takes a young man who has lived a life of wretchedness, who had caused the death of his parents; who lied to and deceived her as to his motive in seeking spirit communication; who was a gambler, a cheat, and really what she called him, 'an accomplished villain.' Such men, we all know, are never attended by good or truthful spirits. Mrs. Wetmore further shows that he (and naturally, with him his spirit

friends) was exerting a positive will-power to cheat her.

"Next, she shows that she voluntarily placed herself within his or their influence, surrendered her own will-power by believing his lies, and added her own personal magnetism to increase the power which he would carry to the control of the passive sensitive, or medium. When Mrs. Wetmore did this, she placed herself within a sphere of an atmosphere of evil spirit influence, where her own attendant good spirits could not follow her practically. Had there been in this 'triple alliance' (unconsciously on the part of Mrs. Wetmore) an element of good, and such element had exerted its will-power to communicate with good spirits, a control of forces would have resulted, and this would have given reverse results. I know from experience it would have modified them. If these who seek to investigate spiritual phenomena would remember that they work with the most intensely sensitive instrument will control—they would obtain more reliable results. We shield the thermometer from our own breath when we wish to obtain reliable readings of temperature; we should be as thoughtfully careful with the sensitive medium."

I have concentrated, in a degree, the above comments of my friend, which in substance suggest, as the reader has seen, that unreliable and inconsistent communications may be as much due to the sitters as to the spirits; and also, as I indicated in the early part of this letter, we are in the incipency of this subject, and do not understand its dynamic laws; we are, in relation to it, in the age of St. Pierre as regards astronomy. The world has been discovered to be round instead of flat, but revolution on its axis had not then come into the horizon of knowledge. The fundamental fact of Modern Spiritualism has put in its appearance, and being a fact, sticks, as the Copernican system did after it was announced; for it explained so many mysteries in astronomy, although at first, the wisest men in the world at the time, died insisting that the sun was nearer the earth at sunrise and sunset than at noonday. The light of truth, was in the world, but the Bacon did not know it. Darwinism was in the world later, yet Acazoid died faithless, denying the light. So to-day the soul's existence is a fact to those who are awake; but it seems to be hidden from the wise and prudent Basons, and revealed to us who may be babies. By and by the laws of this truth will be better understood than they are now—some Kepler or Copernicus will solve the problem, explaining the inconsistencies of this truth, and Mrs. Wetmore's question, and also Mrs. Denton's, and many others, will be answered, and the crooked places all be made straight. I propose to wait, proving all things, and holding fast only to that which is good and true.

Capital Punishment.

Extract from a letter from R. H. Ober, addressed to Rev. Mr. Colby.

"I listened to you with deep interest. How reasonable that 'as we sow so shall we reap.' I wished thousands of young men and women could have listened to your words of admonition; but I was pained when you expressed your views of the necessary punishment of crime. You said it ought to be done in love, but I cannot see how one poor sinner can take the life of another in love; and if I rightly understand Christ and his teachings, we are to be merciful to all, even our most bitter enemies. And it is they, those who accused the woman of crime? Of what avail will it be to call ourselves Christian any further than we follow his teachings and example? I am aware that the Old Testament teaches 'an eye for an eye and a tooth for a tooth,' but what does the meek, loving, and forgiving Jesus say? You say the jury should have sympathy only for the murdered man's family and the community. But do we return the victim of murder to his family by committing another long premeditated, and to my mind, most cold blooded murder? I am aware that the Old Testament commands the taking of life for various crimes, but do you profess to follow Moses, or Christ? Should one of your family be convicted of murder, would you be willing that he should be executed? What more sublime than the teaching of Christ, where he says, 'all things that you would that men should do unto you do you even so unto them.'"

"I do not forget your argument that capital punishment serves to prevent crime; if this is true, I have been misinformed. I remember that years ago it was said that Michigan was about to return to capital punishment. Rev. Charles Spear, with whom I was intimately acquainted, wrote to the head of government in Michigan, asking if crime had increased since capital punishment was abolished. I saw the answer, which gave the statistics of crime when capital punishment was the law, and it showed a great falling off of crime after the law was abolished. How awful to hurry human beings out of the world unpunished! And if they become Christians, should we leave them to the grave? I was more than glad to hear you speak of the persecution of reformers. Jesus was crucified, Garrison dragged through the streets of Boston, and imprisoned to keep a mob of gentlemen of property and standing from taking his life! Martin Luther and thousands have been called evil names for their love to God and humanity. O'Connell had a heart above the shedding of blood. Garrison, Phillips and a host of others who have stood the fiery trial of persecution, look upon capital punishment as a relic of barbarous ages; so does

R. H. OBER.

Babbitt's Health Guide, Chart, etc.

DR. HABBITT'S Dear Sir:—I have recently taken occasion to examine with some care your work entitled "Health Guide," also your pamphlet on "Vital Magnetism," in review of Dr. Brown-Seward, and your "Chart of Health," and I cannot refrain from expressing to you my conviction of the inestimable value of these works. You have brought together and stated with admirable clearness the principles and methods which constitute the new science of Health and the Art of Healing that are ere long to take the place of blundering ignorance. These works must form the text-books of the new school of therapeutics which psychological science is so to evolve, and they should be studied in every family. Your "Chart of Health" is the best example I have seen of *written in parva*, and it ought to be suspended in every dwelling and every schoolroom in the land, and made the topic of daily lessons, until its principles and rules are familiar as household words. I trust your efforts to found a new school of Hygiene, in which the subtle remedial and health-preservative forces of Nature will be fully recognized and applied, will be duly appreciated and rewarded by that public for whose benefit you labor. Yours truly,
A. E. NEWTON.

Alameda, N. J.

The reverence for the clergy is well known gone. A minister is accepted for what he really is, quite aside from his profession. The while, the gold spectacles and magisterial presence go for nothing. For aught half the people know or care, a man thus dressed may be a waiter in some fashionable hotel. Moreover, the minister of this day addresses people who know as much as himself, and it often turns out that not only in his congregation are there a large number of liberally educated people, but they actually have more culture than the minister. Either for good or for evil, the office of a clergyman in the Protestant church is no longer revered. The minister takes his place among men and is not accounted greater or wiser, save as he may furnish some demonstration by virtue of his goodness and talents.—*San Francisco (Cal.) Evening Bulletin.*

Let me warn you, let me beg you to believe that if a man give a judgment upon any great question, still more, if he assume to himself the responsibility of attaching praise or blame to his fellow-men for the judgments which they may venture to express, I say that unless he would commit a sin more grievous than most of the breaches of the Decalogue, let him avoid a lazy reliance upon the information that is gathered by prejudice and filtered through passion.—*Prof. Hazley.*

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on hand a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Or, if accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book-Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Banner of Light.
In preparing the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (submitted or otherwise) of correspondents. Our columns are open for the expression of important and original thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MARCH 18, 1876.

PUBLICATION OFFICE AND BOOKSTORE,
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LETTER COLUMNS, EDITORIAL DEPARTMENT,
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BOSTON, MASS.

Letters and communications pertaining to the editorial department of this paper should be addressed to the Editor, and those pertaining to the business department to the Business Manager.

Announcement—The Banner of Light Public Free Circles.

It gives us much gratification to be able to announce that we have made arrangements with Mrs. Jennie S. Rudd, of Providence, R. I., (unconscious trance medium,) to take the place made vacant in our Circle Room by the demise of Mrs. J. H. Conant, who officiated acceptably for so many years as the medium between the two worlds.

The circles will be held every MONDAY, TUESDAY and THURSDAY AFTERNOON, commencing at precisely three o'clock, at which time the door of the Circle Room will be closed and no person subsequently admitted. The public are cordially invited.

Are Spiritualists Fanatics?

In a communication in another column Mrs. Elizabeth M. F. Denton gives our readers to understand that to her the theory which regards the prevalent phenomena as the work of spirits seems "evidence of a fanaticism unworthy the age in which we live." Should it be objected that this expression is hardly courteous, it may be replied that science does not admit of compliment. Mrs. Denton has taken us in hand, and does not mean to spare the rod. "Let us treat this question," she says, "carefully, logically, scientifically, if possible." Her preparations for our chastisement, it will be seen, are very solemn, deliberate, and imposing. It is but natural that we should feel a little intimidated by her stern demeanor. She thinks this spiritual business has gone about far enough, and it is her mission and her intention to put a stop to it. Poor mediums, and poor spirits! Dejected Spiritualists! Your days are numbered, if we must accept the authority of Mrs. Denton.

"Is there anything about a spirit," she asks, "that can so address itself to our human senses as to admit of its recognition on our part as an entity, a being whose existence is demonstrable?"

Although this is put in the form of an interrogatory, it is plain, from the context, that it is intended as an affirmation. A spirit, therefore, she assumes, has no power to make itself recognizable by a human being, and a human being has no power or faculty through which he can recognize a spirit. In other words, the spiritual must not be regarded as among the admissible theories, come what may. No one but a fanatic must be allowed to entertain it.

Thus, as a first step in her severely scientific and logical method, Mrs. Denton begs the whole question at issue. She wants the gentle reader to accept, on her authority, the postulate that the fact of the existence of a spirit is not demonstrable. If we will only, at the outset, be so civil and accommodating as to yield this little point, then all will go well and swimmingly with the argument, and Spiritualists will be clearly proved to be the "fanatics" she would make them out. She counts so confidently on the admission of her premises, that it seems a pity to disoblige her; but before yielding everything we would like to have a few intrusive doubts cleared up or set at rest, and we would have this done "carefully, logically, scientifically, if possible."

Mrs. Denton gives us to understand that she is the sworn foe to all assumptions; nothing, absolutely nothing, must be assumed; there must be a verification at every step. And yet she calls upon us to assume that there is "nothing about a spirit" that can enable it to manifest itself as an entity to man through any of his complex faculties. Of course, there is an end to all argument on the subject, if we must admit this somewhat arbitrary assumption. Accumulate what proofs we may of direct spirit action, spirit intelligence, and spirit power, they must be thrown aside as of no account before Mrs. Denton's tribunal, since it is a foregone conclusion there that nothing can avail to prove the existence of a spirit!

"Do we know what a spirit is?" she asks; but, in putting this question, which she means shall carry the force of a negation, she quite forgets that she has already assumed to know something of what a spirit is, by telling us what it cannot do. If nobody knows what a spirit is, what right has she to assume that a spirit cannot manifest itself to our human senses?

