VOL. XXXVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 25, 1876.

83,00 Per Annum, In Advance.

DARKNESS.

FIRST PAGE, - "Civil and Religious Persecution in New York," by Thomas R. Hazard; Story - "Dals) Doane; or, Sunshine after Darkness," by Mrs. A. E. Porter-BECOND PAGE, -"Not Responsible;" "The Bridge of

Love, "by Lois Watsbrooker; "Our Criminal Youth," by Prof. J. R. Buchanan; "The Sleepless Girl of

Brooklyn," by Wm. Henry Burr; "Waste of Mediumship," by J. B. Newbrough.

THIRD PAGE,—'William Eddy at Ancora, N. J.," by
A. E. Newton; "Paraffine and Spiritism—The Artistic
Modeling that was seen in Republican Hall;" "Alleged Spirit Pictures;" Interesting Banner Correspondence.

Proved, " Mrs. Stewart's Mediumship, " etc. FIFTH PAGE.— The Anniversary;" Brief Paragraphs, New Advertisements, etc. BIXTH PAGE. — Spirit Messages; "Banner of Light Mes-

sage Department-Evidence of Its Usefulness and Re-Hability;" Poem—"1975—Americans a Century Honce Indulgo in a Reminiscence;" Obituaries, etc. SEVENTH PAGE .- " Mediums in Boston, " Book and oth-

or advertisements.

EIGHTH PAGE.—" Pearls; " "Slik as a Curative Agent in Cases of Obsession, 'by Eugene Crowell, M. D.; 'Lor-ing Moody on Mechanical Evolution;' 'Our Annual Thanks and Solicitations," by A. J. and Mary F. Da-

Free Thought.

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 Compet the Peo-ple to Submit to their Malpractice and Ex-tortion, under Pain of Fine and Imprison-

BY THOMAS R. HAZARD.

PART VII.

Had Grinnell, as an instrument of the angels, performed his thousands of wonderful cures at the present day in the State of New York as he did in Rhøde Island, his heating of cancers alone would have rendered him liable to no less than sighty criminal indictments, and as he never had fifty dollars in all his life with which to pay a fine, the ignorant apostolic healer would in all probability, had the law been enforced, have ended his days, as thousands of men of his class have done (or worse), in prison!"

In a letter to the writer, Grinnell says, "I practiced for years in Fall River without any remuneration except the consolation of my being made an instrument to benefit hundreds of people, and I have continued to practice with little remuneration up to the present time. I have, during the last fourteen years, kept an account of about thirteen thousand patients that I have examined, and I do not think there have been to exceed ten out of the whole number who have not expressed themselves satisfied with my diagnosis of their ailments."

performed by Grinnell through the "laying on of hands" that would fill volumes, but will forbear, further than to narrate one of the many novel methods that his angel directors practiced.

At a time when it was supposed by many that I was smitten with a malady that must prove mortal, Grinnell, whilst in an entranced condition, placed a glass of water on a table and made several passes over it with his hands, which to me appeared to be a work of folly. He then handed me the tumbler and asked me to take an occasional swallow of the water whilst he made passes with his hands over my head and face, as was his usual custom. The weather was very cool, and Grinnell's exercise was too light to cause perspiration, but as I sat with my head bent downward, occasionally supping the water, I observed drops falling on the floor, and on looking up saw the medium's face entirely suffused from the tip of the forehead to the chin with copious perspiration. In answer to my look of surprise the controlling intelligence said, "With this magnetized water I will expel the fever from your body, and pass it off through the medium's pores

But few men probably have suffered more through the wretched malpractice of the regular faculty than the late John C. Grinnell! I knew him personally for some years before his mediumistic powers were developed. He was then a helpless cripple, dependent mostly on charity, and had to be lifted from bed to chair and back again in the same way.

At the age of fourteen his widowed mother placed and no a farm, where he worked by the month until his seventeenth year, when he was In a letter to the writer dated Feb. 26th, 1870, Grinnell says:

28th, 1870, Grinnell says:

"The sickness and medicine produced inflammatory rhounatism, which rendered me nearly helpless. The calomel I took caused dropsy of the blood, a stiffness of the joints, and I continued to grow worse under medical treatment until, nearly every bone and joint in my body were drawn from their proper places. At the end of about six years treatment the doctors left me with my limbs and feet so swollen that every time I moved it seemed as if they would burst asunder. I was not able to get up at all, or move without help; my heels were drawn nearly into my back, and my head and chin were drawn to my chest. My left arm was helpless and very sore; my right hand was so donbted up that I could not use it either. I was not once drossed for nearly ayear, as my feels was so sore that I could not bear the weight of my clothes."

This part of Grinnell's letter contains a fair

This part of Grinnell's letter contains a fair sample of the results that follow on the heels of the regular M. D.s' opium and calomel and jalap practice in countless instances.

Let us now turn the table a little, and gather

from Grinnell's narrative the results he experienced from the New York "fine and imprisonment" order of healing:

Commencing where I just left off, Grinnell

continues: continues:

In this state I remained until the good angels came and delivered me. Before this I had grown to be a hard, cold athelas, feeling that the the dof the universe, if there was one, had thus left me to suffer, and this caused my unbelief. But in 1836 the power and influence of unseen angels came upon me, first by tipping the stand, and next by controlling my hand to write.

Before this last event I could not feed myself, but after they got control of my hand I could use it to cut my food and early with.

they got control of my hand I could use it to cut my food and eat with.

Not long after, a spirit, purporting to be 'Samuel of old, 'came and used my hand to write a letter to a lady in Fall River, whom I had never before heard of, by the name (as the spirit said) of Phebe Shelling, in which he told her that if she would come to Newport she might help me. The day after this she came to me, whereupon, as soon as she opened the door, 'old Samuel' entranced her, and at once commenced operating on me, saying that he could and would make me walk.

'This was about five o'clock in the afternoon. Miss Shelling worked over meabout twenty minutes, and on the next morning I got up and dressed myself, which I had not done before for seven years.

'Ry 'Old Samuel's 'sdvice I went to Fall River and staid where hiss Shelling could treat me every day, and

. \

In seventeen weeks she so straightened my limbs that I measured thirteen inches in height more than 1 did when she began her ministration, and could walk without crutches, which I had not done for many years, and I could travel about nearly as well as ever."

Had "Samuel of old," the former great judge in Israel, pitched his tent in New York, instead of Newport, when he thus came down from heaven to undo the handiwork of the legalized doctors, he would clearly have laid himself liable to indictment, and could be have been caught and held by the sheriff, must, by force of law, have been sentenced by a brother of the New York bench to imprisonment in the Tombs, and personnel to imprisonment in the Tombs, haps be compelled to occupy the same bed with Tweed, the great Boss and patron saint of the Bowery boys and other roughs, thieves, criminal lawyers, robbers and cut-throats, that so abound in Gotham. So true it is that "misery sometimes

makes strange bedfellows."

Death has removed John C. Grinnell beyond Death has removed John C. Grinnel beyond the reach of medical or other persecutions, so that he has nothing to fear. Not so, however, with the writer of a letter I have recently received from a spirit healer who resides in the State of New York, detailing and admitting nimself to be guilty of some of the most flagrant crimes ever practiced against the medical profession, that might, if I were to make the culprit's name public, subject him to imprisonment for life, as it is evident by his own confession that he never had half money enough at any one time to discharge the fine and cost of prosecution that would be adjudged against him in New York, in case some M. D. or other emissary of

York, in case some M. D. or other emissary of evil were to prefer a complaint against him for healing disease through the "laying on of hands," to the great detriment of the regular doctors, whom the wisest of them admit kill, through the administration of poisonous drugs and other fatal so called remedies, at least nine patients where they help to cure one. This foolish apostolic healer, who really seems to know little or nothing of the value of money, says:

ish apostolic healer, who really seems to know little or nothing of the value of money, says:

"I have spent some twenty-four years of my life in the blessed cause of medium-ship, free to all at all times, and for some thiteen years I was used as a healing medium (and am years far as my age will admit, being now in my seventy fifth year), and in that capacity I traveled thousinds of miles, and hoge my own expenses free to all. If offered anything, I tookily but if not, I went along just the same without it. I also prescribed for patients at any distance without the. I also prescribed for patients at any distance without the large, and this whise I was dependent upon days habor as a mechanic for my living.

"My companion having passed over the river, I am now making it a home with my daughter in one of the most cool and frozen regions of sectarianism that I know of for many miles around. But by some means it came to the knowledge of some persons in the neighborhood that I sometimes visited the sick, and I was called upon by a young lady whose life was despated of. One of her hands was inflamed and swollen from the ends of the fingers half way to the ellow, and she lay very sick. After making passes over her person a few monants she revived so as to manifest cheerfulness. The swelling all lefther hand, and she could open and shut it tresty.

"I called ag in the next day, when I found that her left timb half becomes with my hand over it for about two minutes the swelling, inflammation and soreness all passed away and there has been no return of it. In three or four days she got up and dressed herself, and now goes about the house.

"This case of healing by the laying on of hands somewhat broke the fee, and I have since had applications from eighteen or twenty different alling persons. Among them is a woman who had been under the treatment of the doctors of medicine for some years and who still grew to be worse, or at least no better.

