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Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC 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 ecclesiarchs that have benumbed the very soul of thought and aspiration. La Ley de Amor, the law of love, is the pleas-

ing 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 grand, and is, not without rea son, 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 wellbeing, 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 15th, 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 Quomes from Chartres (Eure-et Loire). Six kilomètres from Chartres, on the n of the Rouen and Or ments. Then come some very sensible remarks John Law's speculations.

leans railroad, lives a farmer who recently took (into his family a servant girl seventeen years of 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 fron 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 "prophetess 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 pow-

In the January (15th) 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 embassa-dor), and concludes with a good account of a sc-ance at Terre Haute, Ind.

It has been my rule not to translate any com-munications through "media," however good they might be, for a volume would hardly contain 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, as a writing medium, favors said "Society" and its periodical, Reflexionen aus der Geisterwett, 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 V.'s mediumship, is the friendship which seems to have sprung up be-tween her and the Nature spirits, the genti of the woods. They call her their loved Adelma. 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 Ilustracion Espirita, 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 onicals, which is a large number, considering the population: La Luz Espirita, of Saltillo; the Eco de la Verdad, of Tabasco; the Ley de Amor, of Merida, Yucatan, (noticed above,) and this, under regiew. "Thanks to Providence," says the writer from whom the above notice is quoted, "the suspension of El Espiritismo 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 Espiritista of Montevideo, the Revista de Estudios Espiritistas of Santiago de Chill: then of the Banner of Light, where es pecial 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. Coope.

The present number of the *Hustracion* 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, be tween the individual and the multitude (es colectivo), between the good and the evil, between truth and error, between ideas and deeds, be tween the right and force, and from these eterna combats which excite the intelligence and the passions of man, spring all the progress of hu-manity." Many beautiful paragraphs follow, sustaining these ideas, but they must be omitted. The next article is a short "Discourse," pro-nounced 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, ungainsayable.

A considerable space is given in this number
to the "Proces des Spirites 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 disquisition 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 pho-

tography from the Revue Spirite.

The Revue Spirite, 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," spirits et magnetique, 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 gar-

in refutation of a theory advanced by a Mr In refutation of a theory advanced by a Mr. Glnoux, 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 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 with its degree of refinement, and that it cannot be interrogate. 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 to longer cause for being, and is extinguished. But of what Import that matter be intelligent? And what if this matter, incorruptible, 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 there, in Spiritualism as commonly understood, which is the itualism as commonly understood, which is the sole cause of the materialism which desolates so-

sole cause of the materialism which desolates so-ciety." But this is only a meagre and partial rendering of many telling points that make up M. E. Lega'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 and ownly many a recommence for life God has endowed me as a recompense for a life full of trouble, but about to close, for I am sev-enty-six years old. As soon as I lie down at night a magnificent panorama is presented to my view a magningent panorama is presented to my view in which are seas, takes, attractive figures, illu-infinated 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 passages which I desire, in my limited repertoire of airs, besides some which I do not know. - is, I believe, president of the society of

M. L.——is, I believe, president of the society of Spiritualists at Rochefort.

The Renue gives also several pages of "Reflexions" on the studies of Mrs. E. Hardinge Britten in the Banner of Light. The "reflections" are principally on the materialization of spirits.

"Physical investment companies the publishing which re-

important communications which re-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 Spiritismo (Italy) a very interesting article which contains, briefly, these facts:

Doctor C. Fubino, residing at Voltri, a very earned 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 at his home at a specified F. was asked to write at his home at 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 he after death?" The spirit at Baron G. de B.'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 after. phenomenon is marvelous, and reveals an ultramundané 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 Vicenzo 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 Uriterio Espiritista, 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 Lia, which ap peals, 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," ! 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. Seman renders it, "An account of "An account of Prof. B.'s and the Chancellor Aksakoff'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 hous 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. Seman, "where D. D. Home was invited, and where (at Amsterdam) he surfied the Hollanders by his measurement. prised the Hollanders by his marvelous tests of spirit manifestations. Mr. Williams subsequent ly produced similar phenomena before the same earnest seekers after the truth, and so profound-ly impressed them that they resolved to perse-vere in their investigations."

But this is only a very slight portion of the con-tents of the magazine to which Chancellor Aksatents of the magazine to which Chancelor Aksa-koff 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 "Lightbeetle in Spiritual-ism," by Prof. Witting; short articles about the Russian Commission, Prof. Wagner, Prof. Perty, and Mons. Thiere's great work on Spiritualism. and Mons. Thiers's great work on Spiritualism.

and Mons. Thiers's great work on Spiritualism.

Several numbers of the Scandinavian Dagstyset are before me, an articles from Prof. 11. M. Kottinger, Mr. afark Thrane, (editor.) E. B. Klein; and others on "Skandivian Politic," on "Christendom," "Socialism," and the celebrated "Christendom," "Socialism," and the celebrated Tahn Law's speculations.

For a moment the girl shrunk from the picture of poverty. She had never known a wish uncompanied that I shall have a special call to drive Miss culture. She was asthetic in her nature, and recolled from little economies and poverty, which in my dreams."

Then Law's speculations.

A Splendid New Serial.

DAISY DOANE:

SUNSHINE AFTER DARKNESS.

Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER,

kuthor of "Dora Mooret" "Country Neighbors; or, The Two Orphans;" "Rocky Nook-A Tale for the Times;" "Bertin Lee;" "My Husband's Secret;" "Jessie Gray;" "Pictures of Beni Life in New York;" "The Two Cousius; or, 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 becareful that we do it well, always saying, "If this please God, let it be as it is."—IRREMY TAYLOB.

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 desolution, 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 hald out to receive her and find rest there 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 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 settler to study, he said as he had her good her. return to study, he said as he bade her good by, "Dalsy, 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 resoon 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

Something in her manner startled him. He re-called his interview with Mr. Doane. "Daisy," said he, grasping her hand with a pressure that gave her pain, "you are mine! I olaim you! If I lose you, I lose all hope of happiness for this life and another."
"That is blasphemy Clive! Don't talk so.

"That is blasphemy, 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."

God permits, beyond that also." He came near-er. She felt his breath upon her check, 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, desolute heart beat hard, and her pulse throb. But Dalsy Doane was not one to shrink from her duty when once it was made clear to her feet. 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-dle in doing it. As Clive stood there, waiting for one 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 the drew back. Daisy laid ther 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." away from Clive. "Tell him t 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

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

"I am sure you will, darling; I see that in you 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 knew the pain it cost her. In doing this, she renounced all the brightness of her future life, but this thought sustained her: "God knows I wish to do right. I shall learn 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 Dalsy, 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 Dalsy, was proved by the doubt of her firmness which he ex-pressed to Miss Putsy: She was calmer now, and could tell him that nothing could move her

from her purpose. "Daisy," said he at last, in the fiery impa-tience of his nature, "do you know that Mr. Do me 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

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."

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

"No, Clive," she said, rallying in a moment, for he saw that the wound rankled; "he said ho 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.

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 sun laid aside for your present wants. We will close this 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 consola lon in our

of future plans; it is the only consola Ion 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." know, so it doesn't matter."

After that she walked over the house, going in-

to every room to take a mute farewell-every room save one, Miss Joan's. That had been locked for years, save when Betty made her an-nual cleaning, and then nothing was removed; it was swept and dusted, and again shut up. Daisy shrunk from it still, for her sad prophecy "Go, Clive, now. Go! I will write."

"I will not go till I understand what this means. Dalsy, 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 oermits, beyond that also." He came nearwas not forgotten. She did not feel so about Mr. Doane's room; here she lingered, loth to 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 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 were, her attitude saying, "It is all over, my work here is done." Daisy looked pale and thin, as Peter said afterward, "Jest like a flower that the frost had touched." "Homey, a hower that the riost had tolered. Thomey, darlin',' 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 sorrer 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, but her great arms round her. "Honey, precious! If Betty could, she would keep you here allers, and never let harm or sorrer happen to you. Cry, darlin', 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, darlin': Miss Patsy, she's been tellin' me all about it; it is mystrons to me, and I believe in my heart it will all turn out that it aint so, jest as it does in story books." Daisy shook her head, "No, no, Betty, there

are no fairies now, such as you used to tell mo 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 is n'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 left you something hid away in the sekertery by his bed? Miss Patsy must sarch."

Daisy smiled. "Ah Betty, people don't hide money now days in that way. Uncle Joe needed 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, hile Peter can work."
"Thank you, Peter; I will remember what you

say, and if I am in great trouble I will come to

Nothing could have pleased Peter more than these words. A refusal, however kindly worded, would have wounded him,
"Now, Betty," said Dalsy, "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 fortin' 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 hosses and drive the span?"
"There! that's jest like Peter," said Betty. 'He' thinks the world would n't have been fin-

shed without him."

dreams and visions. Miss Daisy don't think much of such trash."

Daisy passed from the kitchen to the library, where Miss Partsy awaited her. They walked down in the twilight to the retreat, which was to be her home now. These ladies kindly let her alone for (white - that delightful "letting alone" of true friend-hip, which means the latch string is always outside, and a welcome within, come, enter when you feel like it. Miss sybil was, in her way, a philosopher, and understood that work was the best panaeea for grief. She was translating a French nock, and she told Daisy that she was doing it for money to increase their small in-come. It was work that Datsy could do well. She entered into it with spirit, working so rapidly that Miss Sybil was in time for the publisher, though she had begged for delay, having lost much time of late.

much time of late.

All these said days Jim Wood was at home.

The Eagle made port on the day of Mr. Doane's death, and his first appearance in town was at the funeral. The boy had thought much of seeparance. ing Uncle doeing un, to meet his approval had been one aim of his lite, it was hard to see him and receive to welcome, and to know that the fips which was d have blessed him were mute in death. He did not venture to see Daisy, save at a distance chis accept for her sorrow was too great to intrude upon it, though he longed to bear, some part of ther burden. Many told him sthat

Some part to 1 for farther. Apply four him dual Clive Duncan had been lit e a child in the house, "She will marry him some day. He is tich as a prince, and they will go iff to a foreign coun-try and we shall never see them more. It is al-ways so in life, Jim. Those we love for sake us, till this world becomes a desert?"

plim did rote intradict his sister this time. He begun to think the suture did lock a little like a desert, and was inclined to mope about it, but Uncle Paul came to the resent.

"I can't see you, my boy, I am blind now; not a bink of your eye, nor a smile of your lips reaches me now; but I can hear you, thank God for that and I know by the ring of your voice there's the true metal about you. Uncledoe has gone got into port before me; this clumsy old and come out the stronger for it. Burk! there is her step on the starr. She was here yesterday, and I thought she wouldn't tail me to day "

Jim Wood had improved in his appearance since he left home; the morseles were more firmly knit, the form more erect, the features had molded themselves, as Uncle Paul had forefold, Into symmetry. He bade rair now to make a man among men. He heard Daisy's step on the stairs. It was not quick as formerly, but slow, like one aweary. She carried a large package in herehands:

I brought it myself, Uncle Paul, for I felt as If I could not let any some else handle it."
"What is it, Darsy "" said Unele Paul.

Uncle Joe's dressing gown. It is very warm, Uncle Paul. 1 made it for him, and I think he would like you to have it.

Just then her eyes fell upon Jim, who had stood a little in the shadow.
"Oh, Jim! Jim!" she said, her eyes filling

with tears, "to think you should come too lafe to see him! He falked about you, often, and was looking forward to your return with pleasure. There are some books in his library which he intended giving to you. I have put them away till you take them.

Jim could say little. No words came to him, and he thought Daisy would believe him unfeel-Ing and hard. He walked back with her to Miss SybiPs house, but it was a silent walk. He longed to take her up and earry her in his arms, for she seemed to have lost the strength and vigor of her life. He did not go into the house, but went home with his heart full of pity for Daisy and anger at himself that he was powerless to help. He was at home only a few weeks. Two or three times he called. Daisy was glad to see him, and liked to talk with him about her guardian. There was little of her former gaiety about her, though, now and then, as he recalled some of their childish sports, or told her of some event in his sallor life, there came a little ripple of laugh-

come of her friends, scarcely enough to meet their moderate wants, had been lessened by her guardian's death. This knowledge roused the latent energy of her nature, and she determined at once not to be a burden to them. There was a large, unoccupied room in the house, formerly used for festive occasions in the days of prosperity. Dalsy was walking back and forth in it one rainy day for exercise, when the thought occurred to her that it would be a good place for a school, "I can do it! I can do it!" she exclaimed.

".If I have taught my friends music and French for pleasure, I can do it for gain, and with Miss Sybil's help I can teach them something better. I can be useful, live for some purpose, and I will

Something of her father's spirit was roused up within her. With her to will was to do. She set about it at once, and before one week was past she had gathered her scholars about her, and begun an earnest life - a working life that brought weariness each day, but with it a sense of duty accomplished and independence gained. Her school increased rapidly, till the room was filled. Years passed while she kept patiently at her task, carning money too, so that when Miss Patsy was laid up one long winter with the rheumaism, Daisy employed Betty to come and take the kitchen into her hands. There was pleasure in Daisy's eyes when she saw the rest which she

Daisy's eyes when she saw the rest which she had gained for her friends by her labor. "What would Mr. Doane say?" asked some, "If he could see Daisy at her daily task, she who was to know neither labor nor sorrow, but like the lilles of the field live only for beauty and

Yes, what would be say? We know not; but it, as we trust, he sees with broader, clearer, vision in the world of spirits, he may see that her path is a surer road to happiness than that which in his weakness he had ordained for her.

Throught her consolation and peace.

When Jim Wood returned the second time he found her looking like the little Daisy of his childhood. She was the life of the house, the gift from the Lord, Miss Patsy would say almost

Mary Wood married a sea captain, and went to sea with him, and became fond of the life. She lost her romance with her girlhood, and wrote sensible letters to Daisy, without a line of poetry in them. The Angel of Death came one day and bore away the beloved Paul to the celes-tial land, but not until he had lived for thirtynine years in the ante-chamber of death, looking daily for the glorious messenger, who waited till suffering had wrought its perfect work. [Concluded in next issue.]