The common phenomenon of the spirit-hand does not seem to have made any impression as yet on her sternly "logical and scientific" mind. The experiment through Mrs. Hardy, wherein the spirit-hand was molded under test conditions, in the presence of Dr. Gardner and others, would seem to be regarded as of trifling moment, by this very sagacious and uncompromising skeptic. But she graciously admits, that if we will provide the fact of the paraffine mold, she will consider it "a phenomenon worthy the time and attention requisite for a thorough investigation." In order to "discover, if possible, the origin and nature of the forces at work."

Let us be duly thankful for so much. It must be remembered, however, that she has ruled out

the spiritual explanation as inadmissible; and so some other solution must be had in order to explain the "forces at work." Is not this very much like telling us to drop Hamlet and all reference to him, and then go on with the performance of the play?

Reverting to her assumption that a spiritual fact can never be proved, she says: "Admitting the possibility of its being true," (that "the phenomena are produced by spirits," "how can we know it to be so?" And again: "No assumption should be permitted to enter into the final solution of the problem."

"No assumption!" Is not Mrs. Denton aware that all science must begin with assumptions; that we cannot take a step in any science without certain axiomatic assumptions which it is impossible to verify by the scientific method? We cannot make the simplest calculation in mathematics or geometry without certain preliminary assumptions which no human ingenuity can prove. Mrs. Denton talks of "my understanding," "my judgment," and "my reason," and in every utterance there is, skeptically considered, an assumption, and a very bold one. With all her vivid horror for "unscientific methods of investigation," her whole argument is made up of assumptions, and some of them very gratuitous assumptions. She asks: Even if these things are done by spirits, "how can we know it to be so?"

To which the simple reply is: We can know nothing absolutely. If you choose to limit us to proofs from which all axiomatic knowledge, all "assumptions," are excluded, then we can not prove even the fact of our own existence. You tell us that we cannot prove a spirit to be "an entity, a being" whose existence is demonstrable. "Neither can we prove man to be such a being, unless certain primary assumptions are conceded." The most daring and sweeping of assumptions is Mrs. Denton's own assumption that there is nothing in the nature of a spirit that will allow it to address itself to human senses. And this she says after admitting that she does not know what a spirit is.

"With what have we to deal," she asks, "in the attempt to prove such existence" as the spiritual? And she replies: "We have to deal with matter and the phenomena of material substances." She tells us that all the manifestations "have addressed themselves to the human senses of hearing, sight, and touch, through material substances."

Now almost every line of these utterances not only contains an assumption of the loosest kind, but the idea conveyed is wholly at variance with known facts.

Many of the phenomena of Spiritualism are of a kind which can be called material only by assuming that matter can perform the offices of spirit and mind; which is precisely the question at issue. When Charles Foster, the medium, proclaims to visitors, whom he has never seen or heard of before, the names of themselves and their departed friends, does the knowledge come to him by "hearing, sight or touch?" When a clairvoyant predicts his own or another's death on a certain day, is it not a pure assumption to say that the foreknowledge comes to him through "material substances?" When, from a vision of the night, a sleeper residing in New York, awakes and says: "The ship in which my brother sailed has gone down in the British Channel, and he is among the lost," and the next day the Atlantic telegraph brings confirmation of the fact, is it a physical or a spiritual faculty which was affected? and is it not an unscientific begging of the question to say that a "material substance" must have been acted upon for the production of the phenomenon? or that the senses of "hearing, sight, and touch" had anything to do with it?

The most impressive of the phenomena of Spiritualism are precisely those which no materialistic theory can explain, unless it is assumed that matter and mind are one and the same thing; and this would be to prejudice the whole question. The very term *materialization*, used in describing the spirit hand and form, as made visible and tangible, is an assumption, though perhaps a justifiable one, in consideration of the poverty of language; for how do we know that what seems to our senses matter, in the apparition's figure and clothing, is really what we mean by matter?

In reference to the phenomena of Spiritualism Mrs. Denton says: "We have no right to advance any confident assertion in regard to a definite cause, until we have a theory that will cover all the known facts."

Now it is precisely because their theory does cover all the known facts, and more than cover them, thus leaving boundless room for new facts, that Spiritualists adopt it as at once the most obvious and reasonable; as not only the most primitive and aboriginal, but the most recent and intelligible. It commends itself both to the educated and the uneducated intellect; to the child and the adult.

To Mrs. Denton, however, it seems "a fanaticism unworthy of the age" for Spiritualists to hold to their theory, inasmuch as of such an "individualized intelligence" as a spirit "we know absolutely nothing;" which is another form of the oft repeated "assumption" on which she bases her objections. These objections strike us as merely a re-statement in her own language of those which we have been accustomed to hear ever since Modern Spiritualism entered the field. Nothing new is added; no substitute for the spiritual theory is suggested. Her originality consists in ruling out, with a strange inconsistency, the spiritual hypothesis even while she admits that "the actual occurrence of the phenomena," if granted, "proves them worthy our best endeavors to ascertain the cause." But those endeavors after a cause, let it be borne in mind, must be exercised only with the understanding that we are not to find that cause in any such fanatical notion as the existence of a spirit! Whether the condition is a strictly "scientific" one, the reader must judge.

For looseness of argument under the affectation of method, and for extent of assumption under the plea of an avoidance of it, we think that Mrs. Denton's remarks in opposition to the spiritual theory, and in proof of the "fanaticism" of Spiritualists, will be regarded as amusing if not edifying.

Foster in New York.

Charles H. Foster is at present giving sances at the Coleman House, New York City, where he will remain for two weeks.

Henry C. Strong, medium and physician, will answer calls to hold sances any evening during the week, Sundays excepted. Address him No. 22 Twenty-Sixth street, Chicago, Ill.

Fighting the Indians—The Black Hills Bubble.

If recent telegraphic dispatches may be relied on, it would seem that the country is about to be precipitated into a general Indian war. Col. J. J. Reynolds, Gen. Crook, Col. T. H. Stanton and other commanders are pushing their way through the wildernesses of the Northwest with a large force, and the Indian runners are hastening to bear the tidings to their own and friendly tribes of the advance of the hostile forces. The false faith of the government has been so apparent to the Indian chiefs and leaders regarding the Black Hills matter, that it is reported that the Sioux, Cheyennes and Arapahoes, among other important tribes, have been recently making the most strenuous efforts to arm and equip their warriors, in expectation of the coming storm. Stirring tidings from the Big Horn country are predicted, and that speedily. It is not to be wondered at that, driven to desperation by the oft-repeated deception practiced upon them by our government through its agents, these Indian tribes should seek safety in conflict, but the blame for the bloodshed, and horror, and expense involved in this war, if it comes, will assuredly rest at the door of that government, because of the fraudulent transactions and unnumbered wrongs which have been perpetrated in its name, and not at that of the depleted, despoiled, starving red men.

Telegraphic reports indicate that the truth of the statements we have repeatedly made concerning the Black Hills matter, is meeting with abundant demonstration through the stern logic of experience—in proof of which read the following, dated at Denver, Col.:

"The Black Hills bubble must inevitably burst in a very short time. The thing has utterly fizzled out, and numbers of disgraced gold hunters are returning from the mythical El Dorado. Recent arrivals report the whole affair a gigantic fraud. The country is full of gold, having but a very slight fall, and a depth of from fifteen to thirty feet being required in the diggings, while water is inaccessible during nine of the twelve months of the year. And yet, in the face of this overwhelming evidence, over forty persons leave Cheyenne daily for the Hills, many of them striking out without blankets or food, and begging their way along the road. Such a state of things is to be deprecated. If there are any mines in the Black Hills which will warrant such a stampede they remain to be found, and the very general advice of parties who have been there, and who know whereof they speak, is that if a man can make his board and clothes where he is he had better stay there, and wait until some more definite and tangible results have been obtained of the mineral wealth of the country."

The Crucial Test Seance

Recently announced to occur in Dr. H. F. Gardner's "People's Course" in Boston, and which was twice postponed on account of the serious illness of Mrs. Mary M. Hardy, the medium, will now be held in Palm Hall on the evening of Sunday, March 26th, at 7:45 precisely. There is every reason to expect that the hall will be crowded on that evening, as the wire-box test arranged by Dr. Gardner, which will be introduced for the first time to the public, presents an interesting and convincing demonstration, the drift of which cannot well be mistaken.

Mrs. Hardy gave a paraffine-glove seance at Republican Hall, New York City, Sunday evening, March 12th, on which occasion she was enveloped in a netting sack—the results proving highly satisfactory to the audience and its committee of five, one of the members of which was Oliver Johnson, Esq.

The New York Herald of Monday, March 13th, devotes nearly half a column to a report of this seance, the appended being the closing paragraph:

"Mrs. Hardy took her seat behind the table, and besides having her hands in full sight of the audience, apparently did nothing strange. The choir sang three or four pretty hymns, and in about twenty-five minutes there were audible rappings under the table, when it was announced that the spirit had communicated, that work had commenced, and what was desired would be produced. More sittings and another wait, when there were other rappings, and the spirit sent the message that in seven minutes we shall be through. In just that time Mrs. Hardy got up, and when she sat off were relieved, and with everybody anxious, the committee began their work. Mr. Lescumb (one of the committee) immediately looked under the cloth, and clapping his hands said, 'I thought so; there's nothing there.' Another member followed his example and told a different story, for near the pall was found the mold of a human hand made from the paraffine, and was yet warm. The hand was apparently somewhat deformed, but it was a hand, the fingers, thumb and nails all being natural. Mr. Johnson was satisfied, as one of the committee, that there had been no trick or device resorted to, and though he could not explain it, deemed the materialization a success. The audience lingered a long while, inspecting the spirit-hand, and finally departed wondering at what they had seen."

M. Leymarie and Mr. Home.

We are sorry to see such gross attacks on M. Leymarie as those communicated to the Sunday Herald by Dr. Bloede, in extracts from a private letter from Mr. D. D. Home, the well-known medium. The little story which Mr. Home gives as his ground for the brutal aspersion on our French confrère, is of the most trivial and improbable character. It would present M. Leymarie not only as a fool and a cheat, but as a man educating his innocent child in depravity. Nothing more improbable could have been invented. It is not only frivolous in itself, but utterly wanting in all the elements of probability; one of those mean satches of purely domestic gossip which bear on their face the sufficient evidence that they are untruths. We are sorry to see poor Mr. Home falling into this slough of contumely and abuse. Everybody knows that one of the greatest mediums of the age has been repeatedly charged with fraud, even by those friendly to him and believing in his medial powers. It is not for Mr. Home, casting off all charity and decency of speech, to assail respectable Spiritualists with charges, of the truth of which he offers nothing that even a simpleton would accept as a proof.