"In one week after I commenced making passes with my hands over her she went on

spite of bigotry."

Should I have disclosed anything in the above extracts that may lead to a recognition of the aged healer by any Spiritualists, I trust they will have greater than the spiritualists, I trust they will not expose him to the rage of the diplomated doctors, for he is just the character that would cause them to gnash their teeth and cry, "Crucity him! crucify him!" even though it should be a necessity that every Barabbas and homicide in the State should be permitted to go free in order to accomplish their object.

By way of illustrating this dreadful tendency in the human mind, and to show that it prevails

in our day as strikingly as it did in Judea when Jesus performed his mighty works through pow-er of the Holy Ghost and the "laying on of hands," I will say that I happened to be in Newport on the very day that Dr. J. R. Newton, some years ago, first opened a house in that place for the healing of diseases after the old apostolic fashion. The long street leading to the house was thick with cripples and other alling persons, the Old Colony Railroad having put on its route several extra cars to meet the increased demand made by the great increase of passengers on that day. The city seemed on the occasion to be absolutely taken by storm and surrendered at liscretion, and no one ventured to deny the verity of the wonderful cures that the doctor performed As I stood talking by the door of his shop with a strong Methodist of the city, I observed him to fix his attention intently on an approaching stranger and follow him with his eyes after he had passed. "Well," said he, "that beats me; I saw that man driven by here in a wagon not an hour ago with a crutch on each side of him, and now he is walking back without them!" (or words to that effect.) D. G., as good authority as any man in New

port, and who by-the-by is not a Spiritualist, told me that he was at the depôt when the cars came in from Fall River, and saw an old man take his wife (as he supposed) in his arms and lay her on a mattrass in an express wagon, which drove off toward Newton's, and a short time after, as he stood in the door of his store, he saw the same couple walk briskly by arm-in-arm, as cozy and happy, apparently, as two kittens.

I went to the doctor's healing infirmary, and

found not only the house but the yard swarming with patients. The room in which he was operwith patients. ating was literally packed-the alling coming in at the front door and passing out at the back, in some instances benefited, and in many entirely healed by a few passes of the healer's hands.

nealed by a tew passes of the heater's hallds.

I channed to fall in with 'one of the most cultured and fashionable ladies of Newport, who was allied to a regular M. D. She, as did all others I talked with, confessed to the verity of the mighty works that were being done by herfellow townsman, but, said she—her eyes gleaming at the time with demoniac fire—"Why don't he cure as other doctors.do?" This lady was as gentle as a lamb by nature, and yet when under the influence of religious hate and bigotry it was evident that she would have as readily stood by and consented to the modern healer's crucifixion as did the bigoted Jews formerly, when they clamored for the release of a robber that Jesus might be hanged on the tree in

his stead. For several days after "the prophet was not without honor in his own country," but soon all seemed forgotten, and ding-dong went the bells as usual, whilst bigotry resumed its long accustomed sway in the old conservative city of New-

I think there can be but little doubt that there is at least a tacit understanding between the D. D.s of the "God-in the-Constitution" order. and the M. D.s of the old blood-letting, opium and drugging school in relation to the measures

they seem to have so widely adopted simultane-ously, the one to bring the practice of religion in the United States within their special control through national enactments, and the other that of medicine through the action of the separate State Legislatures; thus consigning as murchan-diss, by force of law, should they succeed in their schemes, the souls of men to one branch of the conspirators, whilst their bodies by mutual com-pact are to go to the other.*

It is refreshing, however, to find that there are some conductors of the religious press who seem to ignore the nefarious compact, should such ex-ist. I have now before me the "Religious Her-ald," printed in Richmond, Virginia, wherein its enlightened Baptist editor denounces in able terms a doctors bill that has recently been pre-sented in the Virginia House of Representatives, that is even more stringent in its requirements

that is even more stringent in its requirements than that of New York. So near as I can understand its provisions, the bill prohibits not only quacks from practicing medicine in Virginia, but all regular diplomated M. D.s whose residence is outside of the State lines, unless they come to Richmond in common with all other medical candidates and pay for a license that is to begranted didates and pay for a license that is to be granted on certain conditions by an Examining Board, says the editor of the Herald, to "consist of seven members, two of whom shall be appointed by the Governor, one by the Faculty of the Medical Department of the University of Virginia, one by the Faculty of the Medical College of Virginia, and three by the Medical Society of Virginia. A controlling majority of the Board is to be appointed by the Medical Society, or by schools in affiliation with it. Of what avail would be the appointment of one or two dame on the supportation on the appointment of one or two kauncopaths on the Board by the Governor? They would be in a hopeless minority, and compelled to sit in consultation with physicians that withhold from them the ordinary professional courtesies. This the Doctor calls liberality." Another most remarkable feature of this bill

is that the Examining Board is not to question candidates on their mode of practice, thus sur-rendering as it would seem all the boasted knowledge of sound medical practice that the ignorant lay masses have been made to believe has been

so long accumulating in the diplomatic colleges.

A recurrence, however, to the quality of the members that are to compose the Examining Board will be enough to convince the reader that should the bill pass none other but regularly edu-cated druggers will be able to obtain a license to kill in Virginia. In commenting on this feature of this bill the editor pertinently remarks:

of this bill the editor pertinently remarks:

"This pragraph surprises us, it is proposed to create a Board to iterase candidates for the practice of medicine, and it is empowered to examine them on all subjects except there peuties, (or, as popularly expressed, the medicine, proposed to practice.) That is, it may energing them on all study physiology, the ministry, is, there is, it may energing them on all atomy physiology, the ministry, is, there is, it is to certify. It must include a carrier subject to the player he one of real importance—the doctors are too much divided to reach any concurrent opinion. If this is not the player Hamlet with the part of Hamlet left out, we have never known an instance of its elimination. Why bave a Board to certify that men are qualified to do that concerning which it is forbidden to make inquiry?".

And echo answers why!

And echo answers why ! Again, in answer to assertions made by a Dr. Edwards, a professional advocate of the bill, the editor of the Herald says:

editor of the Herald says:

"If the citizens of the State desire legal protection from the impositions of incompetent medical practitioners, by all means let the security be granted, in the best manner possible; but, so far as we are informed, the people bave given no indication of the existence of this wish. The measure originated, not among the people, but in the Medical Society. It is conceded that the people generally, and even the educated classes, are not well informed on medical subjects; but we cannot agree with Dr. Edwards that they are in 'profound ignorance' concerning them. The language is too strong. The people are liable to be imposed on by quacks, with and without diplomas; but in a matter which so deeply affects their welfare, they desire treedom to select their own physicians and compensate them for their services."

The facts eliminated in the provision of this doctors' bill amount simply to these: The faculty first charge that in relation to correct practice in the medical art "the minister, the lawyer, the high-school teacher, the college professor, the general scientific scholar, the farmer, the me-chanic—all acknowledge a profound ignorance on the subject," and then proceed to confess that doctors of medicine know as little of the true methods of medical practice as others.

After making this good honest confession the Virginia M. D.s arrogantly turn about and practically demand of the Legislature that for the very reason of this ignorance of the profession the should, by virtue of their own self-made and selfgranted licenses and diplomas, be vested with exclusive power to experiment with drugs and pos-sons on the sick citizens of the State at their own discretion, and thus, by noting the powers of these severally to palliate or aggravate disease, to cure or to kill, they may in the long run obtain some knowledge of the science of therapeutics, or a correct mode of practicing medicine! demand, as "the world goes," may be modest, but to me it really seems to be not only arrogant, but to smack of something closely allied to bandbred impudence even when made by medical dip-

lomats! It is worthy of note that in Rhode Island, Wisconsin, Nevada and New York the application for exclusive privilege to kill emanated in every instance from the diplomated doctors themselves just as it is charged to Nave originated in Vir ginia, and again in California, in whose Legisla-ture a bill of the kind is now pending, in relation to which the editor of the San José Mercury

indignantly asks:

"Have the 'citizens of the State of California' peritioned the doctors of the 'old school' to pray the Legislature to' protect them from empiricism?" We have head of no such perition, and it seems to us of will be quite time for Dr. Thompson to call in the law to force his tellow-citizen to call find in, when his fellow-citizen peries to employ Dr. Spandling-quite time for Dr. Thompson to do ithis when the 'citizens of California,' as a community, shall indicate their intentions of standing guard over each individual family pill-hox. What special privilege does Magna Charta give special schools of physicians touching the lamily medicine-chest? As well might the proprietors of Moody's Miliask the Legislature to short off steam at the Orange and Vinoyard Miliand give them excharts control of the family meal chest in San Jo-6. Compon observation teaches that the most successful physician commands the largest patronage, repartiess of diploma or scientific formula, and we submit that the 'topical' physician commands the largest patronage, reparties of diploma or scientific formula, and we submit that the 'topical' physician components."

"In this connection, it might be well for Spiritualists to keep a sharp lookout on the committals to in sine hospitals, as I think there, may be some reason to suspect that the D. D. s and M. D. s may conspire and cause the incarceration of many innocent healing meditums and others on the ground of insanity, similar to the case of Mrs. P., who it is now known to the public generally was confined several years in a Western hospital, solely on a false access tion signed by her worse than bigoted D. D., susband, backed by the certificates of two unprincipled M. D., which is sail the law requires. The law thus places a fortible weamon in the hands of our deadlest enemies, that may be used and abused by them ad afantium.