A Prescription Wanted. A correspondent writes: I wish you would call upon all mediums to use their best-efforts to obtain from the ablest spirits a prescription (with full directions for preparing and using the same) for the cure of the two worst diseases known to man-the constant desire for intoxicating liquors and the use of tobacco. If such a prescription can be had, I wish you to publish it in full in the Banner, for the purpose of benefiting mankind.

BANNER OF LIGHT.—This is a Banner that gives light from the spiritualistic world. It is a paper quite liberal in sentiment, and becoming ite popular with the masses. Published by blby & Rich, Boston, Mass.—Columbia (Pa.) Weekly Courant.

Free Chought.

CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sheriffs and Turnkeys into the hands of the Doctors of Medicine, to Compel the Peo-ple to Submit to their Malpraetice and Extortion, under Pain of Fine and Imprison-

BY THOMAS R. HAZARD.

PART VI.

I can enumerate several instances of severe cases of fevers, and kindred acute diseases, that I have accidentally administered to simply with one, two or three doses of Brandreth pills, accompanied with a thorough sweat, whereby patients who had been prostrated for days and weeks were quickly rendered convalescent, and soon restored to full health and strength, the at-

tor, the other took seven of Brandreth's pills from my hand, which were accompanied with the usual sweat. They greatly alleviated the pain, which he said he could not have lived through another half hour. It returned again in the afternoon, when a like dose of pills was repeated. The next afternoon the man went to work as usual, and in less than a week attended the funeral of his doctor ridden brother. The two attacks were probably equally severe, but in the one case the symptoms (or pain) were p rimane ul-ty relieved by removing the cause, in the other hith has horse of saft to noe of him, but head windskeep me back. Death is no evil, how, it it comes to us as it did to him. It is litter that tries a man's soul. Toor little Desv' My heart has ached for the r; but there is good blood in her, and what is better, but he road she will weather the storm.

Some few years ago I dined with a friend in one of our largest cities, where were present the three most eminent physicians of the place—all grown old and rich in money and in honor in the active practice of their profession. A young man in the house (an invalid) left his room to be present on the social occasion, but after tasting of some lettuce retired to his hed. Shortly after the attendant nurse announced that his head was feeling very badly, an attack of the brain fever being evidently luminent. One of the physicians immediately went to his room, but returned again after prescribing for his symptoms, which I bearned was the application of a mustard plaster to the forchead. On learning what had been done I remarked, Here are present three physicians ranking among the most eminent in America, and yet I, who have never read a medical work or ettended a medical beture will yenture work or attended a medical lecture, will venture to say that scarcely anything worse could have been done for that young man than the applying a mustard daft to his head, which, though it may by opening the pores of the skin produce tempo-tary relief, will also draw on the morbid matter and ill humors in the blood, and cause them to concenerate and congest in the intricate blood sels in the region of the brain; adding that if the poultice had been put to the feet its action would have been in the direction of life, whereas it must, work in an opposite way where it was

Shortly after, the doctor who was first called returned to the sick room and quietly ordered the poultice to be taken from the head, and drafts put to the feet instead. I have held that physi-cian in honor ever since for thus acting up to his

going to live for the dear aunties, as I call the marked with morbid matter beyond what it shall never marry. You see I cannot marry couldn't, Mary."

Jim went to sea again (bir another two years voyage. The Doane mansion was shut up till the return of Mr. Sam Doane from India, while Daisy made her home with Miss Sybil.

She learned through Uncle Paul that the integene of her friends, searcely enough to meet their moderate wants, had bean integened because of their moderate wants, had bean integened because of their moderate wants, had bean integened with morbid matter beyond what it can freely circulate it begins, just as extraneous for water does in a water-course, to lodge, or congest, at points, that by accidental or other cause have become seared, so as not to have refinited without undergoing a process of suppuration, and probably a loss of the finger would have resulted.

She learned through Uncle Paul that the integened with morbid matter beyond what it can freely circulate it begins, just as extraneous doctor, the surfaces of the cut would probably have become seared, so as not to have refinited without undergoing a process of suppuration, and probably a loss of the finger would have resulted.

Again, I not many years since become struck the condition without matter becomes have the type of what is called pleurisy; and so on to the chapter, there being morbid matter becomes for their doctor, the surfaces of the cut would probably have become seared, so as not to have refinited without undergoing a process of suppuration, and probably a loss of the finger would have resulted without it.

Again, I not many years since become struck the other hands at it, let others look at it, let others ter which did him good to hear. Mary Wood was still Daisy's confidant. She told her of her promise to her unche after he died.

"He heard it, I know, Mary; and now I am archer him him for her him for hi of calling for assistance to help her expel the life destroying matter from the blood through the only avenues of escape possible, viz., the internal and external ducts of the body. If these be opened and the full flow of life forces acting through the blood be stimulated by a proper cathartic and sweat before the congestion has hardened into tumor, the "perilous stuff" may be readily dis-lodged and ejected from the system at one operation, and the patient be restored at once to his usual health. But if Nature's vital forces be crippled by drawing from the veins the most active and best portions of the blood (as the lancet sure to do) before the stimulating internal and external applications have fully done their work, Nature is balked in her efforts to expel the disease, ay collapse in the direction of death takes place, the congestion hardens into tumor, the blood vessels become surcharged with a mass of corrupt and corrupting matter, which at each renewed attempt of the ignorant physician to alleviate with the lancet the increasing pain or opression by relaxing the organs or functions of ite, still more and more aggravates the cause, until, exhausted by the conflict, Nature abandons the contest, and the lethargic and bewildered patient sinks down into a typhold or other equally alarming state or type of debility.

More insidious than blood letting, but scarce less disastrous in their effects, is the using of opiate drugs, such as morphine and other preparations of opium, to relieve pain and oppression and other symptoms of disease, which, through the subtle, poisonous qualities inherent in them all, neutralize the power of the active stimulants I have named, and, through stupefying the forces of the body, both mental and physical, disqualify

Nature from doing her full work almost as effectually and fatally as does the lancet.

As apropos to this part of my subject, I will here insert a paragraph that has just fallen in my way, that expresses more clearly than I can do the idea I have before enlarged upon, viz., that the use of onlete medicines in all cares that the use of opiate medicines in all cases, I care not of what kind, always relieves the patient only through the hastening him onigard, not in the direction of life but of DEATH!

rection of life but of DEATH!

"Sleep produced by narcotics or so-called sedatives, says the London Lancet, is poisoned. Their use gives the persons employing them an attack of cerebrat congestion, only differing in amount, not in kind, from the condition which naturally basics in death. There is grave reason to fearthat the real nature of the operation by which these deleterious drugs, one and all, bring about the unconsciousness that buriesques natural sleep, is lost sight of or wholly misunderstood by those who have free recourse to poisons on the most frivolous pretences, or with none save the exigency of morbid habit. Great responsibility rests on medical practitioners, and nothing can atome for the neglect of obvious duty."

Inflammatory maladies, may be generally expenses the expenses.

Inflammatory maladies may, in some respects, be properly likened to a mine of powder, upon the surface of which men may sport and even sleep with impunity, until, by accident or de-sign, a spark is communicated to the mass, "when comes the deluge." So a man frequently walks about, apparently strong and well, whilst his whole system is wrought up to an inflammable condition of tension that requires but a draft of cold air or the scratch of a pin to precipitate the elements of disease on the exposed part, and bring him, on the instant, face to face with death.

I remember when, perhaps some forty years ago, John T. N—, of Kingston, R I., (of whom it might almost be said, as Isaak Walton said of the strawberry, that God doubtless might have made a kinder hearted and better man, but he never did,) whilst working with his saddler's needle, merely pricked his finger, when inflam-

mation of the whole arm quickly ensued. Dr. Sangrado attended with his lancet, and in a few days the body of his bled to death patient and

A few days after, a poor woman living about a mile away from Kingston, scratched her finger slightly with a briar, when her arm, too, swelled up to twice or more its usual dimensions. Sangrado quickly appeared with his lancet, and was

of course followed by the undertaker and grave-digger in double-quick time.

I was then making my home in New York-City, but was informed concerning both-these cases, and at once said that the defuncts owed their death to the doctor's lancet rather than to

ther death to the december of the disease.

Having occasion to visit South Kingston shortly after, I stopped at the Town Hill post office for letters, on my way to Peacedale. The office was kept at the time by Benjamin H.—, whom I found sitting by the fire with his arm in a sling method, to an emerantal size from his fingers to swelled to an unwonted size from his fingers to his shoulder—Asking the cause, he showed me a little break on the skin of one of his fingers, which he said was the cause of his arm's swelling, as I saw. I needed no further explanation, and if I did, his woebegone and all but lifeless soon restored to full health and strength, the attendant physician making his daily visitations and prescriptions all the while, the last heing unused, and quietly put out of sight for fear of giving offence to the family doctor.

Some few years ago 'two brothers in the prime of life who worked on my farm were suddenly seized with the bilious colic. One sent for a doctor, the other took seven of Brandreth's pills from to say to him that there was no cause for his not recovering even then. (after his veins had been recovering even then, (after his veins had been so depleted of their best blood,) and that if he would take my advice, he might yet get well. The confidence and assurance that accompanied The confidence and assurance that accompanied my words seemed to have a magnetic effect on the sufferer; he accepted my advice and took the remedies I prescribed (a powerful cathartic and sweat.) He was a very temperate man in all things, and had naturally a good constitution, which the doctor's lancet had not yet quite conquered, and in a few days Benjamin II— was about his business, and as well as usual. I forgot fo say in its more appropriate place that in cases of bad cuts, punctures and bruises it is always safest to take a dose of Brandreth pills or other blood cleansing cathartic, in order to promote a speedy cure, and as almost an infal-

to promote a speedy cure, and as almost an infal-lible remedy against lockjaw, provided care is taken not to expose the wound so as to take cold. It is really astonishing how readily such wounds will heal under proper treatment, provided the blood is in a pure, healthful condition.

Some years ago I struck the full blow of a sharp hatchet on a short piece of wood I held in my hand so that it cut the end of my foreinger on the lower joint to the very bone. \1 stopped not to look at or talk about the wound, but immediately, and before it had time to sear in the least. wrapped it up tightly with my handkerchief, holding one end of the same in my hand, and went on to finish the job I was engaged in. Some hours afterward, when I went home, I asked my mother for a linen rag to wrap it up with perma-nently, when, on removing the handkerchief, I was surprised to find that not a mark of the wound was visible, although a slight ridge did subsequently appear indicating the position of the cut.

Again, some twenty years ago, I set a bottle of wine on the hearth, in a convenient position to extract a very obstinate cork. Placing the bottle between my-feet, with the left hand grasping the neck so as to hold it down in place, I pulled so hard on the corkserew with my right hand that the part of the bottle beneath my left was sundered, when the whole weight of my body and force exerted carried my hand downward, and as the slight ridge left now shows, cut the third finger to the bone, and because of the unequal edges of the broken glass, nearly two-thirds round its circumference.

The blood rushed out in streams, but regardless put to the feet instead. I have held that physician in honor ever since for thus acting up to his convictions, though contrary to his general practice, and when these were inspired by the suggestions of a quack.

It is a great mistake to suppose that each particular malady as named in the books requires specific treatment. On the contrary, the greater moved until my finger had entirely healed without and many that the state of the needs that regardless.

> A splinter nearly as wide as the nail of my nid-dle finger penetrated quite to its root. I took in the situation at a glance, and taking a penknife from my pocket, I nerved my mind to do that for myself which I could not have done for another, and instantly cut and wrenched out with my left hand the entire nail. Within two or three min-utes after, the wound was wrapped up tightly in a linen rag, and so remained until the finger was healed, without pain, and without anything fur-ther being done to it than occasionally moistening it with Medford New England rum. The nail also grew on again in proper form, and is now as clear and transparent as my other finger nails, all of which, notwithstanding my rough usage of them, are as perfect and pretty as a

> Bruises may be as readily healed when the blood is in good order as cuts of the flesh. All that is necessary to be done is to bandage them inimediately and keep wet with warm salt and vinegar until the tendency to inflammation is entirely checked, and then keep the bandage moist with Now Existed them.

with New England rum. I could rehearse many instances of the worst kind of bruises that have been entirely healed by this simple process, without cost and without pain, but will let one suffice. Some years ago I accidentally placed my little finger in the crack of a heavy door just as it was about to swing down from the opposite way. The upper joint was crushed almost as flat as a nickel penny, and when I extricated it by having the door again lifted on its hinges (which was dreadful) the finger lay on the back of my hand. With scarce a moment's delay I went to my house, (which was near by,) manipulating and putting the frag-ments of my broken finger in shape as well as I could whilst I was on the way. Some warm salt and vinegar and a suitable bandage was at once applied to the wound, and within fifteen minutes was out again with my left hand in a sling attending to my farming business. After some days I moistened the bandage with New England rum instead of salt and vinegar, which has a won-derful conservative virtue. Strange as it may seem, the bones united again together, so that with the exception of a little shortening of the upper joint the finger looks the same as its fellow on my right hand, although not quite so strong nor did I suffer the loss (as I think) of a minute's sleep in consequence of the accident, or any further pain than that experienced in extricating the wounded member from the door and a slight grumbling sensation whilst the bones were knit ting together.

prevent inflammation in bruises and other wounds the salt and vinegar must be applied in-stantly, or before there has been time for inflam-

mation to commence. In these respects the human flesh accords with that of other adimals. Take a piece of fresh pork, for instance, and bury it in salt or brine and it will remain pure and sweet for months or years but let the same be tainted with inflammation in the least degree, and all the salt on earth will not make it whole again. So with the human's wound. Salt and vinegar will if applied early prevent inflammation commencing in a bruised wound, but all in the world will not drive it away after it has once began. In that case suppuration must take place, and a destruction and removal of the old flesh follow before the wound can be made whole by the formation of the new, a pro-cess that is as often tedious and painful as it is with proper care wholly unnecessary in most

One of the most fatal maladies in the hands of the faculty is scarlet fever, rivaling the small pox in respect to actual mortality, and far exceeding that dreadful disease in the vast numbers that through the malpractice of the regular M. D.s-become blind, lame, decrepit, idiotic, and are otherwise rendered burdens to themselves and friends.