The spirit-messages given at this office through the mediumship of Mrs. Jennie S. Rudd are reported *verbatim* for the Banner. We shall commence their publication on the opening of our new volume, week after next, in conjunction with those given through Mrs. Danskin. Thus it will be seen that the spirit-band, which has had this Department of our paper principally under its own control, has fulfilled the promise made to us by its chairman, Mr. Parker, to the effect that we should be supplied with a competent medium, or a dozen, if necessary. The Band selected, first, Mrs. Danskin, and have now added another trance-medium, Mrs. Rudd.

A very sensible article, entitled "WASTE OF MEDIUMSHIP," by J. B. Newbrough, of New York, will be published in the next issue of the Banner.

Church Taxation in California.

The Golden State is in advance of all its sisters in the American body politic as regards action on the question now so widely agitating the public mind concerning church-property and its duty of bearing its rightful proportion of the expenses necessary to carry on the government. Section 3607 of the California tax code reads as follows: "All property within this State, except the property of the United States and of this State, and of municipal corporations, is subject to taxation." In regard to this action of the constituted authorities the San Francisco Daily Evening Post says:

"It is presumed that assessors do their duty, and that our gradual emancipation from a bad system is now complete. California thus stands the pioneer State in this reform; it has met with no open opposition here, and is acquiesced in so quietly that but few know that church property is actually assessed. Our experience in this respect is worth recording now. We lead the van in a reform needed throughout the Union."

This is indeed a step in the right direction, the importance of which we hope will ere long be perceived by every other commonwealth in the Union. The present exemption of church property from taxation in the major portion of the United States is but a lingering relic of the old time theocracy which under various names so sternly ruled the different colonies in our country's earlier days. Let us now have something more in accord with the progressive spirit of the age. There is no reason founded in justice why the property owned by the various churches all over the continent should not be made to contribute its fair share to the public revenue.

Jay J. Hartman, Spirit-Photographer.

Benjamin E. Hopkins sends us, under a recent date, from Cincinnati, O., an account glancing at the Christmas test-seance held in that city, and detailing the manifestation at a private circle of the spirit-intelligence whose picture appeared on the plate on that occasion. From his letter we extract the following:

"A communication in a late number of the Banner of Light gives my wife and self the credit of a 'perfect test trial, in spirit-photography,' through the mediumship of Mr. Jay J. Hartman, and asks, if incorrect, to give a more perfect account. The only error was in writing 'Mr. Hopkins and wife,' when it should have been 'Mr. Taylor and wife'; otherwise the report was correct, as I am intimately acquainted with the parties, and know all the particulars of the test-trial. Since the great public trial on last Christmas morning Mr. Hartman has been doing very little. Temporarily his power seemed to fail him, but he is now again getting good results, and proposes another and final public test trial, under such strict and positive test conditions as to make fraud or trickery impossible. I mail his card, (see our third page) and hope that friends interested will make up the purse asked, as he is very much in need of the moderate sum, as, like most good mediums, he receives far more abuse and contumely than fair treatment and greenbacks. As additional evidence of the honesty and truthfulness of the late great test seance, on Christmas morning, the spirit-form on the test picture, a week after the trial, came to a private circle in the west end of the city, and stated that she was a French girl shipwrecked at sea while on her way to this country. She then took control of our clairvoyant, and rehearsed the storm at sea and the burning of the ship with the loss of all on board."

Weeping at Death.

If we knew no more of those who have passed from view, ordinary affection would impel us to give way to demonstrations of grief, in many instances inconsolable. But now that immortality has indeed been brought to light, what is the reason in mourning over the departure of friends? Standing where they do and looking back in review over earth-life, there is no such feeling of sorrow. The grave does not swallow all things up. In fact, they never think of the grave, and consequently are unaffected by any of its sombre associations. Zion's Herald, the well-known organ of the Methodists published in this city, asks "Why should there be artificial symbols of sorrow? Why should the memory of a noble and useful life be pronounced in melancholy tones, and be the occasion of formulated sadness? Why should our Christian burial services take upon themselves such a sepulchral air? Why sing such mournful and plaintive strains? These are pertinent questions. Spiritualism answers them every one as they can be answered by no other voice.

Notice to our English Patrons.

We have recently completed arrangements whereby those friends in Great Britain who desire the regular visits of the Banner of Light to their homes, can obtain it without vexatious delay. J. J. Morse, the well-known English lecturer, will act in future as our agent, and receive subscriptions for this paper at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

Any person who prefers, however, to do business with us at first hand, can obtain the paper for one year by forwarding the sum of fourteen shillings direct to Colby & Rich, No. 9 Montgomery Place, Boston, Mass. This sum, with the cost of the money order (one shilling) will cover the same amount as that required by our agent.

Wm. Eddy's Mediumship.

Some weeks since we inserted a paragraph questioning the mediumship of Wm. Eddy, our object being to call forth the strong testimony that we knew to exist in his favor. We are gratified now in being able to announce that we have from Mr. A. E. Newton, one of the most respected and trusted names in Spiritualism, a full account of the reasons which he and twenty other persons, who have been investigating the phenomena through Wm. Eddy, have for believing that they are indeed genuine and of the highest significance. The results of Col. Olcott's investigation are more than confirmed. There is no one in the ranks of Spiritualism whose testimony will carry more weight than Mr. Newton's. We shall publish his interesting and conclusive statement next week.

"The Voices."

We have on hand a few copies of the fifth edition of this fine poetic work by Warren Sumner Barlow. These books do not contain the "Voice of Prayer," therefore we will forward one to any address on receipt of 85 cents.

Amherst College, the Orthodox home of Prof. Julius H. Seelye (who is both a Member of Congress and a staunch champion of the God-in-the-Constitution scheme), has a new sensation in a "Radical Club," recently organized among the students. This has fifteen members, all of the junior class, who stand among the highest in point of scholarship.

Home's Crusade.

Letter from Col. Olcott—What Rod is in Pickle for our Mediums.

To the Editor of the Banner of Light:

Sir—If you will grant me the hospitality of your columns, I will say a few words which seem called for at the moment. Although the critic, I have ever tried to show myself the warm and appreciative friend of mediums. In my recent lectures in Boston and New Haven I read to the Spiritualist public in their behalf. While frankly saying the best of them often resort to trickery, I charged the offence directly upon the body of Spiritualists, who permit them to depend upon the precarious favor of their patrons, and, to eke out a living, have to sit for every corner, no matter how poisonous his atmosphere may be to him or herself, nor what foul influences he may attract about the poor sensitive. My bitterness and denunciation are expended upon those who are responsible for the misery of real mediums and the flourishing support of false ones. This letter is intended as one more proof that genuine mediums have no stronger friend than the humble person who has been so often stigmatized as their worst enemy.

I wish to call the attention of mediums, and of Spiritualists generally, to the fact that D. D. Home, "the great medium," is preparing to run a muck through their ranks. Having made mediumship recognized as a fact, all over the world, he is now about to make it appear that all other mediums are cheats. He says in a recent letter, which has been placed in my hands:

"I advocate the cause of truth, and when I see that cause insulted, I ask the reason, why it should be. God knows how all this is going to terminate, but our cause is in a sorry plight, with these dark sances and Punch and Judy boxes. I am writing a book to expose some of these abuses, and I will be very glad if you will aid me in obtaining certain pamphlets very difficult to obtain."

I will not help his wicked plot by naming the mediums whom he is preparing to destroy; suffice it that among them are the Davenport, and others equally well known.

All dark sances, all cabinets for materialization phenomena, all curtains across the corners of lighted rooms, he denounces in one sweeping sentence: they are "only the better to conceal imposture." In short, the gist of the whole attack is that what Home does is genuine, what other mediums do is imposture in ninety-nine cases out of each hundred.

What can be the effect of such a book as this by such an author? If he imposes restraints upon himself in his strictures, will a skeptical sister medium to be swindlers half the time, will his readers accept his statement that the other half is not also fraud? The worst thing I ever said against mediums is incomparably less harmful to them than the best that this self-elected purist and purger seems likely to put into his book. The worst of the case is that this man, who pretends to so much virtue and honesty, is also himself charged with occasional trickery and frequent indulgence in personal habits which I will not here state. Evidence has been given to me of both, which I shall not use unless the real interests of the truth, which are perfectly identical with the interests of the mediums, compel me to enter the disagreeable light. I am no medium, but I am the friend of mediums; and no man will go further, nor sacrifice more—of time, of labor, or of money—to protect them from iconoclasts like this conceited person who hungers after authorship and notoriety.

Your obedient servant,

HENRY S. OLCOTT.

No. 7 Beekman street,

New York, March 8th, 1876.

The Rev. Edward F. Strickland Going West.

We understand that the Rev. Edward F. Strickland, formerly a Baptist minister, leaves Boston for the West after the first Sunday in April. We bespeak for our brother a warm reception and plenty of work in the great field he is going to, and as we have found him a fearless advocate and able defender of the truths of our beautiful Philosophy, we commend him to the favorable consideration of our brethren. We add the resolution passed by the First Free Religious Society of Springfield, Mass., before whom he spoke for three Sundays:

Resolved, That the thanks of this Society are cordially tendered to the Rev. Edward F. Strickland of Chelsea, Mass., for the lectures he has given here the last two Sundays, for lectures marked by an interesting and dramatic manner of delivery, and sparkling with beautiful spiritual illustrations, drawn from experience and observation. And especially would this Society congratulate Bro. Strickland upon the rapidly maturing gifts of the seeing of spirits, which will enable him to carry the conviction of the truth of spirit intercourse to thousands of his hearers.

At the close of his lectures, Bro. Strickland selects twenty persons from the audience, and minutely describes the spirit forms of their loved ones, and which our Springfield correspondent informs us "was done so clearly that out of some sixteen that were described last Sunday evening, about a dozen were recognized." Bro. Strickland is disengaged for the last two Sundays in March, and the first Sunday in April. Any society desiring his services will please address 13 Chestnut street, Chelsea, Mass. After the latter date, to Rev. E. F. Strickland, care of George Booth, Esq., Banker, 88 Woodward avenue, Detroit, Mich. Subject for first and second lectures: "My Experience as a Minister and a Medium, or the Pulpit and the Platform." Second lecture, "The True Value of Character in the World of Matter and the World of Spirit."

"The Proof Palpable."