A medical writer in the New York Chemical Review charges that Spirituals in 1s a mental instancy, and that there are already seven to obsand five bundred of its invalues confined in hospitals for the insane in the United States; and of whom, be it remembered, were forced into confinement, not by the vehicle of twice lurous, but on the certificate of two doctors of medicine only. The number of Spirituals is charged to be in the hospitals is no doubt greaty overstated. Let us keep an eye on the divinity and medical conspirators, leat they make the overstatement true by floure committals of the leading and other mediums who stand so much in the way of the two orders of soul and body tinkers.

[To be continued.]

A Splendid New Serinl.

DAISY DOANE:

AFTER

Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER,

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook-A Tale for the Times;" "Reethn Leet" "My Husband's Secret;" "Jessie Grny;" "Pictures of Real Life in New York;" "The Two Cousins; 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." - JEREMY TAYLOR.

CHAPTER XIII.

SUNSHINE

A Wonderful Discovery in the Old Donne House Numbline After Darkness.

"Miss Sybil, I must get a desk and new furnians Syon, I must get a desk and new turns for my schoolroom," said Daisy, one day, as they sat together after school hours in the scantily furnished room; "my school has increased so much, and I have so many exercises and compositions to correct, that I must have a place for

"You have furniture of your own, Daisy, in the old home," said Miss Sybil; "I think the feeling wrong which forbids our using the gifts of our dving friends."

have no such feeling," said Daisy. "I shrank from that room because it was associated in my mind with the loss of the Cailotta. That in my mind with the loss of the Carlotta. That prophecy of Miss Joan haunted me for a long time, but it is all past now. Isn't it wonderful, Miss Sybil, how strong soul and body grow with labor, honest, downright work? It is a panaeca for nervous women and dyspeptic mental that the will be useful to me any other will be useful to me any other will be useful. find that will be useful to me among the articles in Miss Joan's room. Thave not thought of them for two years."
"You forgot that you were an heiress," Mis-

"You forgot that you were an herress," Miss Sybil said.
"Yes, to a Turkey carpet, (alas! a prey to the moths by this time, I. fear.) a dozen mahogany chairs, a high post bedstead, and sundry other valuable places of antique furniture, as the aveing truth in the missing the motion of the motion with the missing and examine my creasures."

That next morning was one of those rare September days, when the skies are so blue, the air

tember days when the skies are so blue, the air so clear, that you "can hear the angels sing." so clear, that you "can hear the angels sing."
Daisy threw open her window as soon as she was out of bed, to get a draught of the air, and a view of the sunrise. The light fell across the trees in the old Mall, and made a glory like unto Saint John's rainbow in heaven. One great elm was flecked with green, scarlet, gold, and many shades of these hues, and it gleamed in the sun light like the tree that bears "twelve manner of fruits." A maple was all gold from the apex to the trunk, one great globe of quivering leaves, each leaf like a topaz. There were all gradations of color in the trees/from the horse chestnut, which held sternly to its deep, green toliage, lightened by the golden balls which yet resisted.

He was so excited that he could not step dancing, and would have turned a somersault it Betty. lightened by the golden balls which yet resisted the power of the frost, to the young elm with its fawny yellow leaves that fell with the first breath of autumn, and further on, near the water, on which the light and shadow of the morning played, was a maple, clad in scarlet, like a king coming to his banqueting hall.

Daisy hurried Betty with her breakfast. She was impatient to be out of doors. Betty and Peter went with her. They walked beside the water, beneath the glorious canopy of scarlet and gold, Daisy's step as light as in days of yore, and her eyes sparkling with the joy of the morning. "It pears to me, Miss Daisy," said Betty, "as if the angels and good spirits in heaven had

swept away all the clouds, to get a good look of their old homes down here. They are lookin' at us, and the glory on the tops of the trees is just the light comin' out of them pearly gates that

they have opened this mornin."

Datsy smiled. "I wonder how it is, Betty, that sometimes our friends in heaven seem to be close to us, and then again it is all dark, and we feel they are either so far away we cannot get to them till we die, or that they are gone, gone, where we shall never see or know them again. There are such days; then my heart aches, Betty; and I doubt God's love.

"Why, Miss Daisy, I never have them days," said Betty. "Them come of too much thinkin." I don't know enough to think hard, and so I hold on to the promise, 'He doeth all things well.' Ye see, we colored folks, that haint much chance in this world, look for another where, as your dear uncle used to tell me, all nations and kindreds and tongues praise him together." Peter had gone forward to unlock the doors.

With that inborn love of sunshine peculiar to his race, he had opened windows and doors before Dalsy came, so that when she entered Miss Joan's room the sunshine was streaming full upon an old-fashjoned damask lounge, a broad and easy one for an invalid.

"Oh, Betty, how thoughtless I have been!" id Daisy. "Peter, this must be sent over to said Daisy. "Peter, this must be sent over to Miss Patsy's room to-day. She has needed one there. Betty, what a beautiful carpet this is! I never noticed it before. It pains me to think how many days Miss Patsy has sat and darned ours at home."
"It ought to be handsome, Miss Dalsy. The

old 'Squire brought it from Indy. It is worth ten of these 'Merican make. But, Miss Daisy, what would have become of it if I had n't come here twice a year with tobacco and snuff and pepper and all them sort of things to keep the moths out? You can't find a moth hole, not even moths ont? You can't find a moth hole, not even if you should put on my spekatles!"
"I am sure she could n't then," said Peter;

"one of the glasses is cracked, and there aint none in the other ring." "Pete Doane, you have behaved comforbly this mornin' so, fur; do n't you go for to spilin' your

good 'havior before Miss Daisy.' "I would n't spile nothin' this mornin', Betty, only jest let me observe if ye had spiled the spi ders as well as the moths I should n't need fresh ile for my hair," said Peter, who, in rolling out the settee, found his head covered with spider webs from the back of it.
"If the cobwebs are on the outside, Pete, do n'

you worry; it is only the inside ones need trouble

Daisy was unlocking the little writing-desk which always stood at Miss Joan's bedside. So many years had elapsed since the keys had been turned in the locks that it took her a long time to

do it. She found most of the drawers full of papers, neatly labelled and fled. In one side drawer were some trinkets which Joan must have owned when a child, and with them, wrapped in a mapkin, the large, white sampler which had been Daisy's admiration in her childhood. She unfolded it with trembling hands; there before her lay the strawberry border which she had longed for so much! Alas! as Bulwer says, somewhere in his moralizing, "In childhood we want more sugar-plums than we can get; in manhood, when the sugar-plums come to us, we don't want them." The strawberry border was Daisy's by right of law, but she wrought no sam-plers now. She laid it back with a gentle hand, and smiled when she thought of the great sacriand smiled when she thought of the great sacrifice she made in giving up her pine to Miss Joan. Uncle Joe told her then that it would not be in vain, but work good to her in the end: His prophecy had come true. The thought brought him very near to her. She believed with Betty that some loving angel had swept the clouds away, and he was looking at her. She took out all the drawers in the desk, and dusted it and them. "Now, Peter," she said, "it is so light, without the drawers, you can take it down stairs yourself."

"Yes, Miss Daisy, 't won't be much weight."

"Yes, Miss Daisy, 't won't be much weight."
He turned it over that he might handle it more easily. In doing so there was a jingling sound as of coin. Peter started back with a jump, and let it fall. He was a superstitions fellow. Daisy gan to examine all parts. Suddenly Betty touched gan to examine an parts. Suddenly Betty for chosical spring in a small partition which looked like the back be dof the desk. A drawer spring open, revealing a pile of gold sovereigns and a "packet on which was written, "Joan Dorne's Will." Near this a note addressed to Daisy.

ing, and would have turned a somersault it Betty had not caught him in time and given him i shake, which was no child's play, for her hands were large and her arms strong. Pete Doane, shake, which was no, ching's piny, not ner hands were large and her arms strong. "Pete Doane, aint you 'shamed of yourself, you dancing bear you; stand still, and don't be talking about your dreams; what does Miss Daisy care about them?"

To do poor Peter justice we ought to explain here that he was often in Miss Joan's room in her last days, and one day in making the fire saw these very sovereigns on her bed, and near the When he heard the wonder expressed at their disappearance he used to say she put them in the desk, but as that had been searched in vain, what Peter said was considered of no consequence, especially as Betty was often telling him that he need not think that he knew more than all the rest of the family. For months, how-ever, the desk, Daisy and the gold pieces had haunted his dreams. That was long ago; he had haunted his dreams. That was long ago; he had co sed to dream about them. No wonder he was excited now when he saw his dream fulfilled be-fore his eyes. Betty had calmed herself by letting off-the steam of her excitement in shaking Peter. Daisy sat upon the bedside reading the note addressed to herself:

"My DEAR DATEY-Ican't write much. You have been a kind friend to me. My brother Joe loves you as I loved him when a child, only my nature would not let me show it. I was born with hard features, and everybody thought my heart was as hard. I tried to make it so. It is a terrible fate for a woman to come into the world coarse and masculine. God alone knows what I baye suffered. My brother Joe wants to make your life one h liday of happiness. I wish he might, but it may not be God's will. I will try to help Joe, for I see clearly that his goodness of to help Joe, for 1 see creaty that his goodness, the heart will defeat his object. Sam is impulsive, and fond of speculation. Joe will give up his last dollar to help him, and you will be left penniless after having been reased in luxury. I therefore leave my property to you, and you may consider it as much his gift as mine. JOAN DOANE."