Under a skillful hydropathic treatment, however, I know by experience that scarlet fever is robbed of nearly all its terrors, and yet the doc-tor's law of New York practically prohibits such treatment of any of its citizens under pain of fine and imprisonment.

Should the especially privileged M. D.s, however, succeed in breaking up the water cure establishments in New York, and the banishing of their conductors, I hope there will be some fathers and mothers left remaining in the State who will prefer braving the terrors of the law rather than to subject their children who may be attacked with searlet fever to the tender mercies and malpractice of these allonaths, especially as I know by experience that it does not require a regular educated doctor of any kind to apply the cold water treatment successfully, though it may be in an imperfect form.

Many years ago a child of mine was attacked in New York with scarlet lever, and treated by two eminent homeopath physicians, but which never-theless died on the seventh day of her illness.

Since then, I have had four cases in my family which I treated myself without the aid of any regwhich treated mysel without the advantage without injury to their general health, although two of the cases were of the severest kind. My mode of treatment was mainly as follows, modified and va-

ried at times through advice of my spirit friends:
Throat freely gargled with salt and vinegar.
Linen compress wrung out in water, (say seventy degrees temperature,) pretty hard, and kept constantly round the throat, well covered with several thicknesses of flannel.

Sheet wrung out hard in water of seventy degrees. Two blankets laid on the bed. The wet sheet on top of these. When fever is high, lay the patient on this damp sheet, wrap it quickly round the body and limbs, and cover warm with he blankets and others added on top well tucked n, and let lie from fifteen to thirty minutes, m, and let be from lifteen to thirty minutes, when an eruption ought to appear on the surface. Repeat the packing as often as the eruption strikes in, and the fever is high, taking care to keep the patient well covered from fold in the intervals of packing.

This treatment, attended with proper cooling registers and care corried all pur four children.

regimen and care carried all my four children safely through, as I think the same method would most others. It has this advantage, also, that no drugs are required, and parents in New York might, in spite of the law, pretty safely adminis-ter the remedy to their children, in an upper room at home, without incurring serious risk of being discovered and haled to a medieval prison in this land of freedom for the dire offence, by the doctors of medicine or their minions.

I have known for more than thirty years two miserable, idiotic objects (brothers), who were, when boys, as bright as others, but, through the malpraetice of a diplomatic doctor, were reduced to this sad condition, ostensibly by scarlet fever, but really by the allopathic mode of treating it. As long as the mother of these poor objects lived she cared for all their daily and nightly wants, and fed them out of a spoon with her own hand, an office which the father has now to perform or provide for. There are thousands of equally pitiable cases in the land, produced by like causes, the contemplation of which I trust may fire what blood of '76 is left in New York veins this centennial year, and make its more liberal citizens brave the perils of confiscation and imprisonment rather than thus suffer their children to be con-demned to a life of torture worse than that which was endured by their fathers in the cause of liberty, when imprisoned in the fetid hold of the Jersey prison ship.

I have dwelt more largely in these pages on I have dwelt more largely in these pages on methods of healing rather outside the line of the Spiritual Philosophy, not because I deem them better by any means than those of our clairvoyants, but because I think they may be more readily accepted by the people at large, and because I feel assured that, faulty as they are in comparison with the modes of healing that were practiced nineteen centuries ago by Jesus and his discludes and continue to be in our day by his disciples, and continue to be in our day by many spiritual healers, I still believe them infinitely superior to the wretched systems of cure that are taught in medical schools.

As for myself individually, I confess that I would rather abide by the medical advice of

such spirit doctors as prescribed through the late John C. Grinnell of Newport, R. I., and who now prescribe through the mediumship of Dr. John Ladd of No. 332 West 23d street, New York, (whose magnetic power of healing is prob-' not excelled .) and that of Mrs. Belle Hoyt of 326 High street, Providence, R. I., (whose liniment for the restoration of defective esight, and medicines for the cure of dyspepa, the humors of the blood and paralysis, I con ider from personal knowledge and experience to be invaluable,) than to rely on any other class of physicians that now or ever have practiced the art of healing outside the spiritual ranks, not ex-

cepting Galen, Hunter and Abernethy.

I will here just say in passing that the case of Charles O'Conor, the eminent New York lawyer, affords a striking instance of cure from a mor-ial distemper through the "laying on of hands," which has always been recognized and prac-ticed in the Roman church, although the gift was very long since monopolized by the hierarchy and then as now prostituted to the furtherance of superstition in the masses, who, in the lan-guage of scripture, "go wondering after the Beast," for *Priest*, and to the aggrandizement of church dogma and power.

It may be seen from the following extract from the New York Herald, that Mr. O'Conor had gone beyond the reach of medicine, or even that great panacea of the "stuffing" order of doctors, "beef tea," but was nevertheless afterwards raised as it were from the dead, and restored speedily to health by the "laying on of hands," through the ministration of a Catholic healing medium, whose natural or divine power and mode of procedure was the same as that now practiced by Mrs. Rockwood, Mrs. Willis-Fletcher, Mrs. Dwinells, Mrs. Nickerson-White, Mrs. Carlisle-Ireland and scores of other equally reliable spirit mediums in Boston and elsewhere, who might, had they lived a few centuries ago, been doomed to the stake for performing the same acts of mercy that would have exalted the *Holy Church* medium who cured O'Conor to a saintship in the pantheon of Rome:

the pantheon of Rome:

"Mr. O'Conor, at half-past twelve this morning, was in a more feeble condition than heretofore. He was in a drowsy state during the day, and would not converse with his relatives' in his customary manner. During the early part of the evening Cardinal McCloskey visited him and administered words of consolation to the dyling man, and the latter conversed with him for a few moments. After the Cardinal had taken his departure Mr. O'Conor again sunk into a slumber, from, which he was not aroused until nine P. M., when Dr. Kojes, his medical attendant, arrived. Dr. Keyes talked with him at some length, and in the course of his conversation recommended Mr. O'Conor to take some beef tea or beef juice, which he thought would strengthen him materially. Mr. O'Conor faily refused to take anything but toast water.'

The versatility of mediumicate gifts noseeseed.

The versatility of mediumistic gifts possessed by the late John C. Grinnell was most remark-able. Among not the least of these was his extraordinary ability to eradicate and cure cancer, in which department he was as successful as the in which department he was as successful as the Sweets are in setting dislocated and broken bones. By my request Grinnell gave me, some years ago, the following account in writing of the man-ner in which he obtained his knowledge of the

Subject:

"In the year 1855, on the 12th of June, I was sitting in my room alone, when a spirit appeared to me in the shape of a person, saying that he was when on earth a German doctor by the name of James Albert Starkte, and that he then extracted cancers and tumors with a vegetable gum that came from the western coast of Africa, which he said I could get by sending for it. He then gave me both the Latin and African name for the gum, and told me of the effects it had on cancerous flesh, but I having but little faith paid no attention to the communication until some time during the next year, when I was induced, through the repeated importunity of the spirit, to make an effort to get the gum. Chancing to be acquainted with Capt. Wm T. Pettiplace, who was about to sail from New York to different parts of the African coast, I engaged him to ascertain whether there was anything of the name to be found in the places he might visit. On his return in 1857 he brough me the gum put up in cocca nut shells, which he found (I think in Liberia) hearing the same African name given it by the German doctor.

"The spirit then told me how to apply it to cancers and tumors in plasters, combined with two other chemicals which the found of the named. I have tried the plaster ever since. and

have found it to be highly efficacious in almost every case. I send you some of the names of persons out of eighty-one for whom I have extracted canters and tumors, and always with complete success, except in two instances, one of which, that of Mrs. C., you know of. I can give you the full address of all the persons I have operated upon if you wish me to."

I knew of a Mrs. A. in Newport who told me that she had a large cancer in her breast, which had been cut out by a doctor several times, but constantly returned until she applied to Grinnell, who in a few weeks entirely cured it, and re-

stored her health. Again, I had repeatedly advised a Mr. H., (who Again, I had repeatedly advised a Mr. H., (who lived on a farm of mine, and whose father had died of cancer,) to get Grinnell to remove a tumor that had been making progress on his nose for some one or two years, telling him that if he did not it would probably shorten his life. It growing more and more painful, Mr. H. finally went to Grinnell, but whilst on his way he chanced to fall in with a regular M. D., who factionsly remarked that if he would call on him. cetiously remarked that if he would call on him-effer he got through with the "quacks," he would extract his cancer for him with a knife. Mr. H. was not, however, to be deterred by a "regular bred" in a State like Rhode Island, in which there was no law to compel lay citizens to submit to the *ipse dixit* of a privileged class, and kept on his way. Grinnell operated, and drew from Mr. H.'s nose a cancer as large as a marble. With the usual restoratives recommended by the German spirit for purifying the blood, the wound soon healed, without—strange as it may seem—leaving an observable sear.

I know also of a Miss R., who lived at the time

near me, from whose wrist Grinnell extracted a cancer as large as a butternut.

All Grinnell's mighty works were done without it ever seeming to occur to him that anything worthy of special note had been accomplishedbeing, in these respects, very much like the Sweet natural bone-setters. As an illustration of this phase in Grinnell's character, I will state that I was once sitting and conversing with him on indifferent subjects, when a young farmer, a Mr. P., came into the room and sat down near us, without apparently attracting the notice of his host at ali. After a somewhat prolonged pause had occurred in our conversation, the miraculous cancer curer turned to the young man and, look-ing inquisitively at his under lip, said, "What have you done with them?" whereupon Mr. P. drew from his pocket, wrapped in a paper, two cancerous tumors, of the size of small walnuts, that had been drawn by the African salve from his nether lip

I was well acquainted with the case of the Mrs. C. that Grinnell sets down as one of his two failures, but which, in reality, ought to have been accredited him as a most remarkable cure.

I was called upon by Mrs. C., who wanted to raise twenty-five dollars, that she might pay a doctor in New York to cut a cancer from her breast, on which he had already operated twice in the same way. In answer to my suggestions, Mrs. C. told me that she knew the cancer would eventually kill her, but hoped that if she could have it taken out once more she might be able to work some months longer for the maintenance of her aged parents, who lived with her, and were

both past work.... I finally induced the sufferer to take lodgings near Grinnell, myself and sister becoming re-sponsible for her weekly board. I was shown the cancer before the first plaster was applied. It was the most horrid malignant sore that I ever looked upon, of about the size of a small saucer, and having five distinct angry looking heads After a few weeks' treatment four of these heads entirely disappeared, as well as all the foul diseased flesh, excepting what was concentrated in a space round the remaining head about the size of a nickel cent. With the exception of this spot, which was daily decreasing in virulence and size, a complete new coat of flesh and transparent skin had formed over the diseased portions of the breast, and it was pretty apparent that the attent was markly sized. that the patient was moving in rapid progress on the road to health, when she was seized with an earnest desire to go to the assistance of her parents again. Against this Grinnell's familiar rents again. Against this Grinnell's familiar spirit, the German doctor, remonstrated, saying that if the convalescent went to work whilst the muscles and blood vessels connected with the wound were weak and unsupported, fatal results might ensue. Mrs. C. however refused to listen to advice, and went home to work, when, as had been told her might very probably happen, a blood vessel broke in or near the remaining cancerous head, and the poor woman bled to

And this is one of the two instances that oc-curred in his practice that Grinnell sets down as a failure! What regular bred M. D. is there in the whole world, let me ask, that can narrato a single instance wherein his knife-operation on a malignant cancer ever approached so near to a cure as did this failure of the unlearned clairheard Grinnell say that he never attended school but from three to six months in his life, and that was before he was eight years old. [Continued in next issue.]

"MEDIUMS AND SKEPTICS." Elizabeth M. F. Denton's Reply to Mrs. Louisa Andrews.

To the Editor of the Banner of Light:

DEAR SIR-You surely cannot refuse me the needful space in your columns for a reply to the well-intentioned but, as I regard it, mistaken criticism from the pen of Mrs. Louisa Andrews, in your issue of the 19th ultimo. I shall endeavor to be as brief as a clear response to the few points in her letter with which I am especially concerned will permit, and I shall begin where she leaves

I do not question the honesty, the integrity, nor the yearning solicitude for the happiness of others, as professed by any true and noble individual, whether Spiritualist, Mahometan, Jew, Infidel, or Orthodox Christian; and I am willing to believe that, as Mrs. Andrews asserts, sho writes "from the fullness of the heart," and that, too, a heart of kindness and sympathy.

There is no question that some forms of mental lisease produce distrust, a species of skepticism. But Mrs. Andrews's quotation is from a reckless assertion which strikes at the very life of all pro-gress. To the skepticism at which that shaft was aimed is due every effort for the discovery of truth. That skepticism is the initiative of every struggle to strike from the limbs of individuals and generations the fetters forged for them by ignorance and bigotry. Does-Mrs. Andrews still endorse the sentiment? It was that skepticism which questioned the authority of the scribes and pharisees; that which denied the suscribes and pharisees; that which denied the su-premacy of the pope, and the divine right of kings; and it is that which to-day demands that they who profess to be the especially commis-sioned interpreters to us, who are less highly fa-vored, of a higher wisdom, a diviner life, a more certain knowledge of immortality, shall at least prove themselves worthy of our confidence.