A new and revised edition of "The Proof Palpable of Immortality," from the pen of Epes Sargent, will be ready next week. In this edition the facts have been brought down to the month of February, 1876. All withdrawn testimony, such as Mr. Owen's in regard to the Philadelphia Katie King, has been expunged, and new authenticated matter substituted. Though the times have been unpropitious, this work has been fast winning its way, both in Europe and this country, into the hands of influential thinkers, and, in calling the serious attention of spirit forms, it is performing a service in behalf of truth which cannot fail to be most salutary. The volume, bound in cloth, is sent by mail post-paid for one dollar.

On our third page will be found the new proposition made by Jay J. Hartman, of Cincinnati, O., "to photographers especially and the public generally." The conditions proposed for the final test seance would seem to be satisfactory to all reasonably inclined skeptics in that vicinity, and the result of the challenge will be looked forward to with increased interest in all parts of the country.

The Twenty-Eighth Anniversary

Of the advent of Modern Spiritualism will be appropriately celebrated by the Spiritualists of Boston and vicinity, joined by representative delegations from various parts of Massachusetts, at Faneuil Hall, on Friday, March 31st, the services to be carried out under the auspices of the Children's Progressive Lyceum of this city.

In the morning, exercises will be held in the lower hall under the direction of Dr. A. H. Richardson. At 2 p. m. the lower hall will be under the supervision of Mr. George A. Bacon, who speaking will take place. At the meeting in the evening, Dr. H. B. Storer will preside. In addition to the above, it is proposed to have a Children's Festival in the upper hall at 2 p. m., consisting of the usual Lyceum exercises, at the conclusion of which the children will partake of a collation at Banquet Hall. The upper hall during the evening will be occupied by those wishing to join in dancing. The First Regiment Brass Band will furnish music during the day and evening.

The following organizations will be the guests of the Boston Lyceum, and will take part in the exercises: Salem Lyceum, John Handel, Conductor; Harwich Port Lyceum, G. D. Smalley, Conductor; Plymouth Lyceum, J. Carver, Conductor; Rockland Lyceum, F. J. Gurney, Conductor.

In order to meet the pecuniary outlay necessary in carrying forward this movement to a successful conclusion, the committee of arrangements (of which body J. B. Hatch, Conductor Boston Lyceum, is chairman, and W. H. Durell, treasurer) have prepared the following scale of prices: Tickets admitting the holder during the day and evening to services Lower Hall, forty cents. Single admission, fifteen cents. Tickets for dancing, admitting lady and gentleman, seventy-five cents. Additional ladies, twenty-five cents.

Anniversary Exercises in Bradford, Mass.

Mr. Geo. A. Bacon informs us that a number of friends met by appointment at the rooms of Dr. W. L. Jack, 60 Merrimac street, Haverhill, on the evening of Monday, March 13th, and thence proceeded to the residence of Mr. and Mrs. John Davis. Ascending to the reception room devoted to circle purposes, the delegation, numbering about forty, after decorating and arranging matters to suit themselves, summoned Mr. and Mrs. D. to appear in their midst. After singing, one of the guests stepped forward, and in behalf of Dr. Jack, briefly explained to the household the cause of this unlooked for visitation. It was to pleasantly commemorate the third anniversary of the birth of their only daughter into spirit life, and to voice in part the sentiment and inspiration of those who thus sought to bear witness to her precious memory as a tender and faithful spirit, loving and beloved. Rare floral tributes, in generous profusion and happy design, were presented, words of sincerity and appreciation spoken, the social element improved, and the physical tastefully provided for.

A Nut for Materialists to Crack—It They Can.

Man at the age of twenty retains not a particle of the matter in which his mind was invested when he was born. Nevertheless at the age of eighty years he is conscious of being the same individual he was as far back as his memory can go; that is to say, to the period when he was four or five years old. Whatever it may be, therefore, in which this consciousness of identity resides, it cannot consist of a material substance, since, if it had been material, it must have been repeatedly changed, and the source of identity had been destroyed. It is, consequently, an ethereal spirit; and as it remains the same throughout all the alternations that take place in the body, it is not dependent on the body for its existence, and is thus calculated to survive the ever-changing frame by which it is encircled.

Mr. J. V. Mansfield's Mediumship.

One of the most important phases of Modern Spiritualism, and one that has convinced thousands of skeptics of its truth, has been the answering of sealed letters; and the most reliable of this class of media is Mr. J. V. Mansfield, No. 861 Sixth avenue, New York City. We have tested him hundreds of times, and have no doubt whatever that those whom the world calls "dead" do come into rapport with him with sufficient psychological power to use his brain and hand to answer letters in his possession addressed to them by their friends or relatives in the earth-life.

Special Notice to Subscribers.

One more number of the Banner will close the present volume, therefore those of our patrons who wish to renew are respectfully requested to remit at once. We not only earnestly desire all our present subscribers to renew, but anxiously solicit them to exert their influence to increase the number of names on our books, and thus assist us in the great work we are engaged in of promulgating truth for the enlightenment and good of the whole human family.

"Does Matter do it All?"

This comprehensive and pithy reply with which Epes Sargent, Esq., has overturned the scientific arguments of Prof. Tyndall, has received everywhere the endorsement of the free-thinking public, no better evidence of this being required than the fact that it has already attained to its third thousand! Circulate it, friends, for its day of usefulness has scarcely yet passed the morning hour. It is calculated to do strong work for the truth wherever the English language is spoken.

Two movements in relation to Indian affairs seem to be substantially agreed on in Congress; one, an appropriation of \$100,000 to make up the deficiency in the subsistence of the Red Cloud Agency; and the other, the transfer of the Indian Bureau to the War Department. The Appropriation Committee of the House has indignantly expressed itself favorable to the giving of \$100,000 more to the Red Cloud Agency for the relief of the Sioux, and there is little question that it will be voted for by the House when it comes up as an item in the Appropriation Bill. Representative Sclye of this State has interested himself in it, and it is likely to succeed, as it clearly ought.

The Philadelphia Liberal League elected officers on February 27th as follows: President, Mrs. Carrie B. Kilgore; Vice-President, James Buckle; Secretary, John S. Dye; Treasurer, Miss Mary Pratt; Executive Committee, D. Y. Kilgore, J. B. Beam, A. Loos.

BRIEF PARAGRAPHS.

A terrific rain and thunder storm occurred on Friday afternoon, March 10th, extending from Quincy, Ill., to the northern portion of Iowa. Many lives were lost, and a large number of buildings demolished. Three towns in Missouri were also struck by the hurricane, destruction of life and property ensuing.

CURE FOR DRUNKENNESS—An old physician asserts that an orange eaten every morning half an hour before breakfast will eventually destroy the desire for alcoholic drinks. He says that he had never known it to fail in effecting a cure of the most confirmed cases of inebriety. Now, who would ask for a more agreeable medicine?

Hope is the prophet of youth. Young eyes will always look forward. Where goes the candle when it dies? The leaf, the music, summer's sighs? A flash'd thought, a world, a death? Where is the home of parting breath? Where goes a year, an age, an inn, a thing? Where is the end, the great sublimity? All, all but contrition round their being. The Great Omnipotent, All seeing, Unending and unchangeable forever! In vain the end from him we sever—All endure him in the end!

A BAD WOMAN—Anna Mostly. Ambition travels on a road too narrow for friendship, and too steep for safety.

The Massachusetts House Judiciary Committee are considering the petition of Frank W. Bird and others that a writ be issued to constitute an officer by law and be punishable as that of females is, and in support of such a measure the committee were recently addressed by Mrs. Julia Ward Howe, Chief of Police Savage, Mrs. Ednah D. Cheney, Lucy Stone and one or two others, each of whom set forth in the plainest and most reasonable terms the necessity for the enactment of such a law for the protection of the public, each of the speakers claiming that the offence on the part of men was of a very far more aggravated character than that of women, and that in about ninety five cases in one hundred the women are forced to a life of shame by these vagabonds, who obtain their support from this class of females.

New Hampshire went Republican, March 14th—4000 majority.

The bill fixing the salary of the President at \$25,000 per annum, to take effect one year hence, passed the United States Senate March 14th.

Peace negotiations between Japan and Korea have been concluded.

A boy was asked which was the greatest evil, hurting another's feelings or his finger. "The feelings," he replied. "Right, my dear child," said the gratified parent; "and why is it worse to hurt the feelings?" "Because you can't tie a rag around them," exclaimed the child.

At the Eden trading-post the devil was Subterfuge. —Graphic.

It is proposed to have California represented at the Centennial under the auspices of the "Centennial Light Association," by a memorial lamp-post to be erected in Fairmount Park, at a cost of \$5,000. Each State will be represented by a post.

General Washington recognized St. Patrick's Day in his order of March 17, 1776, when "Boston" was the parol-word and "St. Patrick" the countersign.

A bill for the taxation of church property has been defeated in the Wisconsin Legislature. A similar fate befell the bill in favor of Woman Suffrage lately introduced into the Massachusetts General Court.

One of the Passamaquoddy tribe of Indians died recently at Eastport, Me., known to be one hundred and ten years old.

A Bombay dispatch says the steamer Scylla, with the Prince of Wales and suite, has sailed for England. After calling at Malta, where a series of grand receptions are awaiting His Royal Highness, and also at Lisbon, the Prince of Wales is expected to reach Portsmouth about the 20th of April.

The rising dawn I homeward walked, I saw The star of beauty burning in the east. When from her sapphire throne the Goddess waved Her wand, and breaking down the dusky arch of night, let in the day. She touched the hills With glory, and the clouds, and all the seas, As late she touched the features of the dead. With lifted hand I hailed and blessed her, bright Enchantress of the universe!

The present Turkish army is said to be three-fourths a mob of the most patient, brave, unarmoured, untrained, ununiformed, unfed, uncoloured men with muskets in the world.

The Cambridge (Mass.) City Government recently appropriated an additional \$10,000 to provide work for the unemployed poor of that place.

The Prussian mines produce about 5,000,000,000 pounds of iron ore per year, which are worth nearly 7,000,000 thalers.

Our thanks are tendered to Hon. William D. Kelley, of Pennsylvania, for a copy of his speech delivered in the United States House of Representatives, February 19th, 1876.

The proverb says, "Laugh and grow fat." What a saving of corn it would be if pigs could laugh.

In the \$5,000,000 suit against William M. Tweed, the New York Jury recently found a verdict for the people for \$5,537,117.38.

SAFETY, March 9th.—Disastrous floods have occurred on the east coast of New Zealand. A dispatch from Otago announces the loss of property at £20,000. The flood is the severest for twenty-three years.

"What is the Interior of Africa principally used for?" asked a teacher of a pupil. "For purposes of exploration," was the reply.

The Spanish squadron has defeated the Soe Loo pirates.

Do good and throw it into the sea; though the fishes may not know it, God will.