This note must have cost her much labor and pain; it had evidently been written a few words at a time. Daisy read it aloud, slowly, to Betty and Peter, who were silent now- For a moment after the reading of it no one spoke. Daisy seemed unable to say a word, but sat looking at the scattered sovereigns, the letter and the desk in mute surprise. Betty was the first to recover herself. "Come, Miss Daisy, you'll never say again 'people do n't hide money now-a days, and that things don't turn out as the story books say. I have seen more curous things than are in the fairy books. But, Honey, dear, do n't you think we ought to praise God for blessin' you? That is what my master would have said. Strike up somethin' now to praise him.'

Daisy smiled, and said, "You are right, Betty. Uncle Joe's favorite hymn was 'Come, let us join.' Don't you remember he used to sing it on

Sunday evenings? "Yes, I do, Miss Dalsy, and Pete and I have

sung it many a time in the kitchen when you have been singin' it in the parlor. Strike up, Peter; you know it." Peter, who was glad for some vent to his feel-

ings, obeyed at once, and there rung through the large house these words to a very old tune: "Come, let us join our cheerful songs With angels round the throne; Ten thousand thousand are their tongues; And all their joys are one."

As Daisy sung, her little feet were on the gold

pieces. She was not thinking of them, but of the power that Aunt Joan had given to her to make her friends at home comfortable in their old ages. So much had their income decreased that Daisy's school was their principal means of

support.

It was nearly mid day when Daisy returned to them, bearing the will for them to read.

"I was sure it would be found some day," said

wisdom in not allowing Joan's investments to be product of the spiritual facts as they descend disturbed. Dr. Nacet will be here this evening and take the business in hand. Daisy, you are heiress to a hand-ome fortune, for it has been ac-

enimilating all these years."
"I am glad," said Daisy, "that I did not know it before, for I should have missed that discipline of life without which I should never have learned the value of those better riches that make us heirs to a heavenly inheritance."

I have a little more to tell a out Daisy, but it is so much like a story that I should he sitate to write it if Betty had not said that she had seen more "curious thougs in life than there are in fairy books," but as Betty and I were both witnesses of this, I will continue my tale to the point where story writers generally leave their triends.

and lapse of years only proved the wisdom of they are destined to disappointment. Corporate Uncle Joe, for the fatal malady made its appearance religious societies that make it their business to ance about the time Chye came into possession of his estate. Until this time Daisy had hyed out of society, though in her retirement her beauty and real worth had won many admirers,

headly and to at worth had won many admirers, but she had adhered firmly to her resolution.

How it came to pass I cannot tell, only that patience and perseverance generally win their reward, that Daisy learned the real worth of Jim Wall behavior of the love. Wood, the nobleness of his nature, and the love which he had given her from childhood. He was

over man'y years old when Daisy told him in reply to his remark:
"Why, Daisy, what made you think I had only a brother's affection, when I never called you sister? I would not do it, if you will try to remember."

"I cannot tell how it is, Jim," said Dalsy, "but such is the fact, that my life did not seem complete without you. I made a grand effort to compare without you. I made a grand effort to put you outside of it, and believed I had suc-ceeded, but you always had your way when a boy, and I yielded when I would not to any other person."

was a noble-locking fellow, this Captain Wood, large and tall, with a frank, open expression of face that was like sunshine in the house. "The best of the whole story," Betty says, is "The best of the whole story," Betty says, is that Captain Wood has bought the Doane House, and lives there with Betty as mistress of the Kitchen, and 'Peter to take care of the stable, where a noble pair of grays are fed and curried, and washed, and petted, and thus made as happy as horses can be in this life. They are envied by all the other horses in Oldbury, if we can judge by the way they look at them in their fine harness. Not a dray, chaise or coach horse but turns a wistful eye when shining Peter shows off

In all this prosperity Jim and Daisy are lowly In spirit and pure in heart. To To be like Uncle Joe," is the ambition of Jim, and Daisy prays that she may be worthy of Jim.

THE END.

Original Essay.

NOT RESPONSIBLE,

To the Editor of the Banner of Light:

I notice in your issue of Jan. 22d the following passage from the London Spiritualist:

Until Spiritualism can furnish a better sys tem of ethics than the average of those acknowlgood works, it cannot claim upon moral grounds to possess superior religious characteristics. Upon scientific grounds also, there is not yet sufficient evidence to warrant its promulgation as a new religion."

The objections of many of my personal acquaintances to Spiritualism are so-well expressed in the above paragraph, that I beg space for a

And first, in my view Spiritualism is under no obligation whatever to furnish any system of authorized to promulgate its opinions, or to require the conformity of members to any standard of conduct. It is simply an unorganized movement of multitudes in a religious direction, caused by the intrusion upon their experience of a great variety of facts which prima facie seem to bear the impress of spiritual, personal agency. The facts are one element of Spiritualism; and another is the commetion they excite. The facts certainly cannot be expected to generate a code of morals, any more than a painter's colors can be expected to create rules for the pictorial art. The beauty of the combination of colors may furnish the requisite inspiration to develop the art of painting, but the colors will not of themselves produce It. Neither will the phenomena of Spiritualism of themselves produce systems of morals.

Nor should the believers in Spiritualism be called upon for a moral code, till in the name of at least a majority some common creeds or common rules of action are accepted. But the thought and action of believers in the direction of morals and religion is a result for which the phenomena are themselves mainly responsible. They are an irresistible cause which will, if believed, infallibly produce some effect upon thought and feeling; and that effect will in the majority of cases be determined rather by the believer's nature than his will.

The mission, so to speak, of the facts seems to me to be precisely this: to render it forever impossible for any body of religious believers to impose authoritatively a system of religious morals. I say religious morals, because there is a vast difference between natural and religious ethics. The State and social usage together form our natural morals; the churches, or societies resembling a church, form our religious morals. Now the most insidious and the most impious of all tyrannics is that exercised in the name of religious morality. This morality consists of duties presumed to be required because divinely commanded; and in the nature of things there can be no criterion of the genuineness of such duties which the mass of religious persons can appreciate and apply. They are generally imposed by traditional authority, and received on trust. The authority is strong in proportion to the strength of the faith, and the faith is firm and tenacious in the ratio of the depth of the ignorance on which it reposes. The fountain head of the mischief of which religious despotism is capable is to be found in the prevalent belief that one person may constitute himself a guardian of the religious life of another, and that societies may impose religious duties.

There can never be true religious liberty or unity so long as this belief is accepted. The spiritual phenomena arouse inquiry into the grounds of all kinds of obedience, and diffuse a general dissatisfaction with all authority that cannot show a reason for its behests. So potent a cause in stimulating thought on religious subjects as the spiritual phenomena, has not been

known in Christendom since the first century of our era. And their work as a fermenting leaven has but just begun. The skepticism, the unrest, the hallucinations of despair and hope, the extravagant efforts at social reform, the demoniacal ambitions of politics and trade which characterize our epoch, are far from having attained their maximum. But these things are the incidental upon society. Spiritualists may be the first to discover the way out of this horrible confusion, but they will never find it in the line of a religious morality promulgated by authority. The new paths of peace in morals and religion are to be looked for in the necessary relations of things, and not in the teachings of religious guides, however ancient or however sacred. ...We are living in the day when the powers of the political and religious heavens are to be shaken, and their most brilliant "stars" are to fall. The widespread influx from the other life has come for the express purpose of removing the old heavens and the old earth; and if Spiritualists expect to ereate a religious order to issue a new code of moral Miss Sybil had told. Daisy the history of Clive Duncan's family. She shuddered while she heard, sever religious from natural duties, are to disappear, and men are to learn first to be reconciled to their brothers before hastening with offerings

to their gods. If the term Spiritualism does not apply, then, solely to the phenomena that seem to emanate from another world, and if it applies to no society authorized to 'declare duties in its name, what sheer absurdity it is to ask a Spiritualist for a system of ethics technically "spiritual!" The Spiritualist can only say in response to such a demand: "Spiritualism is an unorganized movement toward higher morals and a true religion; but for the present no one is authorized in its behalf to offer either, better or worse morals than those offered by the Christian Church. It represents an aspiration to something higher and purer than the ideals of the Church; and though it may not be clear to what goal the inovement is bound, it is very certain that it will part forever from all known religious organizations.