Not only Mrs. Andrews, but all who adopt the theory of "spirit materialization" base its claims to our consideration on the assumption that these phenomena are proof of "spirit existence." It is at this point that I join the issue. I must first, however, be permitted to state that I am not ready to accept any fact in this broad universe, however patent that fact may be to the werse, nowever-patent that fact may be to the more enlightened, until as a fact it can address itself to my understanding; that I am not ready to admit any claim, whatever the authority upon which it is based, until my judgment is convinced, and my reason accepts it as just and true. On the other hand, I fear no discoveries, whether in regard to the capabilities of matter or the manifestations of intelligence. I shrink from no investigation that is worthy of our efforts, and I believe I am willing to work with my might and to wait unto the end, if need be, in order to ascertain the truth and to secure its triumph. What I do fear, and what I would seek to avoid as I would avoid a deadly pestilence, is the unreasoning acceptance of conclusions resulting from unscientific methods of investigation, or based upon assumed premises. The gigantic and ruinous systems of belief which have cursed the world

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

Mrs. Andrews evidently deubts whether, even should the paraffine mold be produced under the conditions 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, that when I can know the molds to have been is, that when I can know the molds to have been so 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 parafile mold of a human hand can be produced in a closed sack, without human contact, or any of the appliances of hu-man art, and I shall be as ready to admit it as I am to admit the surging of the sea or the gather-ing 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 bal-

loon 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

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 phe-nomena (as wonderful as any ever witnessed,) testified to by Mr. Crookes?" "Have the evi-dences 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 forward convinced "Prof. Crookes himself "that the materialization of spirit-forms really takes place?" or does he, in the language of Epes Sar-gent, "still cautiously abstain from any confident theory in regard to the source of the phe-nomena"? 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 inca-pable of judging of the nature and significance of the evidence before him? But suppose Mr. Crookes had been satisfied, and had so expressed himself, as Mr. Wallace has done? Would it not be evi-dent that in just so far as he had assumed a definite cause for the phenomena, in Just so far had be forsaken scientific methods and become unscientific? I say had 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 our part as an entity, a 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 testional the particle. timony 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 Paine Hall 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 extracts the material guistance or there 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, clothes that form with material raiment, stamps it with apparent life and consciousness, and endows it with

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 assump tion 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, and it is a baye, at the course that the cause of the cause, and the cause of 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 such claim justly advanced in reference to the speculations re-garding their source. The actual occurrence of the phenomena prove them worthy our best en-deavors to ascertain the cause; but no assumption should be permitted to enter into the final solu-tion 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, inde-pendent of that realm to which all our own ex-periences are limited, while of the very existence of such individualized intelligence we know absolutely nothing. This has never been the meth-od 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 sub-ject must again be remanded to the realm of speculative inquiry, where it naturally belongs for since we are supposed to know nothing o 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 mouldering fires of a dark superstition, which directs human intelligence from work for which it is fitted, in order to waste it on feverish and intexticating 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 out growth of a mythical age), while the threat of an attempt to promulgate the magic moonshine is glaring the civilization of the nineteenth century | ton.

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 Spiritu-

alism.

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 pal-

of their relatives and friends "?

To me it is clearly evident that the "proof pal-pable" of the point in question could not possi-oly be addiced. 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 fruithespace of the effort. spite her acknowledged admics,, 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 emo-

Each deed all pure and high, Hath ceased its throbbing, and in dreamless quiet Lies 'neath the grassy sod,

Baptized with dew, and decked with tiny flow-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 river's tide.

Where dwell the sanctified of all the ages, And our own glorified! This grave, flecked 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, of celestial anthems, an evangel To hid all sin depart, Speaks not of sorrow or of separation.

Scarcely 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 chimings of God's glorious river, Enfilled with waters clear, 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 alway ! "Old Parsonage," Hadlyme, Conn.

Spirit-Photography—Another Test Proposed.

To Photographers especially, and the Public gen-

crally:

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 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 creeted in the centre of a half feet high will be erected in the centre 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 op-

All that this dark room is to contain is the ne cessary 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 com-mittee 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 taken ing 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 seal expression and that during the public time of 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, bu 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.

Yours, respectfully, JAY J. HARTMAN, Spirit-Photographer, 100 West Pourth 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-abnegation 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 cleanly, 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, Bos-

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 far and feathers, at Jeast such threats were made; but they did not deter the speaker from fearlessly expressing his ideas, or more properly speaking, the impressions con-veyed to his mind by his spirit friemls.

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 boil over with indignation. Still, night after night they were irresistibly drawn toward the spot where he was speaking, the devil, (?) as is always 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 cording to their dogmas, for they admit that God is all-wise, supreme and even ounipresent; 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 driver congregation should. 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 slurred a lady who offered a beautiful inspirational prayer, better by for than he ever utlered or our otter. 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

etc., he branched off into the Bible, and by his own confessions most strongly substantiated the statement of the speaker that the fible 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

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 me diums 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 there are thousands in this young State who never heard a lecture even by Spiritualists In fact, we have no speakers in the field 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 haster the time, i consistent, when the wheels of progress and the beautiful truths of the Harmonial Philosophy shall be set in motion, when men and women dare, even in the face of bigotry and bitter per dare, even in the face of bigotry and bitter per-secution and unpopular sentiment, assert their rights. Here is where true manhood and woman-hood 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 the sweet and emobling inducees from the summer-land, which all have felt who are true Suiettunlists. are true Spiritualists.
Pardon 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 huninvestigates all sources of information with re investigates all sources of information with regard to the quality of soil, the climate, state of health, length of life, and the general "diffaracter 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 peoples, its activities and its continuance, and character of its inhabitants, and therefore gladly readers the weakly testinony furnished by your receive the weekly testimony furnished by your long tried and carefully-tested medium at the years past, and as the trial progresses my interest does not flag, but is on the increase. The dif-ference and variety of witnesses, their ages, their language, manners, tinidity 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 it is the same of the same in th where a large number of witnesses are to be ex-amined, depend much upon the apparent sin-cerity 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 fund."

JOPLIN, JASPER CO.-A. L. D. writes: This

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 Sait Lake place is situated some thirty miles from Sait 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" of various denominations do not find favor here, although many have from time to time endeavored to energetically expound "the Word," but the seed appears to fallou stony ground: the last 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 els for, let a public speaker come to the place, and lecture upon something the people can underlecture 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 the rule in almost every mining country. Media, as a class, are invariably 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 insuited 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.

Canada.

Canada.

Canada.

Triends) 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 befleving his fles, 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 or atmosphere of evil spirit influence, where her own attendant good spirits could not

BELLEVILLE. - 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 comminications, written through Mrs. Hyatt and myself. Sometimes we have received direct communications in answer to observations. munications in answer to conversations. A com-munication 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 clairyoyant doctors, and have per-formed 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 One year ago the banner of lagin came in a single yrapper, 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 in-vestigating, faithful and earnest friends: Several good mediums are being developed. We have also had meetings in a room over Washing ton 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 investi-gation of this beautiful philosophy."

Letter from John Wetherbee.

To the Editor of the Ranner 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 either, judged by the rule, "by their fruits ye and holding fast only to that which is good and shall know them." Mrs. W. in this letter ac knowledged for holiof to Salatana. knowledged 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 in The New Age, where it has just appeared.

in the well ordered mind as to the spiritual source of such a communication, and hence all commu-nications. 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 re-liability or unreliability. Is it post morten intel-ligence? Who will not then give it welcome? Who will not entertain a possible fraud, with the

discourse from the ablest living light. the denimstration of conscious life after the soul has left the body, while the world is full of dis-course from the lights and the saints in the form. The question is not now so much of utility; or quality of utterance as it L: 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 lost, 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 Shakspeare, but we are thankful to the peddler for his utterance in Hydesville, 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 demonstra 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 progressings 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, impressional, 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 barvest. ever, 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 commu-nications, 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 the silly and unreasonable ones have, with further light and a higher knowledge, taken a sen-sible 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 thought 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:

complete answer to that question in her undoubtedly truthful narrative, and that it will be recog nized 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 deceit. Let us look at the conditions with which

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 communi-cate 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 thom. It those who seek to investigate spiritual phenomena would remember that they work with the most intensely sensitive instru-ment the world knows—an instrument under will-control—they would obtain more reliable re-sults. We shield the thermometer from our own will-control—they would obtain more course. Sults. 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 triend, which in substance suggest, as the reader has seen, that unreliable and beconsistent communications may be as much

inconsistent communications may be as much meonsistent communications may be as much due to the sitters as to the spirits; and also, as I infimated in the early part of this letter, we are, in the incipiency of this subject, and do not un-derstand its dynamic laws; we are, in relation to it, in the age of St. Pierre as regards astrono-my. The world had been discovered to be round instead of that, but revolution on its avis 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 dstronomy although Bacon, the wisest man in the world at the time, died insisting that the sun was nearer the earth at sunrise and sunset than at noonday, the light or truth, was in the world, but the Ba-cons did not know it. Darwinism was in the world later, yet Agassiz 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 hid-den from the wise and prudent Bacons, and re-yealed to us who may be bables. 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. Deuton's, and many others, will be answered, and the 'crooked places all be made

Capital Punishment.

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

"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 pairiffl 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. What did he say to those who, needed the woman of crime? Of what it would be serviceable in the Banner to the avail will it be to call outselve. Christian any many readers who would not be likely to see it further than we follow his teachings and example?—I am aware that the Old Testament teaches an eye for an eye and a footh for a tooth,' but And now tollows 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 begung the experience of most seekers after this truthful experience of most seekers after this truthful experience of most seekers after this truthful twas 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 annuistakable a lie also, as the account proves. I have never wondered that a doubt should arise in the well ordered mind as to the spiritual source. der, would you be willing that he should be executed? What more sublime than the teachings 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 Who will not entertain a possible fraud, with the chance of entertaining an angel unawares? 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 whole punishment was abolished. I saw the answer, which gave the statistics of crime when capital punishment was the law, and it showed a great culture of or of or one of the course of the law was abolished. alling off of crime after the law was abolished. How awful to hurry human beings out of the world unprepared! And it they become Chris world unprepared! And it they become Chrisins, should we hasten them to the grave? 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 bar-barous ages; so does R. H. Ober."

Babbitt's Health Guide, Chart, etc.

DR. BABBUTT: Their 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-Sé-quard, and your "Chart of Hea'th," 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 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 therapeuties which psychical science is sure to evolve, and they should be studied in every family. Your "Chart of Health" is the best example I have seen of multum in parra, and it ought to be suspended in every dwelling and every schoolroom in the land, and made the topic of daily lessons, until its and made the topic of unity lessons, unto as principles and rules are tamiliar as household words. I trust your efforts to found a new school of Hygiene, in which the subtler remedial and health-preservative forces of Nature will be fully recognized and applied, will be duly appreciated and rewarded by that public for whose handle was labor. Yours truly benefit you labor.

Yours truly A. E. NEWTON. , Ancora, N. J.

The reverence for the clergy is well night gone. A minister is accepted for what he really is, quite aside from his profession. The white, 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 folice of a clergyman in the Prolestant church is no longer reverenced. minister takes his place among men and is not accounted greater or wiser, save as he may fur-nish some demonstration by virtue of his goodness and talents.—San Francisco (Cal.) Evening

147 Let me warn you, let me beg you to be-lieve, that if a man elect to give a judgment up-on any great question; still more, if he assume to himself the responsibility of attaching praise or blame to his fellow-men for the judgments ceit. 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

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in quoting from the RANCKR OF LIGHT, care should be taken for distinguish between editorial articles and the communications condensed or otherwisel of correspond-nts. Our commission open for the expression of imper-onal tree thought; but we cannot undertake to endorse the

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Announcement The Banner of Light Public Free Circles.

nounce that we have made arrangements with Mrs. Jennie S. Rudd, of Providence, R. L., (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 itual? And she replies: "We have to deal with mines in the Black Hills which will warrant such

The circles will be held every MONDAY, TUES-DAY and THURSDAY AFTERNOON, commencing of hearing, sight, and touch, through material at precisely three o'clock, at which time the door substances." of the Circle Room will be closed and no person subsequently admitted. The public are cordially

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 selence 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! Deluded Spiritualists! Your days are numbered, if we must accept the authority of

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 nite cause, until we have a theory that will cover 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 "fanaties" 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. a spirit that can enable it to manifest itself as the oft repeated "assumption" on which she 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

"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" minfi. The experiment through Mrs. Hardy, wherein the spirit hand was molded under test conditions, in the presence of Dr. Gardner and others, would | edifying. seem to be regarded as of trifling moment, by this very sagacious and uncompromising skeptic. But she graciously admits, that if we will prove the fact of the paraffine mold, she will consider it "a phenomenon worthy the time and attention | he will remain for two weeks. requisite for a thorough investigation," in order to "discover, if possible, the origin and nature of the forces at work."

be remembered, however, that she has ruled out him No. 22 Twenty-Sixth street, Chicago, Ill.

the spiritual explanation as inadmissible; and so Fighting the Indians - The Black Hills 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?

Recurring to her assumption that a spiritual attention. We are prepared to forward any the possibility of its being true," (that the phe-force, and the Indian runners are hastening to follows: "All property within this State, except nomena are produced by spirits,) "how can we should be permitted to enter into the final solu-

tion of the problem." "No assumption!" Is not Mrs. Denton aware ing," "my judgment," and "my reason," and are done by spirits, "how can we know it to be

To which the simple reply is: We can know not prove even the fact of our own existence, lowing, dated at Denver, Col.: 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 strable." Neither can we prove man to be such a returning from the mythical El Dorado. Rea being, unless certain primary assumptions are conceded. The most during and sweeping of as It gives us much gratification to be able to ans sumptions 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.

matter and the phenomena of material substances." She tells us that all the manifestations "have addressed themselves to the human senses

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 asand 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 | crowded on that evening, as the wire-box test arfriends, 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 of which cannot well be mistaken. the foreknowledge comes to him through "matetial substances?". When, from a vision of the night, a sleeper residing in New York, awakes telegraph brings confirmation of the fact, is it a Oliver Johnson, Esq. physical or a spiritual faculty which was affecthave been acted upon for the production of the graph; scribing 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, and which vanishes or reappears in a moment, 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 defiall 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

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 upon us to assume that there is "nothing about +absolutely nothing;" which is another form of as merely a re-statement in her own language ofthose 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

Foster in New York.