When a boy has been off all day, contrary to the expressed wish of his mother, and approaching the homestead at night with anxious and cautious tread, finds company at tea, the expression of confidence and rectitude which suddenly lights up his face cannot be reproduced on canvas.

The Sonora State troops were defeated at Guaymas, Mexico, recently, by the revolutionists, suffering a loss of one hundred men.

There are 74 convicts in the Massachusetts State prison—more than ever before.

A pert little miss residing on Eighth street, whose mother is a constant attendant at the Holy Cross Church, when asked what pleasure she was willing to give up during Lent, replied: "Going to school." —Troy Times.

The Prussian high court of state has decided to indict Count von Arnim for treason, on charges established by the preliminary inquiry just concluded.

Benjamin Franklin introduced brown corn into the United States. White corn was an imported corn which he found a single seed, which he planted in his garden. From that seed the corn was propagated.

The wife of United States Senator Burnside died in Providence, R. I., Thursday, March 9th.

Deacon Clegers waggles forth bread for communion services in his church. He saves the dice-like bits that remain when the sacrament is over. The other day, when the communion bread plate was passing, his little son said: "Ma, they are taking quite a good deal, and you was going to have bread pudden to-morrow. Ain't they mean?"

The last mail from Ireland reports that five hundred inhabitants of the Westman Islands group, lying at the south of Iceland and belonging to Denmark, are probably dying of starvation.

CHARLOTTE COSMAN.—Lines suggested by her request, just before she died, to leave Lowell's "Columbus" read to her:

For want not thou, too, going forth alone To seek new lands across an untried sea? New land—yet to thy soul not all unknown, Nor yet for ever lost to thee. For thou hadst felt the mighty mystery That on man's heart and life doth ever rest, A shadow of that glorious world to be. When Love's pure love is love to truth and bliss. There was a conflict none else knew but God, Who gave thee, to endure it, strength divine; Alone with Him, the vine-press that had trod, And death, his angel, sent the victory thine. The narrow way of death thou now hast passed; The mist is lifted from the unseen land; The angels are the shining throng at last. Meet thee with welcome on the heavenly strand. —Boston Transcript.

While the Egyptian steamer, Samanoud, with troops on board for Massowah, was at Suva on Saturday, March 11th, her boiler exploded and killed 24 men.

ulation tests large blocks of splendid houses most tall, on the high islands of a reef, situated below Posh, containing five villages, were submerged, all the houses with the exception of ten being swept away.

Commander Edward A. Walker, United States navy, died at Newton, Mass., recently, aged thirty-six years.

The bill for the admission of New Mexico into the Union was passed by the United States Senate, March 10th.

The "black man" is not yet out of danger from a regular fever. The Turks were defeated recently at Metrovizza, losing 100 killed and many wounded.

In all cases of slander currency, whenever the forger of the lie is not to be found, the injured parties should have a right to come on any of the endusers. —Meridian.

On the 11th of June in each year the inhabitants of Cyprus throw a beautiful young girl into the sea, in honor of Venus. She is then taken out, crowned, and worshipped all the day as a queen or demigoddess. The festival is named the "Catafyra."

Gen. F. C. Foster—an old journalist, and once a newspaper partner with Bayard Taylor—died at Bloomfield, N. J., recently.

Even in the hardest times clocks employ their regular number of hands.

LOUISVILLE, Ky., March 9.—A dispatch to the Courier-Journal from Mt. Sterling, Ky., says that yesterday, during sunshine and a clear sky, there fell from the heavens quivering flesh, which came down in large quantities and filled many acres of territory. These and other objects devoured the flesh, specimens of which have been sent to this city for scientific examination.

A terrible land-slide occurred at Cauh, Germany, March 10th, caused by the rains. Eight hours, containing about thirty persons, were buried.

It is stated that Queen Victoria, on assuming her new title, will release the Fenian prisoners now held by England.

When is a clock not the stater's dangerous? When it runs down. —N. Y. Mail. Is it more dangerous when it strikes one? —Boston Com. Bulletin. Certainly it is, and it holds its hands over its face so that you can't strike back. —London Advertiser.

A sanguinary engagement between the Egyptians and Abyssinians took place on Thursday, March 9th, resulting in the defeat of the latter with a loss of 200 men killed. The Egyptian losses were also heavy.

The defeat of the Abyssinians on Thursday, March 9th, is officially confirmed. The Abyssinian King asks for peace, and negotiations have been opened with strong hopes of success.

Just a year ago a Norwegian, when drunk, froze his hands and feet so badly near Decorah, Iowa, that they had to be amputated. His wife last week got judgment for \$2,500 against the druggist that sold him the liquor.

Somebody says Pundall calls his wife Molli-cule. We suppose she calls him a Pome. —Lion, Conn.

A dissection threatened Thursday evening, March 9th, in East Square, Boston. The wooden ware establishment of Owen Lappen & Co. was nearly destroyed, and other buildings and things suffered more or less. The loss was about seventy-five thousand dollars.

"In the list of professions," says an exchange, "the master and mistress holds the most honorable place. Those that we know generally hold fourth." —N. Y. Com. Ad.

New Zealand imports European singing-birds by the cargo.

The remains of the late Lady Augusta Stanley were buried at Westminster Abbey Thursday, March 9th, with great pomp. Queen Victoria, the Princess Beatrice, and the Marchioness of Lorne, were present. Dean Stanley performed the burial service. This honor of burial within the Abbey has been accorded in but few instances to ladies.

The head of the Scottish house of Murray, generally known as the Duke of Athol, a young man of thirty-six, holds one dukedom, two marquises, five earldoms, three titles as viscount and twelve as baron, twenty-three titles in all—six more than any other nobleman in the United Kingdom.

The first original poem of the season was received yesterday. We regret that a great piece of matter prevented its publication, but it did not seem likely for the day to wrap round his miter-piece. —Northwick Bulletin.

In the midst of the present trying time, a German chemist has obtained ferricyanide of tetramethyl ammonium by saturating ferricyanide acid with tetramethyl ammonium hydrate—and this is some consolation, anyhow.

Here is a soliloquy of a Partisan in a bar, addressed to his hat, which had fallen off. It was overheard on night on the barboards: "If I pick you up, I fall; if I fall, you will not pick me up—then I leave you; and I staggered proudly away.

Everybody in Wyoming says the equal suffrage law has worked a dreadful change. Election day is just like any other day. No street fights, no whisky, no anything to speak of. The women were so used to the national, the venerable Hanker of the healthy orbits if the people would take interest enough in politics to save the country. —Ex.

New Music.—We have received from the publishers, W. B. Ewald & Bro., 130 Newark Avenue, Jersey City, N. J., the following pieces of new music: "Whimsical Canons," by Ed. L. Cramer; "Always Remember the Poor," words by F. Fielding, music by H. T. Dyring.

Donations to God's Poor Fund.

We have received the following sums, since our last acknowledgment, to be devoted to the relief of the needy and destitute: From "Tallmadge," \$1.00; E. A. Read, \$1.00; S. B. Barker, \$3.50; F. T. C., \$5.00; Friend, \$5.00; J. A. Greenough, 25 cents; Mrs. Wamsley, 50 cents.

We have received a few copies of that remarkable book "HAFED, PRINCE OF PERSIA: His Experiences in Earth Life and Spirit Life," being spirit communications received through Mr. David Duguid, the Glasgow trance-painting medium. We gave a somewhat extended notice of the work in our issue for March 11th, under head of "New Publications," and shall publish an advertisement containing further particulars in our next. The volume is illustrated by facsimiles of forty-five drawings and writings, said to be the direct work of the spirits.

The Onondaga Community, New York State, is about to commence the issue of a large weekly journal called the American Socialist. It will be a record of facts relating to the progress of Socialism everywhere, and offer to Socialists of all kinds a liberal medium of exchange and discussion. It will devote one department to Spiritualism. The editor is to be John H. Noyes.

A MARBLE Bust of THOMAS PAINE for the Centennial Exhibition in Philadelphia! A public meeting to consider this subject will be held at Investigator Hall, Faneuil Building, next Monday evening, (March 20th) at half past 7. Good speakers will address the meeting. All are invited.

Read the call in another column for the Quarterly Convention of Spiritualists; to be held at Gasport, N. Y., April 8th and 9th.

Journals which studiously refrain from recording all demonstrated facts in Spiritualism, make haste to announce the failure of an investigation in Russia to support its claims, as though negative testimony of such sort were a refutation of all the evidence of a positive kind which has been accumulating through the ages. The established fact of one tiny rap, like those which marked the Hydeville epiphany, must outweigh all the failures in the world. —Sunday Herald, Boston.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 6 cents. HUMAN NATURE: A Monthly Journal of Zoöscience and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price 6 cents. THE RELIGIOUS PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in New York. Price 10 cents. THE LITTLE BELLEVILLE. Published in Chicago, Ill. Price 10 cents. THE SPIRITUALIST AT WORK. Issued fortnightly at Chelmsford, Essex, or London, Eng. Price 5 cents. VOICE OF ANGELS. A monthly journal, edited and managed by spirits. Published in Boston. Price 10 cents per copy. THE CRUCIBLE. Published in Boston. Price 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 10 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents.

RATES OF ADVERTISING.

Each line in Advance twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. Minimum, one dollar. BUSINESS CARDS.—Thirty cents per line. Advance, each insertion. Payments in all cases in advance. For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—MRS. C. M. MORRISON, No. 102 Westminister street. Diagnosing disease by lock of hair, \$1.00. Give age and sex. Remedies sent by mail. 127 Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519.

An Extended Popularity.—Each year finds "BROWN'S BRONCHIAL TROCHES" in new localities in various parts of the world. For relieving Coughs, Colds, and Throat Diseases, the Troches have been proved reliable.

Mr. and Mrs. HOLMES, 611 North Washington St., Philadelphia, Pa. Circles Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock. F. H.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. J. I.

On and after Dec. 20th, Dr. FRED. L. H. WILLIS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th. J. I.

MRS. J. W. DASTOOR, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. D. 18. 15W.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Broadway, New York, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. F. 26—4W.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician, Office 21 East Fourth St., Address Box 82, Station D, New York City. J. I.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 331 Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. I.

SEALED LETTERS ANSWERED BY R. W. FLINT, 371 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Mr. 4.4W.

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

BUSINESS CARDS.