Upon scientific grounds the Spiritualist also thinks there is not sufficient evidence to warrant the promulgation of Spiritualism as a new re

When any religion shall substantiate its claims upon scientific grounds, that will indeed be a new thing under the sun. It is of the very essence of religion to deal mainly with the confessedly unknowable, and when science drags forth from the region of mystery the cherished facts of religion, they for the most part dissolve into allegories and myths, and the religious fabric begins to break down just where the scientific props have been most energetically forced under its walls. It was an enchanting tale, that sacred story of the creation of the world in six days, of which we read in the Infallible Word; and for one, I have derived great comfort from my faith in the accessibility and conceivability of a Maker who, after so arduous labors, needed not to rest till the seventh day; but when I discovered that aons past computation elapsed in the formation of our little earth, on which at the rate of seven miles a second we speed through the everlasting void, the Maker, whose ways were so easily un-doctord, entropy into a new-tory more profound than I had imagined. And of late I hever feel happy when brought in contact with those excellent religious souls that know all about the Creator, and who assume to instruct me as to the best attitudes to be taken before him. And I am under the impression that when Spiritualism shall have fully deployed its scientific reasons for its own promulgation as a new religion, we shall find that in some manner or other the religion university in the penitentiary. They are our has evaporated and the science is all that is left; graduates, for we have established these instituor at least that the religious element of Spirit-

Will you tolerate a word more on what seems to me a misapprehension in regard to religion? As I have already hinted, religion may be described in common language as the doing of some act or acts for a God's sake; or to use a more scientifie" definition, it is the effort to conform human life to the demands of an assumed, supersensual, personal agency. The Christian shapes his life in accordance with the imagined requirements of the invisible Christ as interpreted by Church and Bible; the Mohammedan conforms to the demands of Allah as interpreted by the Prophet of the Koran; and the Jew obeys Jehovah as represented to him by Moses. Althis element altogether, and religion is annihilated. What religion most requires is a loveable erson endowed with mysterious and unknown at person enaced with ingsterious and unknown at tributes to which worship can attach. That which blends beauty, goodness, and mystery most com-pletely and in the highest intensity of those qualities, is the fittest object of worship. But these qualities in such measure cannot well be conceived united in anything but personality. An object that is strictly inconceivable and whose principal claim to worship is its intrinsic aufulness, will never win universal recognition. whether it thunder forth its claims from Sinai or Olympus. The set of human devotion from Je-hovah and the Grecian deities to Jesus, and from Jesus to the Virgin Mary, should suffice to teach

Now the indictment which Anytus brought against Socrates, lies against Spiritualism. It sets forth "new divinities," because the time has come when the old ones do not suffice for religious wants. Without ignoring the old ones, it makes the departed from our own households the chief medicine between the correlations. the chief incidiators between the worshiper and the One Ineffable Being; asking as the one only rite acceptable to these new deities, the sacrifice of love to them, and the offering of simple goodness and justice toward all fellow-worship-

Religion, while invoking an object of worship that unites in itself conceivability and mystery, also longs to find in that object some power to neutralize the evil of death. The strong hold of the Christ upon the human heart lies in the fact The strong hold of hat whilst he can be easily conceived of, he is at the same time mysteriously hidden from sight, and is imagined to have once given a proof that he vanquished death, and can do the same thing for all that cling to him. Look at these three qualities. He is conceivable, he is enveloped in mystery, he conquered death. Spiritualism re-produces our dead. They are conceivable, their present mode of being is mysterious, they show themselves alire. For the heart's religious wants, are they not quite as sufficing in their frequent epiphanics as a Christ who rose from the dead eighteen centuries ago, and who has made not one intelligible and reliable communication to his followers from that day to this?

When the spiritual world at large shall have advanced to the point of reliable and intelligible communications with ours, Spiritualism will have accomplished that whereto it is sent. But even then it will not be a religion; but will simply have prepared the way for the last and universal one, that will hardly invoke science for any instructions as to the mode of its advent. D. L. Washington, D. C., 1876.

Written for the Banner of Light, THE BRIDGE OF LOVE. To the tune of " The Ninety and Nine," as sung by Moody and Sankey.

BY LOIS WAISBROOKER.

A myriad host in the Summer-Land, Yea, myriads manifold, Heard the walling cry of the weary ones Who wander away in the cold;

Away in the vales of the darkened earth, Where want and woe and crime have birth. And they made a cord of the strands of love

As long as the gulf is wide, Then gave to the care of a mateless dove To bear it over the tide.

The dove flew over the waters wild, And placed the end in the hands of a child. In breathless silence they watched the bird

As it spanned the gulf so drear, Watched and waited until they heard The words, "It can see and hear,"* Then a shout arose from the evergreen shore

That is echoing still, and will evermore!

A myriad score of those cords of love, Each cord of a myriad strand, Have twined and followed the track of the dove,

That came from spirit-land, And hosts that are passing to and fro, Are testing its strength as they come and go.

*The words uttered by Katy Fox when she found that here was intelligence connected with the raps.

The Rostrum.

Our Criminal Youth.

Address in Frankfort, Ky., of Prof. J. R. Buchanan on the Duty of the State Toward Erring

The lecture of Prof. J. R. Buchanan in the Hall of the House of Representatives at Frankfort, we are informed by the Louisville Courier-Journal, was listened to by several of the most prominent citizens of the State. We present our readers with a brief synopsis of the talented lecturer's remarks upon a subject that is commanding the attention of the best minds of our country. The speaker said-

Our present criminality costs the State fully one-fourth of all its revenue, while the criminals not captured greatly exceed. In numbers and in cost those who are arrested. One million of dollars a year is a very small estimate of our losses by crime. To reduce this waste of wealth would be an economy worthy of a statesman, outrank

ing all other possible economies.

It is beyond a doubt possible to save one-half of our present outlay-to save at least \$500,000 per annum, by a humane and rational system, in Kentucky alone. The ablest jurists, statesmen and prison managers to day-such men as Gov. Seymour, Rev. S. Wines, Carl Schurz, and a host of others of equal intelligence—are agreed that of others of equal intelligence-are agreed that or others of equal interligence—are agreed that crime is generally a curable malady of the soul, and that as sanitary measures may yearly extirpate typhus fever, so crime may be almost banished from civilized society by education, and by reforming the young criminals before they are hardened; and that by subjecting adults to reformate influences. formatory influences, the majority of criminals can be redeemed from habits of crime.

Our present system only aggravates and in-creases the social malady. Instead of checking crime, we take every youth, as soon as he has stolen four dollars, and put him through a course of training in the Docit's University, (the Erste Prison,) which generally insures his continuance for life as a criminal. We have no penitentiary. That word means a place of penitence and re-form, but the State Prison is a superior college of crime, where burglary and assassination are taught to half-developed criminals by finished professors of felony, after they have passed through their kindergarten in the grog-shop, their primary school in the watch-house, their high school in the jail and work-house, to their tions for the promotion of crime.

Kentucky is far in the rear of other countries

Germany has four hundred institutions for the reclamation of the young, England has two hundred, France fifty. England began this work of humanity in 1818, New York in 1825, Philadelphia in 1828, Ohio in 1856. There are now thirty four reformatory institutions in the United States in successful operation, keeping crime in check, while with us crime is growing and the peniten-tiary overflowing. If Kentucky had started in the path of humanity when Ohio did, our peni-tentiary would not now be half full.

If we aim only to be as humane as our neighbors, we may take for an example the average character of the reformatory institutions of the United States in 1873. The thirty-four reformatories take in youth from ten to twenty years of age, the average limit being about seventeen years. They had, in lands, buildings and property, an investment of over \$7,000,000, averaging ways the God-really worshiped must possess an element of mystery and invisibility. Remove average of 262 each. The average cost of each inmate was \$152 per annum, or, in the cheaper institutions, \$113. Ten hours are given to labor, four and a third to study. The inmates are generally to be confined during minority unless reformed, and are generally so reformed as to be discharged in two years. There is no especial difficulty in reforming the older youth. On the contrary, the commissioners of the Ohio Reform School say that the reformation is more perfect and reliable with the older boys than with the younger.

Few are aware of the success which has been

obtained in reforming adult criminals. Capt. Maconochie, in 1840, took charge of Norfolk Island Prison, when it was considered the very hell of the prison system of England, occupies 1,400 prisoners, the very "offscouring of the earth" where the men worked in irons and the superintendent had to be guarded by two armed soldiers as he bassed among them. Maconochie soldiers as he passed among them. Maconochie removed their chains, and made it safe to go among them. He so thoroughly reformed these hardened culprits that only three per cent. of those who passed through his prison were ever again convicted of crime.

Col. Montesinos, of Spain, tookcharge, in 1835, of the great State Prison of Spain, at Valencia (where 1,200 prisoners had been governed by handcuffs and cruel punishments), and taught the men useful trades, so that their industry defrayed all the expenses of the prison, made all the necessary improvements in the way of workshops, and earned a surplus for themselves. While this was going on the work of moral reformation proceeded, and for ten years not over one per cent. of the prisoners relapsed into crime, when discharged, and, during the last three years of his administration, those whom he discharged continued in the paths of honesty, not one of

them being ever again convicted of crime.

Very similar to this was the experience of
Count Sollohub in Russia, and in the Irish prison system of Sir William Crofton, in which the prisoners are promoted for good behavior, until finally they are treated as other workmen, without any confinement, working at their trades and carrying on their education, wonderfully improved in their appearance, and so well known or their good deportment that when discharged from the intermediate prison they readily obtain employment.