Charles II. Foster is at present giving scances at the Coleman House, New York City, where

Henry C. Strong, medium and physician, will answer calls to hold scances any evening Let us be duly thankful for so much. It must during the week, Sundays excepted. Address

Bubble.

If recent telegraphic dispatches may be relied J. Reynolds, Gen. Crook, Col. T. H. Stanton and duty of bearing its rightful proportion of the exother commanders are pushing their way through penses necessary to carry on the government. fact can never be proved, she says: "Admitting the wildernesses of the Northwest with a large Section 3607 of the California tax code reads as bear the tidings to their own and friendly tribes the property of the United States and of this know it to be so?" And again: "No assumption of the advance of the hostile forces. The false State, and of municipal corporations, is subject to faith of the government has been so apparent to taxation." In regard to this action of the conthe Indian chiefs and leaders regarding the Black stituted authorities the San Francisco Daily Hills matter, that it is reported that the Sioux, Evening Post says: that all science must begin with assumptions; that Chevennes and Arapahoes, among other imporwe cannot take a step in any science without tant tribes, have been recently making the most certain axiomatic assumptions which it is impos-strenuous efforts to arm and equip their warriors, sible to verify by the scientific method? We in expectation of the coming storm. Stirring cannot make the simplest calculation in mather tidings from the Big Horn country are predicted, metics or geometry without certain preliminary and that speedily. It is not to be wondered at assumptions, which no human ingenuity can that, driven to desperation by the oft-repeated deprove. Mrs. Denton talks of "my understands ception practiced upon them by our government through its agents, these Indian tribes should in every utterance there is, skeptically considers seek safety in conflict, but the blame for the ed, an assumption, and a very bold one. With bloodshed, and horror, and expense involved in all her vivid horror for "unscientific methods of this war, if it comes, will assuredly rest at the investigation," her whole argument is made up door of that government, because of the frauduof assumptions, and some of them very gratui- lent transactions and unnumbered wrongs which tous assumptions. She asks: Even if these things 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 concernnothing absolutely. If you choose to limit us to Ing the Black Hills country, is meeting with proofs from which all axiomatic knowledge, all abundant demonstration through the stern logic "assumptions," are to be excluded, then we can of experience-in proof of which read the fol-

> "The Black Hills bubble must inevitably burst are returning from the mythical El Dorado. Re-cent arrivals report the whole affair a glgantic fraid. The country is fld (the gulches having but a very slight fall), and a depth of from fifteen to thirty feet being required in the digglings, while water is inaccessible during nine of the twelve months of the year. And yet, in the face of this overwhelming evidence, over forty per-sons leave Cheyenne daily for the Hills, many of them striking out without blankets or food and 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 suming that matter can perform the offices of spirit lillness of Mrs. Mary M. Hardy, the medium, will now be held in Paine Hall on the evening of Sunday, March 26th, at 7:45 precisely. There is every reason to expect that the hall will be ranged by Dr. Gardner, which will be introduced for the first time to the public, presents an interesting and convincing demonstration, the drift

Mrs. Hardy gave a parafilne-glove séance at Republican Hall, New York/City, Sunday evening, March 12th, on which occasion she was en and says: AThe ship in which my brother sailed veloped in a netting sack—the results proving has gone down in the British Channel, and he is highly satisfactory to the audience and its comamong the lost," and the next day the Atlantic mittee of five, one of the members of which was

The New York Herald of Monday, March 13th, ed" and is it not an unscientific begging of the devotes nearly half a column to a report of this question to say that a "material substance" must | scance, the appended being the closing-para-

phenomenon? or that the senses of "Theating, and besides having her hands in full sight of the "Mrs. Hardy took her seat behind the table, The most impressive of the phenomena of Spirit audience, apparently did nothing strange. The choir sang three or four prefty hymns, and in itualism are precisely those which no material about twenty-five minutes there were audible istic theory can explain, unless it is assumed that | rappings under the table, when it was announced matter and mind are one and the same thing; and this would be to prejudge the whole question. The very term materialization, used in detail. message that in 'seven minutes we shall be through.' In just that time Mrs. Hardy got up, the burners shut off were relighted, and, with everybody anxious, the committee began their work. Mr Liscomb [one of the committee] im-mediately looked under the cloth, and clapping his bands said, 'I thought so; there's nothing there.' Another member followed his example and told a different story, for near the pail was found the mold of a human hand made from the paraffine, and was yet warm. The hand was apparently somewhat deformed, but yet it was a hand, the fingers, thumb and nails all being nat-ural. Mr. Johnson was satisfied, as one of the committee, that there had been no trick or de: vice resorted to, and though he could not explain , 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. eymarie as those communicated to the Sunday Herald by Dr. Bloede, in extracts from a private etter 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 confrere, 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. bases her objections. These objections strike us 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 snatches 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 rerbatim 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

Church Taxation in California.

The Golden State is in advance of all its sisters in the American body politic as regards acon, it would seem that the country is about to be tion on the question now so widely agitating the precipitated into a general Indian war. Col. J | public mind concerning church-property and its

"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-scance 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 ac-count. The only error was in writing 'Mr. Hop-kins and wife,' when it should have been 'Mr. rect, as I am intimately acquainted with the parties, and know all the particulars of the testtrial. Since the great public trial on last Christ mas 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 scance, 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 con-trol 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 sor-Why should the memory of a noble and row? 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

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 Congress and a stanch champion of the God-inthe 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 plead to the Spiritualist public in their behalf. While frankly saying that 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 comer, no matter how poisonous his atmosphere may be to him or herself, nor what foul spirit 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 insuited, 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 scances 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 Davenports, and others equally well-known.

All dark séances, 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 public do likewise? If he shows his brother and sister mediums 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 fight. 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 West after the first Sunday in April. We useful life be pronounced in melancholy tones, 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 heautiful 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:

Inree Sundays:

Resolved, That the thanks of this Society are cordially tendered to the Rev. Edward F. Strickland of Chelses, Mass., for the lectures he has given here the last two Sundays: lectures marked by an interesting fillid dramatic manner of delivery, and sparkling with beautiful thoughts and practical lilustrations, 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 deserving 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, 58 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 such to the great fact of the materialization 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 Prof. Julius H. Seelye (who is both a Member of | Cincinnati, O., "to photographers especially and the public generally." The conditions proposed for the final test séance 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 Paine 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, where speaking will take place. At the meeting in the evening, Dr. II. 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, I. Carver, Conductor; Rockland Lyceum, F. J. Gurney, Conduc-

In order to meet the pecuniary outlay necessary in carrying forward this movement to a successful conclusion, the commmittee 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-if 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 through out all the alternations that take place in the body, it is not dependent on the body for its ex-Istence, and is thus calculated to survive the 1876. 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 scaled 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 sciolistic 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 individually expressed itself favorable to the giving of \$100,000 more to the Red Cloud Agency for the relief of the Sloux, 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 Scelye 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 Quiscy, 1tt., to the northern portion of Jowa. 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 destre 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

Where goes the candle when it dies? The leaf, the music. Summer's sighs? A fluish'd thought, a world, a death? Where is the home of partest breath. Where goes a year, an age, nay, thine? Where goes a year, an age, nay, thine? Where is the end, the great sublime? Alt, all but center round their being. The Great Omnipotent, All seeing! Unceding and unchanged forever; in vain the end from him we sever—All ends are hid in God!

A BAD WOMAN-Anna Mosity.

Ambition travels on a road too narrow for friendship,

The Massachusetts House Judiciary Committee are con sidering the petition of Frank W. Bird and others that male night-walking be constituted an offence by law and be 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 to reag-gravatee character than on the part 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 ma-

. 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 Corea have been

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

At the Eden trading-post the devil was Subtler, - Graph-

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 creeted in Fairmount Park, at a cost of \$5,000. Each State will be repre

General Washington recognized St. Patrick's Day in his order of March 17, 177d, when "Boston" was the parole 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 Passann quoddy tribe of Indians died recently at Eastport, Me., known to be one hundred and ten years

A Bombay dispatch says the steamer Scrapis, with the Prince of Wales and suite, has sailed for England. After calling at Malta, where a series of grand receptions are awaiting 111s Royal Highness, and also at Lisbon, the Prince of Wales is expected to reach Portsmouth about the 20th of April.

As through
The rising dawn I homeward walked, I saw
The Star of Beauty burning in the east.
Wide froin her sapphire throne the Goddess waved
Her wand, and breaking down the dasky arch
of night, let in the day. She fouched the hills
With glory, and the clouds, and alt the seas,
As into she touched the features of the dead.
With lifted hand I halled 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, unmurmoring, untrained, ununiformed, unfed, unofficered men with muskets in the

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

fron 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,

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

In the \$6,000,000 suit against William M. Tweed, the lew York jury recently found a verdict for the people for \$0,537,117,38.

SAN FRANCISCO, March 9th.—Disastrons floods have occurred on the east coast of New Zealand. A dispastch from Gesborne 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,

The Spanish squadron has defeated the Soo Loo pirates. Do good and throw it into the sea; though the fishes may

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 ten, the expression of confidence and rectitude which suddenly lights uphis face cannot be reproduced on canvas. The Sonora State troops were defeated at Guavmas.

Mexico, recently, by the revolutionists, suffering a loss of one hundred men. There are 741 convicts in the Massachusetts State prison

–more than ever before.

A pert little miss residing on Eighth street, whose mother is a constant attendant a: the Holy Cross Church, when asked what pleasure she was willing to give up during Lent, replied: "Going to school."—Trop 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 broom corn into the United States. While examining an imported corn whisk 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. 1., Thursday, March 9th. Deacon Claggerswaggle furnishes bread for comm

services in his church. He saves the dice-like bits that renain 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 goin to have bread pudden to-morrow. Aint they mean?"

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

CHARLOTTE CUSHMAN. - Lines suggested by her request, just before shedled, to have Lowell's . Columbus read to her:

For wast not thou, too, going forth alone To seek new land across an untried sea? New land-yet to thy soul not all unknown, Nor yet far oil was that blest shore to thee.

For thou hadst felt the highty mystery
That on man's heart and life doth ever rest,
A shadow of that glorious world to be.
Where Love's pure hope is with fruition blest.

Thine was a conflict none else knew but God, Who gave thee, to endure it, strength divine. Alone with Him, the wine-press thou hast trad And Death, his angel, seals the victory thine. The narrow sea of death thou now hast passed;
The mist is litted from the messen land;
The voyage ends; the shining throng at last
Meet thee with velcome on the heavenly strand.

-Boston Transcript.

C. T. B.

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

Buda-Pasth, March 11th.—In five small townships along the Danube 521 houses collapsed from the 7th to the 5th instant, in consequence of the foundations being damaged by the fineds. In Peath and its suburbs it is impossible to count the houses ruined. Four hundred square miles of winter corn are lost to Hungary. The foundations of the houses in Buda-Pesthare being undermined, and if the in-

undation lasts large blocks of splendid houses most fall. On the 8th the large (slands of a zepet, situated below Pesth, containing five villages, were subnerged, att the houses with the exception of ten being swept away.

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

was passed by the United States Sepate, March 10th.

The "sick 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 endorsers, "Sheridan,"

On the 11th of June in each year the inhabitants of Cyprus throw a beautiful joining girl into the sea, in honor of Venus. She is then taken out, crowned, and worshiped all the day as a queen or demi-goddess. The festival is named the "Catadsyme,"

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

Louisville, KY., March9 — Adispatch to the Courler-Journal from Mr. Sterling, Ky., says that vesterday, 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. Hogs and chickens eagerly devoined the flesh, specimens of which have been sent to this city for scientific examination.

A terrible landslide occurred at Caub, Germany, March 10th, caused by the rains. Eight houses, containing abou thirty persons, were burled.

It is stated that Queen Victoria, on assuming her nev title, will release the Fenian prisoners now held by Eng-

When is a clock on the states dangerous? When it runs down, -N. Y. Matt. 1813 I more dangerous when it stilkes one?-Boston Com, Bulletin, Certainy it is, and then it holds its hands over 11s face so that you can't strike back, -London Advertise? back, - Longlan Advertiser.

A sanguluary engagement between the Egyptians and Abyssinians took place on Thursday, March 9th, resulting in the defeat of the latter with a loss of 589 men killed.

The Egyptian losses were also heavy.

The defeat of the Abyssinians on Thorsday, March 9th, is officially confirmed. The Abysshikan King asks for peace, and negotiations have been opened with strong hopes of success. Just a year ago a Norweglan, when drunk, froze life

to be ampultated. . His wife last week got progment for \$9,-500 against the druggist that sold him the liquor,

Somebody says Tyndall calls his wife Mollin-cule. We suppose she calls him a-Tom, -Low, Cour,

A disastrons fire occurred Thursday evening, March 9th, In Dock Square, Beston. The wooden-ware establishment of Owen Lappen & Co, was nearly destroyed, and other buildings and firms suffered more or less. The loss wa about seventy-five thousand dollars.

"In the list of professions," says an exchange, "the number undoubtedly holds the first place," Those that we know generally hold fourth, +N, Y, Com, Adv.

New Zealand imports European singing-birds by the cargo.