1871 VERSUS 1872. "Penny-rail both long, melancholy and doth confound the stonks and the spirits of man; (Hypoc) closely shaves, flumes, and is good for the horse and for the hanger; it is a goodly good-for-past-and-for-the-future, and for the cow, and good against cold. Books be a cordial, and doth comfort the heart and the brain." —Boswell's History of H. H. for 1872. Fellow's H. H. popularity, by giving tone to the nerves, removes melancholy and restores the spirits, promotes expansion, and stimulates the functions of the chest and lungs, and is a goodly good-for-past-and-for-the-future, and for the cow, and good against cold. Books be a cordial, and doth comfort the heart and the brain." —Boswell's History of H. H. for 1872. Fellow's H. 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A Synchrode collection of Original and Practical Re-
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It gives over 200 receipts for making Bread, Pies, Cakes,

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are numerous, are difficult to fully throw off, and which have been
restored to health and vigor after years of intense suffer-
ing. **ALL Pains, Ulcers, Sores, and Scrofulous, Mer-
curial and Rheumatic Pains** can be dealt with in a
few short hours, thus also combining to build the vitality
of the body. Price \$1.00 per 12, sent by mail.

**SPECIFIC REMEDIES for Rickets, Tapeworm,
Catarrh and Piles. Price \$1.00 per package prepaid.**
**Agents Wanted Everywhere. Address: MRS. J.
W. DANFORTH, 100 West 50th street, New York**
Jan. 11, 1908

The Home Battery

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Mrs. Jennie Lord Webb,
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Mrs. L. H. Preston, Psychometrist and Healer, 111 E. 21st St., New York, N. Y., offers to answer letters wishing messages from spirit friends, or business letters answered, can obtain them by sending lock of hair, one dollar and three-cent stamps. (Tw. Mar. 11.)

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REMIT One Dollar and Fifty Cents to ANDREW STONE, M. D., Troy, N. Y., and receive per return of mail this most valuable work on Vital Magnetism and the cure of all maladies without drugs and stimulants.

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Falke, with one of two other Pamphlets or Tracts, and my Photograph, all for \$1.00, or for cents with the Photograph left out. I much need and shall be grateful for the money. Address: AUSTIN KENT, Stockholm, St. Lawrence Co., New York. (11) May 30,

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of Phreno-Magnetism and Neurology. A new view of the division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate description of the various phenomena belonging to this state; including its division into two distinct conditions, viz.: the waking and sleeping, with practical instructions how to enter and

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CHAPTERS
FROM THE
BIBLE OF THE AGES

BIBLE OF THE AGES
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The demand for this work has induced the publishers
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For sale wholesale and retail by the publishers, COLB & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Banner of Light.

BOSTON SATURDAY, MARCH 18, 1876.

The Stewart Mediumship—Strong Corroborative Evidence of Its Gentleness.

In addition to the evidence we have already given in these columns in regard to the genuineness of Mrs. Stewart's mediumship, we append the following statements—which bear upon their very face indubitable evidence of truthfulness—prepared for publication by Mr. Valentine Nicholson, of Crystal City, Jefferson Co., Missouri.

ESTIMATED FRIENDS, EDITOR AND READERS: The writer of this letter had occasion quite recently to pass from East to West, across the States of Indiana and Illinois. I found myself unexpectedly in the midst of "a great revival," a revival, however, of "true and unfeigned religion," but of that branch of American industry, carried on by the "manufacturing company," whose "hired men" are eastering reproach upon and endeavoring by sarcasm and ridicule to bring the teachings of Jesus and his disciples into derision and contempt, their principal point of attack being made against the "spiritual gifts" alluded to in the scriptures, and the "signs" promised to "follow them that be believed."

I stopped at Terre Haute, where our gifted sister, Anna Stewart, resides, and the committee who furnish the rooms and superintend her sances are located. I remained there nine days and attended six of the evening sances. "The angels came and ministered unto" us, shook hands with us across the mysterious "chasm," literally, visibly and audibly walking and talking in our presence. After participating in these "heavenly joys," and taking up the pen to write to distant relatives and friends, the thought came to me that perhaps it was hardly worth while to tell all we saw, because people would not believe it, and so we had to imitate the prudent caution of Jesus at the time when he said, "I have many things to say unto you, but ye cannot hear them now."

During the time I remained there an intelligent man and an earnest inquirer after truth arrived. He came direct from Memphis, Mo., where he had been attending "Mott's sances," having talked with six of his own personal spirit-friends and relatives. The evidence of identity was satisfactory and unmistakable. One of them was his loving wife. She showed him their infant child, one that passed over at the same time with herself. She asked the husband and father to name their child. He complied with her request. She repeated the name over three times, and said, "How nice that is." He asked her whether Mrs. Stewart's sances at Terre Haute were genuine or whether they were a fraud. She replied she could not answer, for she had not been there to examine, but proposed to him, if he had a mind to go to Terre Haute, she would go with him, and if the sances were genuine and reliable, she would make her appearance there. He came and attended with us two evenings. I saw his spirit-wife myself, as did all others who were present. WALK OUT OF THE CABINET DIRECT TO HIM, and grasp his hand in the most affectionate and cordial manner. This man told the preparation to conceal his name and residence from all of us, until after he had attended the sances. He left, and went on his way rejoicing. He had positive evidence that both Mr. Mott and Mrs. Stewart were honest and reliable. He told us that his wife, when she walked out of the cabinet at Mrs. Stewart's sance, was clothed in precisely similar apparel to that she wore the day they were married. This man resides in the State of Indiana, and he appears to be of the number who are "not ashamed of the gospel of Christ," therefore I do not think he will be offended if I tell the first letters of his name, "J. W. S."

In view of all that I have written and shall write before I close this letter, you will readily perceive how glad I was to see the article in the Banner of the 19th of Feb., under the heading of "Hasty Charges of Fraud." Thank you for that reprint to those "workers of iniquity" who go boasting about the country of their ability and success in exposing mediums, and pronouncing them frauds.

I arrived in Terre Haute on the 16th of Feb., and was kindly and politely welcomed by Dr. Pence, who introduced me to the two other members of the managing committee—James Hook and Samuel Conner. They are all practical, solid, sensible men. They belong to the class who, knowing their rights, dare maintain them. During the time when the spiritualized spirits are making themselves manifest, and walking out of the cabinet and greeting their friends who are seated around the platform upon which the cabinet is placed, Mrs. Stewart is sitting in the cabinet, the doors of which are thrown open, so that the audience can see her at the same time they see their spirit friends.

It was only a few days before my arrival that some "professional" exposers of mediums had been at one of the sances. They provided themselves with lamplike to blacken the hands of the spirits, in case opportunity to shake hands with them were granted. At the close of the sance, the leader of this company abruptly intruded himself on the platform, opened the cabinet door, took Mrs. Stewart by the hand, and began to rub his own hand over hers, saying at the time, "There is black on your hand." She replied, "If there is any black on my hand you have rubbed it on yourself." Dr. Pence, hearing her make the remark, stepped toward the cabinet to learn what was going on. The man then hastened from the platform and briskly left the building, going across the street to Mrs. Adams's boarding-house. He came in, quite excited, and, holding out his blackened hand to her, said, "Look here, see what I have done to your medium!" This in a hasty manner he left the house, and was never seen nor heard of again by the friends there, until the exposure (?) was published in the papers.

You may rest assured that all accusations against the committee, and all accusations against Mrs. Stewart since she has been under the care of this committee—of such import as to cause the public to suspect that either the committee or Mrs. Stewart are practicing fraud and deception—are false, fraudulent reports; and all newspapers which publish them without ascertaining the basis upon which they were started, are "aiding and abetting" the practice of fraud, and really deceiving their readers.

The three committee men are, in my opinion, honest, and to accuse them of combining together for the purpose of practicing deception, and continuing it from year to year at the expense to themselves of time and money, is an accusation too preposterous to be entertained for a moment. And Anna Stewart, the medium, is an honest, reliable, persecuted woman; one chosen by the angels, and used by them as the connecting link between those who reside on earth and those who have passed to the higher life.

out on the platform, (speakers and singers,) and address public audiences, whilst Mott's sances (at Memphis, Mo.) they devote the time and strength more in a way to give tests from the friends and relatives of almost every stranger who attends the sances at that place.

As all persons differ in some respects from each other, so all media differ in their gifts. There is room and there is use in this diversity of gifts. Let none be jealous or envious of any others. They are all doing a portion of the needful labor of proving to all people throughout the world that "the gift of God is eternal life."

VALENTINE NICHOLSON.
Crystal City, Jefferson Co., Mo.

People's Course at Paine Hall.

Two fine audiences assembled on Sunday last at this hall in the Paine Memorial Building, Appleton street, Boston, to listen to the discourses of J. Frank Baxter, in the regular series managed by Dr. H. F. Gardner. His remarks in the afternoon tended to a comparison between Spiritualism and theology, and abounded in statistical information. His singing was much admired, and, as a preface to his lecture, he read Miss Lizzie Doten's sterling poem, "Ere Home."

In the evening, after singing and the reading of "Growth and Giant Despair" from Miss Doten's "Poems of Progress," Mr. Baxter proceeded to consider the good results which have been produced by Modern Spiritualism since its advent, some twenty-eight years ago. The investigator who desired to be successful in forming a correct conception of Spiritualism, must approach the subject with an unbiased mind, and a determination to follow the evidence presented to his logical conclusion, regardless of all preconceived notions to the contrary. At the advent of Christianity it was met by the same prejudice, on the part of Jew and Gentile alike, that in our day confronted Spiritualism, which was only a new unfolding of the truth of the past. The popular religious systems formulated the deepest anathemas against the philosophy unfolded by Spiritualism, but the evidence in favor of the new revelation was superior to that of the old, because it was to be seen among us today and could be examined by the anxious seeker after truth—it gave the possibility of fixed knowledge by present events, instead of demanding unquestioning faith in the records of the long buried past. While the modern systems of religion were each bidding for pre-eminence, and seeking to lean on the arm of the State—as conservatism, catholicism and aristocracy had ever aimed to do in the history of the nations—Spiritualism, teaching its followers to demand individual independence, and yet also to afford the fullest acknowledgment to the rights of every other mortal or spirit, made no effort to ally itself with political power; it stood upright in presence of every creed and form of belief, and only asked the same treatment with which other systems were visited.

The speaker recognized as Spiritualists all who held to the one fact that human spirits have a conscious personal existence after the death of the physical body, and can and do manifest themselves to those yet in the mortal form under proper conditions. The responsibility for any position beyond this, bearing on theology, reform, etc., must be considered as resting upon the individual assuming the position, and upon that individual alone; whoever held Spiritualism as a whole to be responsible for the varying views of its followers, descended from a comprehensive grasp of the entire subject to a petty discussion of individuals. Spiritualism, the speaker considered, was intended to elevate and benefit mankind, therefore nothing which trench upon the rights of others, or which tended to lower the individual, or to loosen the reins of animal appetites or passions, could be rightfully considered as belonging to its legitimate teachings.