The thorough reformation of young convicts is still more satisfactory and encouraging. Under Rev. Mr. Wichern, at Hamburg, Germany, in 1833; under Judge Demetz, at Mettral, in France, and in many American activation that and in many American reformatories, the con-vict youth have been generally redeemed. From three fourths to nine tenths of juvenile convicts

under the reformatory system are restored to the paths of virtue. Louisville has a house of refuge, of which she may justly be proud as one of the most successful institutions of humanity.

Ohio has a State Reform School established nearly twenty years ago, six miles from Lancaster, about half way between Cincinnati and Wheeling, which gives us an admirable example, and, if our legislators would visit it, they might be induced to copy its excellent arrangements. The buildings and grounds, on an estate of 1,179 acres, have been established with wise economy and good taste, and the place is as pleasing to the and good taste, and the place is as pleasing to the eye as any of our fashionable resorts. There are 465 youth in this school, who have been guilty of all crimes, from petty larceny to manslaughter, but they are kept without any prison arrange-ments, walls, bars or bolts, by the strong attraction of the family system of management, educa-tion and industry, working half their time, study-ing the other half, and making as good progress as boys generally do in common schools.

as boys generally do in common schools.

I doubt if any private academy anywhere can exhibit a better report than this Reform School, under the superintendency of Mr. G. E. Howe, The official reports through a series of years say that no quarreling or profane languagers heard. The Sabbath is strictly observed. Nota desk or an article of furniture is defaced by cutting or scribbling. The boys love their teachers and are opposed to escapes. After staying at the school about two years, and securing the confidence of their teachers by good deportment, they go out into the world, and generally succeed well.

Every fall there is a meeting of the Alumni As-

Every fall there is a meeting of the Alumni Association of this school, as is customary in colleges, when the success of those who have gone out is a grand encouragement to those who are in training. Thus Ohio redeems and saves her criminal youth; thus do many other States recog-nize the claims of humanity, while Kentucky cruelly consigns her unfortunate youth to ruin in the paths of crime, and offers them no helping hand. Two hundred and forty minors are now in training for destruction at the penitentiary!

This stain on the character of our State for humanity will be removed by the adoption of the bill now before the Legislature, for the establishment of a House of Instruction and Reform for

After a few remarks by Col. R. K. White, ex-After a few remarks by Col. R. K. White, explanatory of the past failure of the State to do its duty in this matter, and the narration by Mr. Newton Craig of some striking examples of moral reformation in the penitentiary under his charge many years ago, the following resolution was adopted by the audience:

Resolved, That the State of Kentucky cannot, without dishonor, withhold from her criminal youth the means of reformation.

The Sleepless Girl of Brooklyn-Nine Years without Food or Sleep-Restored at Last to her Normal Condition.

To the Editor of the Banner of Light:

In the Banner of Sept. 30, 1871, was published a long account of the sleepless girl of Brooklyn, copied from the Daily Union of that city. The article being anonymous I sent it to you prefaced with the brief statement of my own, vouching for most of, the facts, having been familiar with the case from the beginning. The girl has been in the constant and sole charge of her maiden aunt. It so happens that I have been for many years on terms of intimacy with a family who are near neighbors of the girl and her aunt, and who are in daily intercourse with them, being, I believe, the only near neighbors that are admit ted to familiar intercourse. Through these friends

The history of her case is briefly as follows:

Up to the age of fifteen she was healthy, but of a delicate organization. In June, 1865, she was healthy, but of a delicate organization. thrown from a street car and dragged along some distance by her crinoline, injuring her head and body. A day or two afterwards she-was selzed with violent spasms. One by one her faculties deserted her — first sight, then hearing, then speech, and lastly the power to swallow. This last she has not been known to exercise for a pe riod of nine years, ending a few months ago; nor has she opened her closed eyelids during all those years. Her hearing she recovered long ago. Her speech more recently. As for sleep she has taken none, except in brief intervals of trance when she was for the moment breathless and rigid as death. I saw her have several such spasms, lasting less than a minute. Many of ethics for the world. It is not represented by an organized society of believers whose directors are authorized to promute to be simply that portion in the humanity of her legal system. She has not hold her. She would not have a to require several persons to hold her. She would not have a to require several persons to hold her. She would not have a to require several persons to hold her. She would not have a hoop, forward and backward, for many has four hundred institutions for the reach of the several persons to hold her. She would not have a hoop, forward and backward, throw herself up from the bed into the air, turn

somersaults, and sometimes fall on the floor.
Besides the loss of her senses, her lower limbs were twisted entirely around each other, the right and left feet changing places, and the toes pointed toward each other. Her right arm was pointed toward each other. Her right arm was bent upwards and doubled under her head. Her left arm was free. She had no use of the right hand at all, and of the left hand only the little

At first nourishment was sought to be given by injection, but that was soon abandoned and the patient given up by her physicians to certain starvation. But, to the annazement of all, she lived on without food. Not only was she unable to swallow, but the taste and odor of food was loathsome to her, and she has been kept in an upper room far removed from even the smell of cooking.

A prettier suite of rooms than those occupied

by her can scarcely be found. She lies on a large bed beautifully adorned with coverings artisti-cally ornamented by her own hands. Worsted work and wax flowers, all wrought by herself, are tastefully arranged in the apartments. Lying all the time, night and day, upon her right side, with her right arm permanently cramped under her neck, and with only her left arm free, how can she do such work? Nay, more, how can she select and arrange the colors for wax flowers and worsted work with sightless eyes? Yet she does it all, with only the little figure and thumb does it all, with only the little finger and thumb of her left hand to work with. The darkness is just as good for her as the light. In fact, she is kept as much from the light as possible, because it is painful to her. The gas light is in the furthest corner from her, and shaded. Yet there, in the twilight or total darkness, she threads her needle quicker than you can do it in the light of

day.

The eyes are simply closed, not sunken, and it was supposed that the sight had been lost forever; but now she sees again, after nine years' physical blindness, though at all times her interior eyes could see everything around her. In other words, she has been a true clairvoyant all the time, frequently telling what she saw outside of the room and house. A scaled letter was once submitted to her, and she told its contents, which no one living knew until it was opened; the parties who sealed it taking special care them-selves not to see the printed matter which they

When I say she has been without foed nine years, it is with this qualification: Occasionally her aunt has put into her mouth a morsel of ice cream or a grape, but after holding it there a while, it is ejected. Doubtless a very minute portion is thus absorbed by the tongue. But the aunt says that for a period of five months together nothing was taken into the girl's mouth, either solid or fluid.

In 1869, when I saw her, she carried on a dialogue with my wife by writing on a slate. She could then hear, but could not speak. In 1874 she had recovered her speech partially, and conversed with some difficulty. She is not a Spirit-ualist, nor is her aunt. When I first heard of her case, I remarked: If she can see without eyes and hear without ears, why can she not be fed without material food? This suggestion of mine was repeated to the aunt, and her reply was: "Sometimes Mollie says (i.e., indicates by signs, for then she could not speak,) that she is hungry, but soon afterwards says her hunger is gone, as if she had been fed." I am also in-formed that a clairvoyant once present told them

that he saw her being fed by spirits.

She has always been averse to admitting visit-

ors. The presence of most persons, even in the next room, disturbs her, and there are few that she can endure near her. Hence the number of

witnesses to her condition is comparatively small.

A few months ago my lady friend, who, as a near neighbor, has been a constant visitor at the house from the first, entered the room as usual, when Mollie saluted her, and expressed her grat-ification at her recovery from a recent sickness. "What sickness?" inquired the visitor. "Why, my aunt tells me," said the girl, "that you have had the rheumatism." The fact was that that attack of rheumatism occurred more than nine years prior, and this remark of the girl was the first symptom of her recovery. She could remember things nine years past as of yesterday, but the intervening years were a blank. Friends whose acquaintance she had made within nine years were all strangers to her, and she had to be introduced to the party of the strangers to her, and she had to be introduced to the party of the strangers to her, and she had to be introduced to the party of the strangers to her, and she had to be introduced to the party of the strangers to her and she had to be introduced to the party of the strangers to her and she had to be introduced to the strangers to th

duced to them again.

Prior to her illness she was engaged to be married. Her lover continued faithful for several years, until there seemed no hope of her recovery, when, with her consent, he married another. But now she is surprised and grieved to learn

that he has found another bride. Gradually but slowly she is gaining strength, but whether her recovery will be complete remains to be seen. She takes but little nourishment even now. She and her friends have sedulously sought to keep the facts from the public; but from time to time they have been given forth anonymously, and I feel that some sort of guarantee from one who knows the facts is due to the public. I do not, however, feel justified, much less authorized, to give the names. Skeptics will doubt and deride in spite of the strongest cylabora, but all the facts above statud and because dence, but all the facts above stated can be estab-

lished by a cloud of witnesses.

WM. HENRY BURR.

Washington, D. U., March 13th, 1876.

WASTE OF MEDIUMSHIP.