The remains of the late Lady Augusta Stanley wer 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

known as the Duke of Athol, a young man of thirty-six, iolds one dukedom, two marquisates, five earldoms, three fittles as viscount and twelve as baron, twenty-three titles in all-six more than any other nobleman in the United

The head of the Scottish house of Murray, generally

The first original poem of the reason was received yester-day. We regret that a great press of matter prevented its publication, but it did very meets for the office-boy to wrap round his mince-ple,—Korwich Bulletin. In the midst of the present trying times a German

chemist has obtained ferrocyandle of tetramethy lammonium by saturating ferryocyanic acid with tepramethy ladimentum hydrate-and this is some consolation, any-Here is a sollioquy of a Parislan inchriate, addressed to his hat, which had fallen off. It was overheard one night

on the Boulevards; "If I pick you up, I fall; it I fall, you

will not pick me up-then I leave you;" and ho 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. In fact, if the law where to become national, the venerable Hunker of the locality doubts if the people would

NEW MUSIC. - We have received from the publishers, Lancers, " by Ed. L. Cranmer; "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," | To communicate with a long magnetist who can become \$1,00; E. A. Read, \$1,00; S. B. Barker, \$3,50; and operate to public, or a medical charcogent to do a fine other parts. T. C., \$5,00; Friend; \$5,00; J. A. Greenough, F. R. & Co., inch and Market streets, Philadelphia, Pa. 25 cents; Mrs. Warmsley, 50 cents. 25 cents; Mrs. Warmsley, 50 cents.

We have received a few copies of that remarkable book "Haped, 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 Oneida 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, Paine 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 holdden 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 Hydesville epiphany, must outweigh all the failures in the world.—Sunday Herald,

Spiritual and Miscellaneous Periodi-

cals for Sale at this Office: THE LONDON SPIRITIAL MAGAZINE. Price@cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITIALIST: A Weekly Journal of Psychological Science, London. Eng. Price 8 cents. THE RELIGIO-PHILOSOPHILOS LJOURNAL: Bevoted to Spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 9 cents. Price 10 cents.

THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. 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 Hoston. Price 6 cents.

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137 Orrand after Dec. 20th, Dr. Fried. L. II. William may be addressed care of Banner of Light, Boston, Mass. He will be at-the Sher-man House, in Court Square, every Wednesday and Thursday, from 10 A. M. (ii) 3 P. M., com-mencing Wednesday, Dec. 29th. J. 1.

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Jan. 8.—12wis

MESSAGES FROM THE SPIRIT-WORLD

THEOREM THE MEDICASHIP OF MRS. SARAH A. DANSKIN.

(Wife of Colonel Woshington A. Danskin, of Bultimore,) During the last twenty years buydreds of spirits have conversel with their friends one alth through the mediumship of Mrs. Danskin, while she was in the entranced con-

These Messizes to thate that spirits early with them the characteristic soft their earthshife for it is send, whether for good or exist correspondly those who pass from the earth sphere in an and-velocid state, eventually progress, peace and Joy to every one,

We ask the relder to receive to doctime put forth by squitte in these to make that does not compart with his or her teason. All exp & s as much of fruth as they per-

Mrs. Danskin's Mediumistic Experiences, avenue, New York. Part Inton.

BY WASH, A. DANSKIN,

As Recalle approached, day by day, the confines of the eternal shore, her mind grew in strength and clearness of perception, and the purpose of existence seemed to unfold before her with a grandour and beauty that enlarged her conceptions of Deine Power; and while the form was yet with us, she perietrated, as it were, with her spirit vision the vast areana of the celestial world.

This spirit, which so short a time ago had been bound and tettered with the magnetic influences. of the church under whose shadow she was born, now arose in its inherent strength, and, breaking asunder all educational trammels, revelled in its newly tound freedom. No question relative to spirit life seemed too abstruse for her to grapple with. As she reached one point of philosophical thought, she intuitionally felt that something more protound lay just beyond, and she who had heretofore been content with the mere frivolities of the earthly life was now reaching out for knowledge with an eagerness and force that setall limits at defiance. In her newly discovered birthright she felt as it she had come into a great Inheritance, that she had just learned that an unbounded universe was hers, and with her whole being quickened, she longed to take possession of her estate.

As the hour drew near for her departure she became more and more ethereal in beauty, and, with the hectic flush upon her cheek, the light of her new born freedom gleaming from the eye, and a smile of Joy irradiating her countenance, she presented as perfect a picture of the glorified angelic condition as earth has ever witnessed.

The norning before her spirit took its flight, one of tather's family, an aunt, called upon us and said that she had telt a delicacy in interfering with Rose while under our protection, but that the members of her family were greatly disdeath, without the consolation or assistance of that church in which she was born and raised, 'my body was buried. and to which every member of her family belonged. My response was, "We have no religions prejudices. Let us consult Rose, and whatwill be welcome to our home."

Upon entering her room we found her apparently dying. Soon she opened her eyes and warmly welcomed her relative. Mrs. Danskin said to her, "Rose, your family are greatly distressed at the thought of your dying without those ceremonies of the church which they deemessential to your salvation. Now, have no hesitation, name whichever priest you prefer, and your kind aunt here will summon him to your

She turned her gaze upon us with an expression of gratitude and love which can never pass from my memory, and said, "There passed from from light into darkness!"

grandly manifested while the body lay in such

ciation, though feeble voice, she said:

** Feld me, ch Father, in thine arms, And let me henceforth be A messenger of pence and love "gi To human he arts from thee."

At the conclusion a sweet smile gathered upon her face, and closing her eyes, Rosalie. Cahill Danskin, who had lived so long in the narrow confines of the Roman Catholic creed. was an unfettered spirit, in the beautiful home of the angels. A few short months, under the influences of a true, healthy and rational Spiritualism, had wrought this wondrous transformation. Had not we cause to rejoice?

Dr. Robert Morrison Key, St. Mary's County, Maryland.

Is this a central idea that you're disseminating? Does it apply to all, that those who godown into the grave have power to acquaint themselves with things that belong to earth and its surroundings?

I was formerly of St. Mary's Co., Md. In the latter days of my life I lived at Marlin, Texas. My name was Robert Morrison Key-Doctor, not of divinity, but of the medical profession.

I cannot fully comprehend my surroundings as an individualized, living identity. I think there must have been some mistake in the economy of Nature, over which I had no control. I died, and yet I am here speaking audibly and calmly, in accordance with the natural laws of life, and I feed you, now and evermore. do not understand it. Is it legerdemain? is it jugglery? or is it fact absolute? This question I ask, and await the answer.

[Chairman.-"The avenue is open to those who have passed from earth, to return and speak."]

What law of Nature makes it feasible? You say attraction! But I say, where is the law of knew, that when we had gone through the trials and troubles of this life, we were done with the earth forever. Now what attractions have I to this little globe, which I left without being asked whether it was pleasant or unpleasant? Disease came in, and the spirit went to that country from which I had been taught no traveler could return. But here I am. This contradicts biblical teaching; and whatever contradicts that, cannot be correct. It's feasible, and it's easy, and the composure with which it is done by myself makes It rather agreeable than otherwise. But what is husband, or wife, or child? the advantage of it? We grope here on the earth. while the spirit is encased in the body, making our turn, but I am learning, with the help of the way through life as best we can; and is not that | angels. So now, farewell; I can only say that I enough, without seeking for knowledge of what I remain individualized, with power to come again comes after death? I feel as if it were better to to those I've left behind me.

nullify it, and still keep within that which has Message Department, been taught in ages past and gone. This will be a mere tale - ghosts from the graveyard - to frighten children with, and therefore I decline further communication, -

Mamie Garrison Day, New York.

Oh, how beautiful are the placid waters flowing gently by the verdant bank on which I stand, with my feet resting upon a bed of flowers whose aroma fills my whole being with cestacy! They seem to syllable forth life eternal and everlasting

Mamie Garrison Day was my name; my husband's name was Melville Day. I was the young? est daughter of Cornelius and Mary Garrison. My illness was brief. The services over my remains were pronounced at my parent's, Park

No praise take I to myself, oh, Lord of Lords, for this memory! Thou gavest it, and for a few short hours thou hushed it; but now again it is renewed, and with it the pleasant part of life comes-the knowing that I am thy child and thou art my Father forever.

If you read this, parent or husband, grieve no more; let no sigh escape; feel happy and content, for He that takes note of the sparrow hath cared

Oh, how sweet is the little habitation which I have built in the revolving thoughts that come and go, that gather you all in the family circle, and picture the time-soon, oh, soon may it be-when you will join me in this garden of God where hangs the fruit so rich to the eye and so luscious

Godfroie Paris, of Orleans.

I have been on the wing, trying to come to you again and again, but always interfered with; it may be owing to my imperfect speech. I'm a Frenchman, and, as you perceive, speak somewhat broken: Godfrole Paris was my name; I was thirty three years old. Had been in turmoil, tossing and tumbling on my way through the earth-life, and knew but very little of the other; but now I'm learning, and in that learning I am told I shall grow beautified in the glorious sunshine of eternality.

Do people of all nations come and go? [Chairman -" Yes, spirits from all nations come to us with messages for their friends."] Speak and tell me if all are welcome, for misfortune always held its sway over me on earth. I'd ask the rich man as he passed me by, while I was standing in tatters-I'd ask him for bread, and he'd give me a stone. The heart was callous; but at last the day came when Godfrole lay himself down in the twilight with no one to succor him, and the casket was opened and the spirit was free. Itell this for the benefit of one of my countrymen-for him to know that it were better to die than to tressed at the thought of the near approach of diverwithout friends, without home. I go; I can say no more. Orleans is where I died, and where

Maggie Brant, Mattoon, Ill.

The shades of night have come over me, crushever priest she may select as her spiritual adviser , ing out all sensibility. It was in Mattoon, III. I was young, young indeed. Here comes the tale that 's been so offtimes told of man's cruelty to woman. Poor, illiterate, God forsaken Maggie Brant, that was my name. A hamed am I to speak it. But the tale must be told whereby the burden of my soul may be raised. I poisoned myself, with the full knowledge of self-destruction, and now let the unmindful man come in and have his shame reiterated by the lips of a dead woman. He knows as well as I the wrong he done me. He deceived me and neglected me. I, like all others loving, placed confidence in his honor and his integrity. Alas! alas! he used his influence over me to defile me, then shrank away darkness into light; would you ask me to return and hid himself like a cur. My place of residence was Shumway-there's where Hived. His Her aunt sadly retired, and my joy was unname was Heutten. He was a bar-tender at the of to find the strength of the spirit so Dole House, Mattoon; there's where we met.

The price which I paid for devotion to one who was unworthy is now given to the world, where The next morning as we stood looking upon they may read my history, and pity or despise her earth-form, she indicated a desire to speak. I me. I can never seek repose until my purpose to I placed my ear to her lips, and with clear enun-himself is carried out; and when that will be I know not. I am told that I have a long path of eternity to work in. I will make the heart to bleed and the brain to reel before he shall taste

Serena Merrill, Paterson, New Jersey.

Though absent in the body, not so, son, in the spirit. My name was Serena Merril; I am the wife of Abraham Merrili; I died in Paterson, New Jersey. It was from my son's house my body was taken and buried. His name was James. He lived on Henderson street, Jersey City. I was seventy-four years old, and the glory of the Lord shone around me. His works are my works; His life is my life; and I have gone into his kingdom, in which I know I shall have a haven of rest. The wicked die every day, and the Lord saith, "Depart from me, for you did not know me whilst you were walking in iniguity. Depart from me, go into darkness, there dwell until the fire of the righteous touches your spirit and makes you clean; then you shall know me, and I will know you." And the righteous dieth every day, and the Lord says, "Enter in, servant of servants, into the joys which have been prepared for you and the angels."

To and; fro myriad groups of angels come and go, and oh, son, let the feeble voice of your mother ask you to join the throng. Farewell, James, farewell! Let the ministering angels

Rebecca Bernard, of Massachusetts.

My name was Rebecca Bernard. I lived in the Charlestown District, but I was formerly from Medford. You see, the gist of the matter is this: was a Universalist, and there were with us but few adherents or believers; but the teachings of the Universalist church were good and well for repulsion? We know, or I knew, or thought I me, for I am happy and grateful for the care which my Maker hath taken of me.

If any doubt the coming and the going of the spirit, let them get an insight into it, and not feel afraid of it, nor fear it is the devil, for that is not so. The young and the old, the rich and the poor, the happy and the unhappy, all have the same privilege of investigating the laws of God and the laws of man. What value, friend, would heaven have for you if you were denied all knowledge of those you love-if you could not know and feel the same love as once you did for

I did not know much about this method of re-

New York Association of Spiritualists.

The Annual Convention of the New York State Spiritual ist Association was held, in connection with the Western New York, Quarterly Convention, at Lockport, Jan. 8th, for the transaction of business only, the President, J. W. Seaver, in the Chair. A brief report of present condition was made, when the following officers were elected for the ensuing year: J. W. Seaver, President; George W. Tay lor, 1st Vice President; Mrs. C. Fellows, 24 do.; Mr. Mary Parkhurst of Rochester, Secretary; Joseph C. Walk

er of Byron, Treasurer. The following is the complete list of members of the Missionary Committee: Edward Gregory of Lockport, Mrs. S. A. Burtis of R schester, three years; J. W. Scaver Byton, Mrs. E. S. Littles of Dansville, two years; Jo oph C. Walker of Byron, Mrs. A. C. Woodraff of Eagle

Harbor, one year, Fraterical greetings were received from Bro., Haven, nov in Pennsylvania, and Brother and Sister A. C. Woodruff,

now in Michigon.

An inspirational greeting, written just previous to the Convention, by J. W. Scaver, from that ascended eminent jurist, formerly and for many years one of the Judges of the Courts of Buffalo, was read, and on motion of Lyman . Howe, adopted as a portion of the proceedings of the onvention. This message from Judge Verplanck continuation of a similar one received from him in the same manner and read before the Asimual Convention at Buffalo one year ago, and published in connection with its proceedings by the Buffalo papers, the Banner of Light,

JUDGE VERPLANCK, Tohis former fellow-citizens of America, sends kindly presting:

Trasmuch as your present system of Juri-prudence is constantly undergoing revision and emendation, thus confessing its imperfection, I have thought no exceptions sould reasonably be taken to having a few suggestions of a practical character offered for your consideration and approvider rejection.