Spiritualism could no more be immured in a creed, than light and air could be imprisoned; and that the demands of conscience were supreme, and that truckling to the prejudices of the mass of human society was but an exhibition of moral cowardice. It was the duty of the free soul first to truly discover for itself whether the claim put forth by Spiritualism was founded in verity, and if so to believe it, and best of all to practice it in daily life, even though the whole world should arise, and the gates of Hades jar with the thunders of denunciation!

Spiritualism, embodying the fact of spirit existence and progress, taught the true relationship of man's spiritual nature, welfare and destiny, embraced all that could be known of the interior forces of being and the laws of the universe, and aimed to quicken the divine nature in man, whereby the selfish principle would be trodden down, and the works of the flesh be supplanted by the works of the spirit, thus leading in the glorious day of the reorganized world, to the triumph of the race. A. J. Davis had truly said: "Let no man call God 'Father' till he can call man his brother," such was the gist of the teachings of Spiritualism, while the church reversed the statement, and refused to call any man "brother" till he had called his God his "Father."

The speaker pronounced the amount of good wrought since its advent by Modern Spiritualism to be vast and incalculable—much greater in reality than what appeared on the surface, since its influence reached and wrought in many quarters where its direct and powerful effects were not openly visible. Spiritualism had brought its apostles leading every reform since its advent; it had pressed into its service as willing workers, not as mental hirelings, some of the best minds of England and America; it had cured human diseases, and alleviated the pangs of sickness with the soft magnetic touch of its appointed healers; it had appealed to the souls in the gloomy prison-house of materialism, and proved to them that death was not the end of the man, but an uplifting to higher duties and broader development, and these souls, deaf hitherto to the frantic shouts of the Christian revivalist, had listened to its still small voice, and walked forth in the freedom with which truth ever delivers its adherents; it taught that no dim of eternal reward awaited the spirit in the dim beyond; that punishment, if temporarily bestowed in the coming life, was but remedial, and given only to purify the soul and fit it to work out its own salvation from the effects of the shortcomings attending its mortal career!

Credulists objected to Spiritualism because of a want of settled system of thought and action on the part of its teachers, but the same objection was urged against Christianity when it first appeared among men; they held up before the people the danger of insanity which they alleged hung over every believer in Spiritualism, but he (Mr. Baxter) had examined the statistics concerning the insane asylums of this country, and had discovered that only one per cent. of their inmates were Spiritualists, while twenty-six per cent. were church people; by the testimony of the records, therefore, it would seem that the chance of becoming crazy was in the proportion of one per cent. among the Spiritualists to twenty-six per cent. among the churchmen.

The liberation of the serfs in Russia, the great reforms granted in Austria, the discovery of light as a motor by Prof. Crookes, and other important events superinduced by the influence of spirit presence and power—were cited as additional evidences of what Spiritualism had accomplished for the benefit of the world. The lecturer closed by announcing that he should speak at Paine Hall on the afternoon of Sunday, March 19th, on "A Substitute for the Christian Religion," and in the evening of the same day on "Bible Spiritualism."

At the conclusion of his remarks he favored the audience with a song, and then proceeded to describe such forms as appeared to his interior sight. In the course of this part of the services he portrayed the appearance of the following persons (in spirit-life), the majority of whom were recognized at once by individuals in the audience: G. Darling, Jr., Thatcher Hineley, Capt. William Barnicot, William Ford, Sarabaz street, East Boston, Dexter E. Wadley, Washington Village, Dexter street, South Boston, Perley Eaton, and James B. Rogers.

HINTS ABOUT BOOKS, AUTHORS, AND TRAVELS.

BY J. M. PERKINS.

To the Editor of the Banner of Light:

If the memory of other days serve me, it was Milton who said, "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." I was reminded of this from being presented by New Orleans Spiritualists, the other evening, through Mr. Edwards, of the Edwards House, the five magnificent volumes of G. Tait Ramage. I prize them because a gift, and also because they contain much of the gathered lore of the ages.

"NATIVE RACES OF THE PACIFIC STATES."

It was only yesterday that I got a prepat these five exhaustive volumes by H. H. Bancroft. California may well feel proud of this specimen of her native literature. These volumes are the result of over fifty years of hard mental labor and research. To find and select the materials for this undertaking, Mr. Bancroft visited Central and South America, as well as Europe twice. Touching the matter of ethnological philosophy, Mr. Bancroft is decidedly an optimist.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

While all Spiritualists and nearly all Liberalists have read the solid, substantial works of A. J. Davis, Wm. Denton, and Hudson Tuttle, everybody should read this second volume by Eugene Crowell, M. D. The arrangement is excellent, and a determination to follow the evidence presented to his logical conclusion, regardless of all preconceived notions to the contrary. At the advent of Christianity it was met by the same prejudice, on the part of Jew and Gentile alike, that in our day confronted Spiritualism, which was only a new unfolding of the truth of the past. The popular religious systems formulated the deepest anathemas against the philosophy unfolded by Spiritualism, but the evidence in favor of the new revelation was superior to that of the old, because it was to be seen among us today and could be examined by the anxious seeker after truth—it gave the possibility of fixed knowledge by present events, instead of demanding unquestioning faith in the records of the long buried past. While the modern systems of religion were each bidding for pre-eminence, and seeking to lean on the arm of the State—as conservatism, catholicism and aristocracy had ever aimed to do in the history of the nations—Spiritualism, teaching its followers to demand individual independence, and yet also to afford the fullest acknowledgment to the rights of every other mortal or spirit, made no effort to ally itself with political power; it stood upright in presence of every creed and form of belief, and only asked the same treatment with which other systems were visited.

PEOPLE FROM THE OTHER WORLD.

An English Spiritualist, and one of the oldest, too, writes me that "H. H. Bancroft's book about the American media is worth three times its weight in gold, because dealing in facts—facts that appeal to the senses." This volume, so carefully stated, clear in diction, and rich in startling phenomena, ought to be in every private and public library of the land. Col. Olcott's critics have helped to sell his book. By the way, it is necessary for every self-appointed critic to carry a vitriol bottle in his bosom anxious to spill it on somebody? A critic's knife that sears neatly, keenly, may be serviceable; but one that tears and mangles is abominable. And, further, those critics are most severe who lack either the wisdom or wit to write books themselves; or, if writing, write unsalable ones.

DOES MATTER DO IT ALL?

This is a timely production from the pointed pen of Epes Sargent. Prof. Tyndall needed just such a kindly-administered, yet scathing castigation. By the way, Tyndall does not always write in a definite spirit. In one of his published works, treating of "matter," he says: "If you ask whence is this matter of which we have been discoursing—who or what divided it into molecules—how is it organized? here science is mute. To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all." Dropping Tyndall, is it not strange that Thomas H. Huxley has plenty of time to study the "phenomena of the rat," but no time to investigate spiritual phenomena?

IMMORTALITY OF LOVE.

This book, aflame with sentiment, emotion and inspiration, contains passages terse and beautiful—passages that stir the soul to its very depths. There is an illud of love yet unwritten, love such as the angels know! Whenever Bro. Barrett writes of love and the rational relations existing between manhood and womanhood, he means love in its truest and best definition. A high moral tone pervades all of this author's works.

THE BETTER WAY.

What's in a title? Money, everything nearly! Right here I am reminded of the good old lines: "If I am right, thy grace impart, If I am wrong, teach my heart To find the better way."

In this age of pride and passion, feasts and famines, shams in business and seething lusts in marital beds, under the name of law and respectability, such a book as this of A. E. Newton's is among the desiderata of the day. With a single exception of that noble body of "The Better Way," I pronounce this "Appeal to Men" one of the best and most practical books written upon the subject of the sexes. Wives, many wives at least, would do well to present copies of it to their husbands.

LETTERS FROM OTHER LANDS.

Steamers and cables now girle the globe. Mary M. Peabody, who guards the Hammonston castle, and which castle, by the way, we have just enlarged to accommodate a few Centennial boarders, Hammonston being only forty-five minutes by railway from Philadelphia, recently forwarded me letters from Mr. Hutchinson, Cape Town, South Africa, Peary Chand Mittra, Calcutta, India, and W. H. Terry, Melbourne, Australia. All of these communications speak of the steady progress of Spiritualism in those distant countries. Though a pleasure, it requires much time to carry on such an extensive correspondence. Never was I so full of business. I think of it, lecturing each Sunday, attending the spiritual conference Saturday evening, lectures five days of the week at the Louisiana Medical College, engaged in dissecting four evenings each week from 8 till 11 o'clock, writing on a new book and writing up correspondence! Let slugs regard sleep. I toil thus because I've seen so little of the world, and know so little of the physical and spiritual constitution of man.

MEXICO AND YUCATAN.

When in the Orient I was asked by a very intelligent Englishman, "How the pyramids of the Toltees and the ruins of Central America compared with those of the East?" It was a punner. The purpose then and there took full possession of my soul to see, as soon as possible, the remnants of those ruins that tell of an ancient civilization on the American Continent. In two days I sail for Vera Cruz, then by railway to the city of Mexico, then out in different directions to the Yucatan, to explore and study some temples and crumbling fortifications, seen by neither Stephens, Norman, nor Squiers. As postal matters would probably fail of reaching me in those countries, direct to care of Spencer Field, 80 Camp street, New Orleans, La., the gentleman whose hospitalities I've enjoyed for over two months. Blessings on such homes.

New Orleans, Feb. 28, 1876.

Movements of Lecturers and Mediums.

Emma Joy Bullene is at present lecturing for the society of Progressive Spiritualists, Chicago, Ill. In April she goes to New York to speak at No. 55 Third-street, where Mrs. Brigham is now engaged.

Mrs. Augusta Dineen, the highly gifted medium (as will be seen by her card in another column), has removed from Tremont street to 161 Court street, this city—and to meet the demands of the times has reduced her price for sittings to one dollar.

Mrs. Susie Willis Fletcher of Boston is meeting with flattering success in Putnam, Conn. Sunday, March 5th, she gave her lecture on the "Battle for Bread," which was so well received that by a general invitation of the people she will repeat it in the Putnam Hall, Saturday evening, March 12th. She will sail for Europe April 29th.

Mrs. S. A. Rogers Heyder is engaged at Dover, N. H., for a week. She would like to make further engagements. Address Leitch, Mass.

100 lectures during 1876 on THOMAS PAINE by W. F. Jamieson. Engage him. Address, Mass.