To the Editor of the Banner of Light :

Cannot something more be said in your valuable paper to induce mediums to contribute their services in such manner that history, and ultimately science, may be benefited by their wonderful powers? Hardly anything in Spiritualism is so much to be deplored as good mediums giving scances solely for the immediate money taken in - séances given before miscellaneous crowds, often ignorant of all conditions and manifestations, where the medium is only interpreted afterward as a fraud. And only think what a condition sooner or later overtakes such mediums,! Our protective committee have had, within six months, many, many mediums, from all parts of the country, applying in distress for even the necessaries of life; some of them have been public mediums for fifteen years, and have given scances all over the United States, and yet have not any record of a scientific character to show that they ever had any mediumistic powers! All they ever did is lost—thrown away in unfruitful soil. Is not this famentable? And now, when men of learning look about to examine our records-not hearsay, but carefully tested factshow very few have we to show! For several years it has been reported that, in presence of certain mediums, flowers and even live birds have been brought into a closed room; and yet it is only hearsay; no absolute proof is on record that this has ever been done. In my own experience with upward of one hundred physical mediums, I have found that the spirit-power decreases in force about in the ratio of the square of the distance away from the medium. In the flower show we are told the spirits have power to go into somebody's garden, pluck the flowers and branches, and bring them into the circle. A power must, therefore, be exerted in the garden. This has not been proved by competent persons. The mere statement of such a remarkable fact is no more proof of its truth than is the priest's story of Mary's conception by the Holy Ghost. Spiritualists who pin their belief on any such hearsny forget the fundamental principles on which our philosophy stands. We want proof for all things. Otherwise we might fall back on the stories of black and white magic. A wellknown medium for producing flowers was recently giving dark exhibitions in this city, but refused to give any tests as to their production She gave three seances here, and it is believed that upward of nine tenths of the visitors believed the flowers were produced by fraud. This is a great pity. It throws Spiritualists back on

It is true, as reported, she was one night secured in a bag; but the trouble was the bag was put on the wrong person! At least such is the general belief. In a scance called a test scance given by the same medium in Boston, one person came into the circle just in time to spoil the proof! Now let us ask what sense is there in giving scances, however genuine, where a large majority of the visitors become convinced that it is a fraud? In her case it would be an easy matter to search all persons in the room after it is locked and bolted. No other tying or bagging would be necessary. I tried to get this medium to give a number of séances under such tests, and at any price she might name, and she would not do it, even though the money were paid beforehand. Now, supposing this medium to be genuine—which she is, perhaps—how is she benefiting-Spiritualism? All her services vanish in hearsny, or rest on such flimsy tests as deteriorate their value down to zero.

belief; it ignores proof.

Another medium here has been giving paraffine mold séances; in fact, we have several mediums now that get one or two molds every time, but not under tests. Now it is an easy matter to make a mold of paraffine on anybody's living hand, and by cutting a slit in it the hand can be removed while the paraffine is warm, and the slit pressed together and the mold given one more dip to hide the seam. This can be carried under any lady's dress and slid down under the table near the pail by means of a handkerchief and the foot. Weighing on a grocer's scales is no test at all. Now why is it that mediums having power to get molds of spirit-hands will not consent to have them produced under careful test conditions? They cannot be ignorant of the fact that they are distrusted. Will it not come to this, that Spiritualists will ere long resolve to come down to stern facts every time? Our committee have now enough of these "never tested" mediums applying to us for assistance. Their powers are now gone, their spirits left them. Why? Because they were frequently familiar with deceiving and unworthy spirits. And those are the spirits that object to tests. They use their medium for their own ends, and when they tire of her cast her aside, or hand her over to Bacchus. After that she or he comes to us for bread. Goodspirits are as anxious for good tests as we are. What would good, scientific spirits think of an expert using a grocer's scales? What would good spirits think of putting a flower medium in a bag while a half-dozen confederates were in the room? Do not these things teach us why certain persons are led into the belief of gnomes and elementaries? Are they not under the influence of a low order of spirits, brought into their company by desiring to speculate in literature at the expense of Spiritualists? Yours truly, J. B. Newbrough.

New York, 1876.

Spiritual Phenomena.

William Eddy at Ancora, N. J. To the Editor of the Banner of Light :

DEAR SIR-I have delayed answering your let ter of Feb. 14th-requesting me to fully investigate the mediumship of Mr. William Eddy, late of Chittenden, Vt., and report the result over my own signature-until now, for two reasons: First, because Mr. Eddy, who has lately located at this place, has been till now unprepared to receive visitors, having first to fit up a circle room for the purpose, and therefore did not wish public attention called to his whereabouts; secondly, because I desired, if possible, in the meantime, to avail myself of further opportunities of in vestigation.

I will now undertake only to "report progress," hoping at some future day to be able to give something still more satisfactory and demon-

Allow me to premise-since various confused reports have appeared in the public prints in regard to the movements of the "Eddy Family"that William Eddy first made his appearance here about the middle of January last. He was accompanied by his brothers-in-law, Messrs. Brown and West, and stated that they were looking for a suitable location for a permanent settlement in this region. The reason given for leaving Vermont was the necessity of seeking a milder climate. William said that he and all his family were inclined to pulmonary diseases, and that they had been advised and warned by their 'spirit band" that unless they removed to a more genial climate some of them would not survive a year. He added that when they fixed upon a suitable location the other members of the family would doubtless follow, as soon as they could dispose of their homes in Vermont.

He said the report that he and others had gone to Colorado was unauthorized by them, growing out, probably, of a remark by Mr. Brown, who had formerly lived at Greeley, Col., to the effect that possibly he might return there.

In their search for a future home, they had visited Moravia, N. Y., and, while testing the climate, William had given successful séances in Mr. Keeler's house : but the climate proved quite as trying as that of their old home, and this led them to turn their attention to Southern Jersey. They had visited Vineland and other places, but had fixed upon no location; and after looking about here a few hours the party left.

Two or three days subsequently they returned, bringing two sisters of William Eddy-the wives of Messrs. Brown and West, respectively-and proposed to remain a few days for the purpose of trying the atmosphere, becoming acquainted withthe people, &c.; and while doing so offered to hold scances for materialization in the private dwellings of the inhabitants (there being no public hall suitable for the purpose), in order that all might have opportunities of satisfying themselves of the reality of the phenomena.

This offer tended at once to remove any suspicion which might have been entertained, of the necessity of confederates, trap-doors, or trickery of any kind in the performances, and the party have been-cordially invited to most of the residences in the place. I have learned of séances being held in six or more different dwellings, and with uniform success, though, in some instances, they have been gotten up impromptu, in houses where the medium had never before been.

In the meantime the party have become so well pleased with the climate and the place, that they have purchased two homesteads for those who are here, and have secured lots for others yet to come; and William proceeded at once to fit up convenient circle and reception rooms in a building adjoining his residence, which are now nearly ready for the use of visitors,

I have thus far been present at but two séances. The first was given on the evening of Jan. 17th, at the house of Mr. George T. Caldwel. Nearly all the inhabitants of the settlement, old and young, were present on the novel occasion. The room was much crowded, and expectation, as well as most of the people, was "on tiptoe." Besides, the room (a small library-room, off the parlor,) used for a cabinet was said to be too large for a proper condensation of the elements used in materializing. Under such circumstances, little was expected by experienced investigators. Nevertheless, nine or ten apparently different forms appeared in as many different costumes. and seemingly of different heights and sizes, though William alone entered the cabinet; but no accurate tests were attempted, and the dim light did not allow of a clear view of countenances. Some of the figures indicated a wish to be recognized by individuals, but I did not learn that any were distinctly so. It is unnecessary to give the details. The most that can be said, perhaps, was that the results were curious and puz-

The next scance at which I was present, was held in my own apartment at Dr. Haskell's residence on the evening of Feb. 18th, and this I will describe at some length.

On the previous evening, I had received your letter, making the request already noted. While thinking of the matter next day, I fixed my initial on the "spirit band" which is supposed to guide William's movements, and mentally requested that they would induce him to fulfill the promise he had made to give a scance at this house. I mentioned this to no one, and I had not seen William for more than three weeks-his residence being about one and a half miles distant from my own..

In the evening, just at dusk, Mr. Eddy made his appearance at the house, accompanied by Mr. West, saying that the spirits had impelled him to come, for the purpose of giving a séance! In a few minutes others arrived, and I at once commenced preparing my sleeping chamber for the occasion. This was done by removing the door of a closet, tacking up a shawl in its place, and removing such furniture as would be in the way. While this was being done, William and his company remained below, and he was the last to enter the room, when all was ready. He left his overcoat and hat below stairs, and so evidently was he dressed in only his ordinary apparel, that no one thought of making any search for concealed costumes, masks, or anything of the kind. It seems impossible to conceive that he had concealed about his person what was exhibited afterwards.

The closet, by the way, is about two and onehalf by five and one-half feet, built over the stairway, plastered, with no possible entrance even for a mouse, except through the doorway. A rocking-chair was placed within for the medium's seat: There were fifteen persons present besides the medium, including Mr. Eddy's sisters and brothers-in-law.