Criminal law and its enforcement, as I about one year ago had the privilege, through this amanuensis, of assuring you, was my chief study and occupation during the most to a higher sphere, those studies and reflections thereupon, accompanied by a review of my judicial career, as also of the worklogs and enforcement of criminal law generally, and the effects produced thereby upon Individuals and so ciety, have occupied a prominent theme of reflection and analytical study; and the more I investigate and compare the systems of this and other peoples, the more am I led to believe that punishment, as such, independent of the superfor motivo of restraint and reform, is but a relie of cruel barbarism, and should be superseded by higher and

more humane systems and practices.

I have not opportunity now to elaborate and place a clearly before you as I could wish these important proposi-tions, and therefore must be content with their mereannonneement, praying you to diffigently seek for their inte-

rior significance,
Prevention of the perpetration of crime, or the violation of the principles of justice, is of a thousand fold more importance than punishment per(s). This prevention may be attained by a variety of means, a few only of which I can

First, and paramount to all others, is organization-that Interior love of justice and truth which raises the posabove the desire of temptation to contaminate his soul by

violations of the principles of justice and right. Second, education. Such an intelligent, beautiful and harmonious unfoldment of the higher nature as shall furnish him a alce discrimination' between virtue and vice, and lead him ever to choose the former for its own sake, independent of policy. Policy! this is the bane of the world -it prostitutes udillons of its votaties-landing them in almost inextileable inferry and ruln.

Third, association. How important this proposition. I need not enlarge upon it, for it is clear to every one that tile associations lend to contamination and moral obliquity. · Evil communications and associations corrupt good mar and characters, and should be shunned as you

would shun the pest house.

Fourth, certainty of detection and punishment. This fourth proposition I consider, at this moment, the most Important, and needs elaboration. It is the one involving the peculiar sphere of my life-labors, and judicial studies, therefore I am more conversant with it, and better understand the defects of your present system than many others, and feel competent to present such a system as will far transcendit in simplicity and utility,

First, then, were every one who entertained the thought and contemplated the purpose of the commission of crime, or even the violation of the principles of justice, quite sure of exposure, detection and punishment, he would, ninety-nine times in a hundred, abandon the purpose and be saved from the commission of the crime and its consequences. This feature is of the very highest importance. particularly to those who have not contaminated their soils by the commission of such acts; for when once familiar with the ways of the vile, it is more difficult to deter than in the case of the uncontaminated. Therefore this fourth proposition-certainty of detection and punishment-is in ale to assume an importance second to none, as mankind are now begotten, educated and surrounded in society.

Second, how may this state of certainty of detection and punishment be attained? I have not the least hesitation in reasonacing the proposition ultered, about one year ago, by me. I then said, "An ounce of provention Isbetter than a pound of cure," In no department of human exp-rience is this saying more fully verified than in this-One good, independent, truthful clairyoyant, would tection of crime (with an appreciative public sentiment to sustain the efforts) than all the police appliances now at work-and with but a molety of the expense." To this startling and important proposition I still adhere; and after a year's investigation and reflection reliation it as a system well, worthy of application to the world's present Imperative needs. To what an alarming condition the morals and commercial relations, yea, and almost every other relation, of mankind, in anlightened and even Chris tian countries, have sunken! Perfect truthfulness, honesty, sincerity and virtue, are, under the light of our inspiration, almost undiscoverable; while deception, dishonesty, and all the long catalogue of crimes, in both high and low places, are the rule. This state of things is not confined to those who are classed as "the world" means, but high and low dignitaries of the church wear a "dirty linen" under our microscopic vision as the most filthy beggar in the gutter. When the whole head is sick and the heart is faint, is there no antidote-no remedy Your phllanthropists are puzzling their well-meaning wit: to find out. Your D. D.s are ever ready to administer their boluses and plasters. But placing real genuine right eousness under the ban of excommunication and substi tating imputed righteousiess in its place only adds fuel to the flame. And as these two classes monopolize the blat places, in the estimation of the people, and are powerless to stay the plague which seems to be eating out the very last roots of true honesty and morality yet remaining what shall or what can be done?

This question is easy of solution, if sober reflection and sound reason are allowed to be brought into requisition and to bear sway in adapting means to ends; but while blind guides are allowed to lead, nothing practical or reformatory may be expected.

In view, then, of the present situation and aspect of things, allow me to suggest; first, it is a demonstrated fact that the inhabitants of the spirit-world can and do hold communion with those of this mundane sphere through the agency of media; second, those higher inhabitants, by their clearer vision, are able to read the minds and discern the thoughts of their earthly brothers and sisters; third are possessed of higher wisdom and clearer views of the needs of mankind than while residents of earth-life, and therefore are better able now to guide and instruct, as guardians and feachers, than when dwellers with them; and fourth, these propositions being established, our system of Prevention and Detection of Crime becomes a feasible and legitimate instrumentality for the accomplishment of a most important humanitarian object.

Allow me, in conclusion, to very briefly suggest the

method of its accomplishment. Let there be more system and concert of action arranged and carried into practical operation among Spiritualists. Let circles be formed under their fostering care, for the development of reliable and high-minded mediums. Let the minifestations through mediumistic agencies be increased tenfold over any former experience. Let a public sentiment be thus produced of sufclent strength and force to warrant and sustain those medi ums in the public exercise of their clairvoyant powers, by which means the perpetrated and even in many instance the intended crime may be discovered and exposed, and thus the deeds of darkness and secresy be proclaimed from the housetops. Let this programme be carried inte practi cal execution as rapidly as possible, and we pledge you our most earnest sympathy and cooperation, full well assured to will do more to bless the world than all the systems of theology and atonement ever promulgated. I am now in deep and earnest sympathy with your great and world -pervaid ing movement, which was not the case while in the form; and can assure you of the deep sympathy and loving aid, not only of myself, but of thousands far higher and better than myself. Thankful for this precious privilege, I commend these important suggestions to your careful analysis, and bespeak for them your intelligent cooperation. Adleu.

We commend this message to the careful consideration of Spiritualists and Reformers, as foreshadowing a very important feature yet to be unfolded of this great Spiritual Dispensation. The Convention then adjourned sine dis. J. W. SEAVER, Pres.

MARY PARKUURST, Sec.

A Spiritualist and Liberalist Convention

Will be held at Liberty Hall, Springfield, Mass., Friday, March 31st, April 1st and 2d. The first day's sessions will be held to celebrate the twentyeighth anniversary of the advent of Modern Spiritualism; morning meeting at ten o'clock, volunteer speakers; afternoon at two, addresses by some of our ablest lecturers; evening, from eight to .twelve, a sociable, including music and

April 1st, at ten a. M., the LAKE PLEASANT CAMP MEETING ASSOCIATION will hear, the report of their committee, and make arrangements for the camp meeting next August. In the afternoon speeches will ce in order. In the evening a dramatic entertainment will take place.

April 2d, Sunday, lecture will be given at ten A. M., two and seven o'clock P. M. Speakers, mediums and the public are invited.

The Boston & Albany Railroad charge twothirds fare. On this road call for Convention tickets. Passengers by other roads will receive return tickets at the Convention.

For further particulars address Harvey Lyman,

Springfield, Mass. Per order of the Committee.

Passed to Spirit-Life:

From Unity, N. H., Dec., 1875, suddenly, Lucy B., wife of Joslah II. Straw, aged 57 years. A dear son and daughter had preceded her to the sum-mer-land. We feel they rejoiced on her release from phys-tical suffering. She will be missed as the best of whee and mothers. Funeral services at their home by the writer.

From Londonderry, Vt., Feb. 12th, of typhold pneumo nia. Martin Reed, aged 63 years and 9 months, Of the same, Feb. 15th, Lovina, wife of Martin Reed,

Four years, ago the writer performed the funeral services when they laid away the form of their only child, a lovely girl of nine years. White in her suffering body she promised to send them a communication. True to that promise she sought out Sister Comant, and her message appeared in the Banner, and was a consolation to them during their stay. Brother and Sister Reed were kindly cared for in their last times by relatives and friends. For many years they have been active workers in sustaining Spiritual meetings, and the church was crowded on the occasions of their funerals, and all will remember them as worthy members of society. aged 57 years.-

From Rockingham, Vt., Feb. 24th, Emily F., wife of Charles Tuttle, aged 55 years and 5 months.

Charles Tuttle, aged 55 years and 5 months.

Husband and children mourn that they are deprived of her earthly presence, but while she loved them all, and would gladly have remained to comfort them, she said to the writer before her departure, "To you, and to all, I will say my religion supports me, I have no fear of the change," and she felt she should meet her darling children that had preceded her to the summer-hand, and that she should be a watefulgi guardian o'er her family. As a neighbor and friend she was loved and respected by all that knew her, Funeral services at her home by the writer.

From Londonderry, Vt., Feb. 28th, Reuben French, aged

st years.

His last years were spent in the home of Mr. and Mrs His last years were spent in the home of Mr. and-Mrs. Reed, whose oblinaries appear above, and by them he was kindly carrel for. On the day of the funeral of Mrs. R. he called the writer to his room, and said, "I shall soon follow them, I want to read, you my last request," which was that the writer should attend his funeral, and read some poetry composed by himself, to be read at the close of the service. Most of his family had preceded him to spiriting, and he had long been firm in the belief that he should be present at his fuheral in spirit. All of his last request was carried out as far as possible by his remaining son, who was present, and friends. Thus in two short weeks one entire family were gathered home.

From Alstead, N. H., Feb. 28th, Oliver Sheperd, aged 57 years and 5 months.

57 years and 5 months.

He leaves a companion, two sons and a daughter, who will miss the best of husbands and fathers; a community a worthy citizen. He was one of those men that hold the respect of all; to him they had entrusted their private and public interests, had given thin the highest honor they could bestow upon a townsman, and he will be greatly missed by all. His physical sulfering for the last years of earth-life had been severe, but all that love, affection, and skill could bestow was given. He was attended by Dr. Charles Sheperd, a brother-in-law of the deceased. But consumption balled all science, and the silver cord was loosed. On the 31 inst, a large concourse of friends gathered with his last request that the writer should perform the funeral services, we gathered around the beautiful caskot, and the angels gave us such thoughts as were proper for the occasion. May our lives be such that we can as caimly meet the change as did our brother, and be worthy of the respect we all cherish for him.

SARAH A. WILEY, Rockingham, Vt., March 6th, 1876.

From Worcester, Mass., Feb. 26th, Mrs. Mary Newman Marshall, well known in Boston as 'Mrs. May Newman, long a medium and laborer in the spiritual vineyard.

long a medium and laborer in the spiritual vineyard.

Silte formerly resided in Providence, and the mortal she left behind was interred here Tuesday, the 29th, in-accordance with arrangements made several years ago. Friends here being advised of her translation, and the wishes of her husband, kindly prepared for the last sad, and at the same time joyons offices. The hody was received at the dopot, taken to a hall, where quite a number of the friends had assembled. The services were conducted by Mrs. John Sweet and the writer, who set forth the consolations of the Gospel of Spiritualism and its sureanswer to the query "If a man die shall he live again?"

Our sister had been a faithful laborer, and through her mediumship for many years had-broken the bread of life for many hungry, famishing souls. Her sickness covered a period of some two years, and during that time pain and suffering was her lot, but she was bnoyed up by her knowledges of the relation of the relations of the rel

suffering was her lot, but she was thoyed up by her knowledge of the relations of spirit and body, and the assurance that in the beyond her trials and sufferings would have their compensations. About two weeks before the parting of the mortal and immortal, she was permitted to leave the casket for a season, and look out into the land of light and bloom, and see the massions prepared for the emacipated spirit. She saw and incasured the realities of spirit-life, which was a fitting haptism to close her mortal career.

Providence, Feb. 29th, 1876.

Providence, Feb. 29th, 1870.

From Auburn, N. Y., Feb. 19th, William Allen, aged

Mr. Allen was for about forty years an Elder in the Dis-ciples' Church, where he labored zealously for the good of souls. He then became a convert to spiritualism, in which faith he rejoiced, and worthly lived till by its light he peacefully passed to the walting circle on the other side. O. K. C.

From 52 Dover street, Boston, Feb. 27th, Mr. Christo ther Robinson, aged 56 years 6 months and 2 days pher Roblison, aged 56 years 6 months and 2 days.

He was a faithful and firm Spiritualist, and while on a
visit to his daughter, the disease that he had long been sufforing with (asthma) terminated his earthly career, and
he quietly sank to sleep to awake in the better land. Services by the writer March 1st.

SAMUEL GROVER.

50 Dover street, Boston.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words. 1

To the Liberal-Minded.

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

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

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Soul and Body; or, The Spiritual Science of Health and Disease. By W. F. Evans, author of "Mental Cure" and "Mental Medicine," Colby & Rich, publishers, 9 Montgomery Piace, Boston.

This book is an effort on the part of the author to establish the superiority of the soul over the body, as a fact. He adopts the theory that it is the intention, both of the Creator and of nature, to develop the soul until it shall master the body, so that it shall control all physical ills. The author is evidently a transcendental Spiritualist, and his book will find no favor with the Materialistic class of mind. With him the soul is the living motor power of the universe and not a reflection of the action of matter. The book is worthy a place in any library; and may be studied with profit by even the best informed.—Woodhull & Clasia's Weekly.

Ach Books.

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

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Jan. 17.—†

MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 444 Randolph street, Chicago, Ill. Magnetic Paper sent by mail of receipt of one dollar. Send for circular. 13w*-March 11.

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March 4.—4w

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CHAPTERS * FROM THE BIBLE OF THE AGES.

Banner of Light.

BOSTON SATURDAY, MARCH 18, 1876.

The Stewart Mediumship - Strong Corroborative Evidence of its Genuineness.