THE SIXTEEN CRUCIFIED SAVIORS.

This book is one of the wonders of the age, and should be in the hands of every reformer.—The Spiritualist at Work.

Astrology not a Doctrine of Chance.

To the Editor of the Banner of Light:

Sir—I will, with your permission, send you a prediction for the spring-summer. I cannot prepare it for this issue, so I will send it in time for the next. My purpose will be to show the public that Astrology is not a doctrine of chance, but founded on the immutable laws of nature. If this is not true, why was Prof. Lister enabled to predict, so long before it took place, the death of President Lincoln, as well as many other striking things that took place which no one else could or did by any other means foretell? More recently, in 1873, I foretold the panic seven months before it took place. From the new moon, on the 23th of January last, I predicted the fires in New York, the accidents in mines, and many other things that came almost to a day.

Pardon me if I appear egotistical when I say that from many years of keen observation it seems to me this is the only true way that the Creator has laid out for us to judge of the fate of nations and individuals. The astrologer treats the planets as familiar spirits—some as the harbingers of war and others as the authors, under Divine Providence, of earthly good, and by watching and noting the different aspects and positions, he draws his conclusions, and can point out the obstructions that will arise in one's course through life, for, as the immortal Young says, "Life is but a span," and year after year rolls by swiftly, as on the wings of thought. It may be briefly stated that life bears us on like the flow of a mighty river; our boat at first glides down the narrow channel, through the playful murmurings of the little brook and the winds on its grassy borders; the trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our hands; we are happy in hope, and grasp eagerly the beauties around us; but the stream hurries on, and still our hands are empty. We are animated by the picture of enjoyment and industry which passes before us, and excited by some short-lived success or rendered miserable by some equally short-lived disappointment. But our energy and our despondency are both in vain; the stream bears us on, and our joys and our griefs alike are left behind. Our course in youth and manhood is along a deeper flood, and amid objects more striking and magnificent. We may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed. Whether rough or smooth, the river hastens toward its home. The roaring of the ocean is still in our ears, the tossing of its waves beneath our keel, the land leaves our eyes, and the floods are lifted around us till the earth loses sight of us, and we take our leave of its inhabitants, and of our further voyage there is no visible end to the infinite.

But I find I am running on without giving information or instruction. I am sensible of the deep-rooted prejudice of the times against the venerable science of Astrology, and also of the reproach and obliquity that will be leveled against me by men of obstinate and dogmatic principles. Nevertheless I shall venture, with a basis of truth and experience, to make a feeble effort toward restoring a knowledge of that comprehensive science which in all ages of the world was deemed the chief ornament of society and enlightened minds. I hope to see the time when this sublime science will be extensively known, for then much human misery will be alleviated, and the fearful and dreadful disasters averted. Many men of science deride our predictions, and allege that Astrology is a sham; but I will close with the words of my late lamented friend Zadkiel: "After many years' experience, I have found the laws of Astrology unfailing, and as I can discover no prohibition of its practice in the Word of God, I am prepared to defend it against all the foolish attacks of those who falsely declare that it upholds fatality, or is opposed to the Providence or the Revelation of the Deity."

C. D. JENKINS, Astrologer,
22 Tremont Row, Boston.

On File for Publication:
Several very interesting reviews, essays, etc., by writers of merit, viz.:
"Not Responsible," by D. L.;
"The Sleepers of Brooklyn: Nine years without food or sleep; restored at last to normal condition," by William Henry Barr;
"A Sketch of Prof. J. B. Buchanan's eloquent appeal to the State authorities at Frankfort in behalf of the criminal youth of Kentucky;"
"What is Organic Life?" by Hon. Warren Chase;
"A Cure for Intemperance," by A. E. N.;
An article from the pen of J. M. Roberts, Esq., entitled "What is Spiritualism?"
"The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter;
"Permanence of Spiritualism in its Present Status," by Allen Pratt Drayton, Esq.;
"The Conflict of Opinion"—a lively essay on a profound subject—"The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable to matter and its evolutions;
"Mediums versus Utero-Manics," by W. P. Shattuck, M. D. A well-written article;
"Hereditry," by J. Dille, Esq. An able and important article, of great value to every human being;
"Spirit and Matter," by F. Smith;
"The Evidence of Immortality from Spiritualism," by Rev. E. R. Sanborn;
"An Elementary," original poem, by Mrs. F. O. Hyzer;
"Rational Spiritualism," by Prof. S. B. Brittan;
"Is Spiritualism a Religion?" by R. T. Halllock, M. D.;
"Mediums and Skeptics," by W. H. Booser.

"The Identity of Primitive Christianity and Modern Spiritualism."

The author is an earnest believer in Spiritualism, and effectively disposes of some of its most serious objections to it. To the charge that it is not a system, he answers that there was no system in Jesus' teaching, and in this absence lies a strong and significant likeness between Spiritualism and primitive Christianity. He advances the proposition that is well worth considering, that of Bible doctrines, Spiritualism especially reaffirms those of the New Testament. But he does not neglect the Old, drawing from it liberally in the early chapters of his book.

The chapter on Somnambulism is very interesting, being full of illustrative anecdotes, and that on Clairaudience is entitled to like praise.

The author draws an ingenious, and we think just distinction, between dreams and visions. . . . The author believes that "Holy Ghost" and "Holy Spirit" do not convey the idea of personality, and makes the point that if the Holy Ghost were equal with the Father it would not be proper to say that the Father would send it. For the disquisitions among Spiritualists he finds a precedent in the bickerings of primitive Christians. He believes in the efficacy of prayer only when it is employed for a worthy purpose, and his remarks upon this subject are devout, and truly spiritual.

The author concludes that true Christianity and Spiritualism are identical in essence, and reviews the present condition of the latter hopelessly. He writes in terms of warm eulogy of the Bible, though he deprecates the errors in the Old Testament, and he cannot admit all his arguments, or accept all his conclusions; we must admire the spirit of his book—calm, tolerant and courteous—the evident sincerity of his opinions, and the industry which he has displayed in the preparation of this work. It is surely one of the clearest and most judicious expositions of Spiritualism that we have ever seen.—The Literary World of March 1st, 1876.

A royal decree permits the Carlists who fled from the country since the 1st of February to return to Spain, if they wish within forty days. The leaders must first swear allegiance, but all Carlists who formerly held office in Spain are excluded.

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL.—People's Course.—J. Frank Baxter, lecturer, vocalist and test medium, will speak Sunday, March 19th, at seven and evening at the end of evening meeting. Dr. H. F. Gardner, Manager.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at Rochester Hall, 71 Washington street, commencing at 10 o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Secy.

The Ladies Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

LADIES HALL.—Free Public Circle are held at this hall, No. 3 Winter street, every Sunday at 10 A. M. and 2 P. M., by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Rochester Hall.—The Children's Progressive Lyceum convened as usual at eleven o'clock on Sunday, March 12th. Mr. Hatch being absent, his place was well filled by Assistant-Conductor F. L. Union. The exercises consisted as usual of recitations and music, vocal and instrumental. It was remarked by several that the readings were unusually pleasant and appropriate. The music also was good, and the attention shown by the large audience denoted their interest and satisfaction. The following are the names of those who read and recited in the most studious preparation: Frank Wheeler, Mrs. Osborn, Mrs. Carpenter, Elizabeth Johnson, Charlie Ripley, Rosa Schuman, Jennie Miller, May Cottrell, Grace Fairbanks, Mabel Edson, Jenny Weeks and Carrie Hale. Annie Folson executed a piano solo very prettily; Mr. Henry Lull sang, and Helen M. Hill and Albena Smith played a duet. Col. Scott made an address which was well received, after which the session closed with gymnastic exercises and singing as usual.

JULIA M. CARPENTER, Secy.

Ladies Aid Society.—The members of this useful charitable organization have arranged to hold a Fancy Dress Ball at Rochester Hall, Boston, on the evening of Tuesday, March 21st. The music for the occasion will be furnished by the First Regiment Band. The attendance should be large, as the noble object to which this Society devotes all funds coming into its possession is worthy of countenance and praise.

New Publication.

THE POPULAR SCIENCE MONTHLY, for March—conducted by E. L. Youmans, and published by D. Appleton & Co., 50 and 51 Broadway, New York City—gives a table of contents characterized by variety and interest. "Lace and Lace Making," by Eliza A. Youmans, is one of the most comprehensive articles ever put forth on the subject, and the illustrations, giving the varieties of gauzy workmanship, are remarkable for their finish and delicacy. Prof. Carpenter appears to great disadvantage in his frantic endeavors to throw dust in the eyes of the public, his article being headed "Fallacies of Testimony respecting the Supernatural." "The Warfare of Science" by Andrew D. White, L. D., is as entertaining as an epic poem, though really it is only a resumé of the most stubborn part of the conflict between the scholar and the priest all along the record pages of the past. A portrait (and sketch) of Herbert Spencer, "Lessons in Electricity" by Prof. Tyndall, and other entertaining matter fill out the remainder of the space.

Convention of Spiritualists at Gasport, N. Y.

The next quarterly Convention of the Spiritualists of Western New York, will be held at the Grand Hotel, Gasport, Niagara County, N. Y., on Saturday and Sunday, April 8th and 9th, opening at ten o'clock A. M., and holding its closing exercises on Sunday, April 9th, at 11 o'clock A. M. The committee in extending a cordial invitation to all who would learn the gospel of Spiritualism, and who would enjoy the most profitable and interesting social gathering through which this gospel of fraternity may be presented to the world. Any who may not be gratifiedly welcomed, and who have not at least one dollar per day, during the Convention, at Kirtland Hotel.

J. W. SEAVY, } Committee.
A. F. TILNEY, }
GEO. W. TAYLOR, }

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This work is a reproduction in a scientific form of the Phenomena Method of Cure practiced by Jesus eighteen centuries ago, and sustained by the highest medical authorities. It is a scientific religion, not a theological. It is clear in thought, logical in argument, and solves the problems of philosophy and medicine as solved. The work cannot fail to make a deep and lasting impression upon the religious and scientific world so long and so successfully practiced by the author, and should be in the hands of every one who is engaged in the art of healing. One of the marked characteristics of this work is its perfect command of language, so that the profound ideas of science and philosophy find their outward expression in his words as clearly as the words of a child. Each word is like a fresh coin from the mint, that has its exact spiritual value. This renders his style every day more and more perfect. The work will take its place at once, and in an eminent position, in the standard literature of Spiritual Science and Philosophy. It is a work which is worthy of this century year of our national history, let it be spread broadcast over the land.

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