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 truthfulnessprepared for publication by Mr. Valentine Nicholson, of Crystal City, Jefferson Co., Missouri:

ESTEEM D 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." Not a revival, however, of "true and undefiled religion," but of that branch of American indus-try" carried on by the "manufacturing com-pany," whose "hired men" are casting reproach upon and endeavoring by sareasm 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" allohed to in the scriptures, and the "signs" promised to "follow them that believed."

I stopped at Terre Haute, where our gifted sixter, Anna Stewart, resides, and the committee who furnish the rooms and superintend her who furnish the rooms and suppression days geances are located. I remained there nine days and attended six of the evening séances. "The angels came and ministered unto" us, shook hands with as across the mysterious "chasm," literally, visibly and andibly 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 bear them

During the time I remained there an intelli-Diring 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 seances," having talked with six of his two 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 nerself. She asked the nusband and rather 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 scances at Terre Haute were genuine, or whether they were a fraud. She replied she could not answer, for she bad 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 scances 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 CABISET DIRECT TO HIM, and grasp his hand in the most affectionate and cordial manner. This man took the precaution to conceal his name and residence from all of us, until after he had attended the scances. He left, and went on his way rejoieing. 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 scance, was clothed in precisely similar apparel to that she wore the day they were mar-ried. This man resides in the State of Indiana, and he appears to be of the number who are "not askamed 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 reach the form I also a the letter van will readily.

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 reproof to those "workers of iniquity" who go boasting around the country of their ability and programs in expension mediums, and propuncing success in exposing mediums, and pronouncing

I arrived in Terre Haute on the 16th of Feb. and was kindly and politely welcomed by Dr.

the spirits, in case opportunity to shake hands i with them were granted. At the close of the scance, the leader of this company abruptly intruded himself on the platform, opened the cabinet door, took Mrs. Stewart by the haml, and 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 medi-He came in, quite excited, and, Then in a hasty manner be left the house, and was neither 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 real-

ly 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.

Four of us who attended the scances for several evenings, had made an agreement with each other to draw up and sign our names to an article for publication, the object of which we in tended should be to sustain, defend, and protect Mrs. Stewart and the committee from the unjust and unreasonable reports put in circulation against them. Before we had accomplished this, however, the three other persons were suddenly called away, and although two of the number requested me to write out the substance of what we had agreed upon, and sign their names with mine, I prefer to sign only my own to what no one but myself sees. I will, however, mention two of these names. They are Mis. M. B. Cary, 469 North Dearborn street, Chicago, Ill., and

James Haslett, Port Huron, Mich.
In conclusion I will say that I would not advise skeptical personato go to Mrs. Stewart's scances expecting to get convincing tests from their friends the first evening they attend. There seems to be a higher and broader motive in the designs of Mrs. Stewart's band of attending guard

out on the platform, (speakers and singer;) and address public audiences, whilst at Mott's scances (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 scaners 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 need ful labor of proving to all people throughout the world that "the gift of God is eternal lite" 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, Boşton, 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 admicea, and, as a preface to his lecture, he read Miss Lizzie Doten's sterling poem, "Ecce Homo." mired, and, as a preface to his lecture, he read

In the evening, after singing and the reading of "Greatheart" and Giant Despair" from Miss Doten's "Poems of Progress," Mr. Baxter procorded 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 its 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 unfoldment of the truth of the The popular religious systems fulminated 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 auxious seeker after truth-it gave the possibility of fixed knowledge by present events, instead of demanding unquestioning faith in the records of the long burled past. While the modern systems of religion were each bidding for preferment, and seeking to lean on the arm of the State—as conserva-tism, ecclesiasticism, and aristocracy had ever aimed to do in the history of the nations--Spir-itualism, 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 it-self with political power; it stood upright in presence of every creed and form of belief, and only asked the same treatment with which other

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, re-torm, 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 con-sidered, was intended to elevate and benefit man-kind, therefore nothing which trenched upon the rights of others, or which tended to lower the in-dividual, or to loosen the rein of animal appetites or passions, could be rightfully considered as be-longing to its legitimate teachings.

Spiritualism could no more be immured in a creed, than light and air could be imprisoned and made subject to human authority; it taught 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 thun-

ders of denunciation! Spiritualism, embodying the fact of spirit ex-And was kindly and politely wereomed by Disperse, 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. They belong to the class, who, knowing their rights, dare maintain them. who, knowing their rights, dare maintain them. During the times when the materialized 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 seances. They provided themselves with lampblack to blacken the hands of the spirits, in case opportunity to shake hands of the spirits, in case opportunity to shake hands

to be vast and incalculable—much greater in re-ality than what appeared on the surface, since its influence reached and wrought in many quarters where its direct and nowerful effects were not openly visible. Spiritualism had through its egan to rub his own hand over hers, saying at | apostles headed every reform since its adventit had pressed into its service as willing workers. not as menial hirelings, some of the best minds of not as meniai intrinings, some of the rest minus of England and America; it had cured human dis-cases, and alleviated the pangs of sickness with the soft magnetic touch of its appointed healers; it had appealed to the souls in the gloomy prisonhouse 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 hither to 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 crowns her fearless adherents; it taught that no hell of eternal wrath 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!
Creedists 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 ap-peared 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 con-cerning 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 for the benefit of the world. In a 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 Spirit-

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 gave among others the names, and also minutely 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 Hinckley, Capt William Barnicoat, William Ford, Saratoga street, East Boston, Dexter E. Wadley, Washington Village, tans. They are more inclined to use the time Dexter street, South Boston, Perley Eaton, and in efforts to enable some gifted spirits to come James B. Rogers.

HINTS ABOUT BOOKS, AUTHORS, AND TRAVELS.

BY J. M PEEBLES.

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 C. 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 peep at these five exhaustive volumes by 11. 11. Bancroft. California may well feel proud of this specimen of her native literature. These volumes are the resuit of over fifteer years of hard mental labor and research. To and 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 SPIR-

ITUALISM. While all Spiritualists and nearly all Liberal sts have read the solid, substantial works of A I. Davis, Wm. Denton, and Hudson Tuttle, every body should read this second volume by Eugene Crowell, M. D. The arrangement is excellent, the selections choice, the arguments cogent, and the whole volume breathes a broad, catholic spirit that necessarily compels esteem for the author, while it wins favor for Spiritualism.

PEOPLE FROM THE OTHER WORLD. An English Spiritualist, and one of the oldest too, writes me that "Col. H. S. Olcott's book about the American media is worth thrice its weight in gold, because dealing in facts—facts that appeal to the senses." This volume, so careful in statement, 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, is it 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 cuts 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 talk or write-in a defiant spirit. In one of his published works, treating of "matter," he says: "If you ask whence is this matter of which we have how them discoursing who or what divided it have been discoursing—who or what divided it into molecules—how is it organized? here seience is mute. To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and phi-losophers, one and all." Dropping Tyndall, is it not strange that Thomas H. Huxley has plenty of time to study the "placenta of the rat," but no time to investigate spiritual phenomena?

IMMORTELLES OF LOVE. This book, aslame with sentiment, emotion and inspiration, contains passages terse and beauti-ful—passages that stir the soul to its very depths. There's an Iliad 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 i Right here I am reminded of the good old lines:

"If I am right, thy grace impart, Still in the right to stay, If I am wrong, oh teach my heart To find the better way,"

In this age of pride and passion, feasts and famines, shams in business and secthing lusts in marital beds, under the name of law and respectability, such a book as this of A. E. Newton's is among the demands of the day. With a single exception, and that not in the 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 wall to present copies of it to their husbands.

LETTERS FROM OTHER LANDS.

Steamers and cables now girdle the globe. Mary M. Peebles, who guards the Hammonton castle, (and which castle, by the way, we have just enlarged to accommodate a few Centennial boarders, Hammonton being only forty-five min-utes 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 correspond-ence. Never was I so full of business. Think of it: lecturing each Sunday, attending the spiritual conference Saturday evening, lectures five days of the week at the Louislana 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 slug-gards sleep. I toil thus because I've seen so lit-tie 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 in-telligent Englishman, "How the pyramids of the Toltees and the ruins of Central America compared with those of the East?" stunner. 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 see the country and its ruins; then to Tobasco, then to Yucatan, to explore and study some temples and crumbling fortifications, seen by neither Stephens, Norman, nor Squiers. As postal mat-ters 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 Jay Bullene is at present lecturing for the society of Progressive Spiritualists, Chicago, Iil. In April she

nes to New York to speak at No. 55 Thirty-third street,

where Mrs. Brigham is now engaged. Mrs. Augustia Dwinei's, the highly gifted medium (as will be 33-n by her card in another column), has removed from Tremost 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 fistlering 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 Quinebaug Hall, Saturday evening, March 25th. She will sail for Europa April 20th. Mrs. S. A. Rogers Heyder is engaged at Dover, N. H., for a few weeks. She would like to make further engagenents. Address Haverhill, Mass.

100 lectures during 1874 on THOMAS PAINE by W. F. Jamieson. Engage him. See address.

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.

Generosity during life is a very different thing from generosity in the hour of death. One proceeds from genuine liberatity and benevolence; the other, from pride or fear. —Horace Mann.

Astrology not a Doctrine of Chance. To the Editor of the Banner of Light:

Sin-I will, with your permission, send you a prediction for the spring-quarter. 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 chances, 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 25th 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 har-bingers of woe 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 mur-murings 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 hurrles on, and still our ands are empty. We are animated by the picture of enjoyment and industry which passes be fore us, and excited by some short-lived succes 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 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 witness but the Infinite.

But I find I am running on without giving in formation or instruction. I am sensible of the deep-rooted prejudice of the times against the venerable science Astrology, and also of the re-proach and obloquy that will be leveled against me by men of obstinate and dogmatic princi-Nevertheless I shall venture, with a basis of truth and experience, to make a feeble effort toward restoring a knowledge of that compre-hensive 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, valuable lives saved, and dreadful disasters averted. Many men of science deride our predictions and allege that Astrology is a sham; but I wil 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.:

by writers of merit, viz.:

"Not Responsible," by D. L.;

"The Sleepless Girl of Brooklyn: Nine years without food or sleep; restored at last to her normal condition," by William Henry Burr;

A Sketch of Prof. J. R. 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:

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,"

"Spirit and Matter, by r. Smith;
"The Eridences of Immortality from Spiritualism," by Rev. E. R. Sauborn;
"The Element of Fear," by W. S. Bell;
An "Elementary," original poem, by Mrs. F.

O. Hyzer; "Rational Spiritualism," by Prof. S. B. Brit

tan;
"Is Spiritualism a Religion?" by R. T. Hal-"Mediums and Skeptics," by W. H. Boosler.

The Identity of Primitive Christianity and Modern Spiritualism."

The author is an earnest believer in Spiritualism, and effectively disposes of some of the 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 liber ally 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 dissensions 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 hope fully. He writes in terms of warm eulogy of the Bible, though he deplores the errors in the Old Testament. While we cannot admit all his arguments, or accept all his conclusions, we must admire the spirit of his book—caim, 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 Spirit-ualism 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 do so within forty days. The leaders must first swear alle-giance, but all Carlists who formerly held offices in Spain are excluded.

Spiritualist Meetings in Boston. PAINE MEMORIAL HALL.—Psople's Course.—J. Frank Baxier, lecturer, vocalist and test nedium, will speak sunday. March 19th, afternorn and evening. Tests at 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., 730 Washington street, commencing at 10% o'clock. The public are cordially invited. J. B. Hatch, Conductor, Julia M. Carpenter, Cor. See'y.

The public are cordially invited. J. B. Hatch, Conductors, Julia M. Carpentor. Cor. See "Y. The Lordies" 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.

LUBLINK HALL.—Free Public Circles are held at this Hall. No. 3 Winter street, every Sauday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to abtend.

Rochester Hall .- The Children's Progressive Lycoum convened as usual at eleven o'clock on Sanday, 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. Is 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 o those who read and recited: Lizzie Thompson, L. E. Bullock. Frank Wheeler, Mrs. Osborn, Mrs. Carpenter, Elsle Johnson, Charlie Ripley, Rosa Schuman, Jennie Milles, May Cottrell, Grace Fairbanks, Mahel Edson, Jénny Weeks and Carrie Rale: Annie Folsom executed a plane, solo very prettily; Mr. Henry Lull sang, and Helen M. Dill 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, Cor. Sec'y.

Ladies' Aid Society.—The members of this useful char-itable 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-conthe Popular Science mostling, for airca—con-ducted by E. L. Youmans, and published by D. Appleton & Co., 50 and 551 Broadway, New York City—gives a ta-ble of contents charactetized 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 gausy 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. Wh te, LL. D., is as entertaining as an epic poem, though it really is only a resume in the most stubborn prose of the conflict between the scholar and the priest all along the record pages of the past. A portrait (and sketch) of Horbert Spencer, '' Lessons in Electricity '' by Prof. Tyn-dall, and other entertaining matter fill out the remainder of the space.

Convention of Spiritualisis at Gasport, N. Y.

The next Q-arterly Convention of the Spiritualists of Western New York, will be hold at Kirridge Hall, Gasport, Niagara County, N. Y., on Saturday and Sunday, April 8th and 9th, opening at ton o'clock A. M., and holding two sessions each day. The friends in Gasport and surrounding neighborhoods join the committee in extending a cordial invitation to all who would learn the gospol of Spiritualism, and still involved the series of Spiritualism, and still more tall who would be granticulating the presented to the world. Any who may not be grantificationally emberationed can have board at one dollar per day, during the Convention, at Kitridge Hotel,

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Angels, The Psychology of Faith and Prayer.

This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteen Chase;

"A Cure for Intemperance," by A. E. N.;
An article from the pen of J. M. Roberts, Esq., entitled "What is Spirituatism?"

"The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter;
"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq.;
"The Conflict of Opinion"—a lively essay on a profound subject—by "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;
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