William entered the closet alone, and after about ten minutes of music on violins brought by two of the company, the curtain was pushed aside, and the well-known form of "Honto," in full Indian costume, stepped out, saluting us with, "Good evening, friends!" She asked Mrs. Brown if she would dance with her. Mrs. B. assented and stepped forward, when Honto indicated a desire to measure heights. They stood back to back, and were of so nearly the same stature that I could perceive no difference at the distance at which I sat. (Mrs. B. has subsequently informed me that at previous accurate measurements "Honto" had proved to be one-half inch the taller.) Then "Honto" reached up to the side of a small picture-frame hanging against the wall. and apparently drew from behind it a scarf of some thin fabric, shook out the folds to the length seemingly of a yard, by three-fourths in width, tossed it upon her head and shoulders. and proceeded with the dance. That there was nothing like this scarf in the room before this company came in, I am very sure; and that no visible person could have placed it behind the picture without being observed, I am confident, since the space was filled with evergreens, (Christmas trimmings, now dry,) that would have obstructed the act. These were heard to rattle as the scarf was drawn out.

After dancing a few moments, Mrs. Brown took her seat, and "Honto," stepping up to the curtain, drew it aside, and revealed the form of William Eddy sitting in the chair, while she herself remained outside. He sat with his side to the door, and from my seat, about twelve feet distant, I could distinctly see his thighs contrasted against the white wall, but the upper part of his body and his face were hidden from my view by the curtain. Dr. Haskell, who sat about six feet from the closet, and a little to one side, states that he distinctly saw William's body, head and face at the same time. Others, scated nearer than myself, also claim to have had an unmistakable view of William occupying the chair.

"Honto" then advanced to Dr. Haskell, took his hand, bade him "Good evening," and retired. A few minutes later, another form appeared, seemingly smaller than "Honto," attired in a white waist, with a long skirt of lightish-brown figured material, and talking very loquaciously in a feminine voice. This was introduced as 'Mrs. Eaton." She asked Mr. Brown to dance with her. He complied, and after a few burlesque movements he returned to his seat, when Mrs. E. proceeded to again draw aside the curtain, first on one side, and then on the other, affording all who sat near enough still better views than before of William, sitting in the chair.

She retired, and there came another female form, thin, and coughing with a consumptive cough. This was recognized by Mr. John Blatherwick, who was present, as his wife, who deceased several years since, of consumption. Others who had known her also, stated that they recognized her features without question. Shedid not speak.

It should be said here that the light allowed on this occasion was considerably stronger than at the first scance, and sufficient to enable us to recognize the countenances of acquaintances in the room, though not revealing very distinctly the features of strangers.

Another form, apparently that of an old lady, with a prominent nose, and a peculiar dress, then appeared. By raps she indicated a desire to be recognized by a gentleman from Hammonton. who happened to be present, occupying a back seat. He was unable to see with sufficient dis tinctness to be reminded of any one he had known; and the figure retired uttering a deep sigh of disappointment, but no word. (On returning home, next day, this gentleman mentioned the subject in his family, when he was at once reminded of an old lady recently deceased in that neighborhood, who answered the description precisely, as to features, accustomed dress. and habit of sighing when disappointed, and who, furthermore, before her demise, had assured her friends that she should return if possible.)

Other forms were presented at the door, who did not speak—one apparently of a slim young lady with long hair, which she shook out, extending to or below her waist. Mr. Brown stated it was a friend or relative of his.

Then one appeared who was announced as the "Witch of the Mountains," dressed in what looked like a full Oriental garb, richly ornamented, the head being surmounted by a turban. Standing in the doorway, with the curtain pushed aside, she proceeded to deliver an oration, in a somewhat husky, but decidedly feminine voicea curious phosphorescent light seeming to play about the eyes and mouth meanwhile, contrasting with the dusky Asiatic visage. (She claims. as I am told, to have been the daughter of King Belshazzar, of Babylon.) The oration lasted for some minutes, and was an exposition of the purposes of the "Band" in giving these "materializations," closing with some excellent moral advice to those present. I cannot conceive of William Eddy making such a speech under any cir-

cumstances. Next came another, in a very peculiar garb, said to be a brother of the last. He did not

speak. Lastly, a masculine face and bust appeared a the other side of the curtain. It was at once recognized by Mr. Caldwel as the face of his father. It spoke in a partial whisper, but loud enough to be heard by all, saying, "George, I am gaining strength, and hope soon to be able to talk, and to show myself in full. Be patient," &c. Mr. Caldwel informs me that his father had appeared two or three times previously at other scances, at first being unable to speak at all; and that he (Mr. C.) has no question whatever of his (the father's) identity. He deceased some years since in Con-

necticut. A few words spoken inside the curtain, in a voice said to be that of the elder Mr. Brown, and a parting salutation from Mrs. Eaton, closed this

memorable séance. As William stepped out from the closet, the difference between his height and that of some of the figures who had appeared, was sufficiently obvious; but to make the thing sure, I asked him to be so kind as to stand up beside Mrs. Brown. He did so. The top of her head reached just to the base of his-a difference of six and one half inches, as I afterwards verified by careful measurement (his height being 5 feet 9 inches; hers 5 feet 21/2 inches.) If Honto is half an inchtaller than Mrs. B., then there is still a clear difference of six inches in height between William and Honto.

This, it seems to me, in addition to the other evidences, settled the question that Honto was not William in disguiss And as no person in mortal form but William did or could get into that closet, it follows that MATERIALIZATION IS A FACT, and that William Eddy is a genuine medium.

And this I must believe, until further advisedall surmises, suspicions, and alleged "exposures" to the contrary, notwithstanding. At all events, the theory of "confederates," "secret entrances," "hidden closets," etc., is blown to the winds.

But some shrewd doubter may suggest that William might have gotten out of his clothing, leaving that in the chair, stuffed, to represent himself, with some counterfeit resemblance of his face and head, while he was playing off the characters of "Honto" and "Mrs. Eaton" outside. Possible, perhaps, but very improbable. Aside from the difficulty of removing his clothing inside the narrow closet without jostling the curtain and exposing the movement (two feet at one side of the door being occupied by shelves, and the rocking chair placed for his seat leaving a space of less than eighteen inches next the curtain for him to stand in while disrobing), is the seeming impossibility of his having concealed on his person all the costumes, masks, stuffing, etc., which this theory would make necessary. No one who saw him can credit this. But the crucial fact in the case is, that William measures six inches more in height than Honto; and until I learn of some process by which a man can shorten or lengthen himself to that extent, at will, I must believe that Honto is not William Eddy dressed as a squaw.

Permit me to add that my acquaintance with William thus far makes it impossible for me to conceive of him as the trickster and heartless impostor which some would have us think. He impresses me, and I think all others who have met him here, as a frank, honest, amiable, but modest and retiring young man, kindly disposed toward all, and exceedingly charitable even toward those who have so cruelly maligned him. He seems unwilling to speak or to hear a harsh word in regard to any one. He appears, like most mediums, to be extremely sensitive to even the atmospheres of persons who approach him, and hence shrinks from those who, from overpositiveness, or any other reason, are uncongenial to him. This, doubtless, has given rise to the complaint in some instances that he is "uncourteous" and "uncivil" to visitors. There are those whose presence is torture to him, (as is the case with all sensitives,) and he naturally seeks to avoid them. Have such a right to thrust them-

Besides, his object appears not to be self-aggrandizement, or money-making by his wonderful gift. Since coming here he has received and declined numerous tempting invitations to visit other places and give séances, in some instances very extravagant sums of money being offered. He has preferred to remain here, giving gratuitous sittings to his neighbors, while his rooms are being prepared for the public. He is strongly averse to traveling about, making a show of himself, but says that those who wish to see the mysterious phenomena wrought in his presence must come to him. He further refuses to submit to the torturing rope-tyings and other bar barous and humiliating methods of "testing" from which he has suffered so much in former years-and in this I think he is perfectly justifiable, since there are other and better modes by which honest truth-seekers can obtain conclusive evidence, if they will exercise due patience and a proper regard for the necessary conditions These should be studied, not dictated.

I learn that ere this reaches you Mr. Eddy's new séance room will be ready and opened to the public. He will probably give two scances each day, one in the daytime and the other in the evening, charging a small admission-fee-I am not in formed how much.. The family will not undertake to entertain visitors, as in Vermont, but arrangementshave been made by which board can be obtained at moderate rates in the neighborhood. His residence and scance-room are located about threefourths of a mile from Ancora station, which is on the Camden and Atlantic railroad, twentyfive miles from Philadelphia. Carriages will doubtless meet all trains to convey visitors from he station.

May I add, in conclusion, that those opponents of Spiritualism, all over the lami, who have chuckled so jubilantly over the wide-spread announcement, that "the famous Eddy family have quarreled, separated, and are exposing each other's tricks," are now respectfully invited to 'laugh out of the other side of their mouths."

I append a general statement signed by a large number of the residents of this place, who have had more or less opportunity to witness the manifestations thus far given, and many of whom might make still stronger statements if testifying individually. Yours for the truth,

A. E. NEWTON. Ancora, N. J., March 10th, 1876.

TESTIMONIAL.

The undersigned, residents of Ancora, N. J., having attended one or more séances for "materialization by spirits," so termed, gratuitously given at various private residences in this place. by William Eddy, late of Chittenden, Vt., hereby testify that we have witnessed, on these oceasions, occurrences of the most interesting and extraordinary character - namely, the appear ance of the forms, as we believe, of a number of persons who have years since departed this life aniong them several who, as relatives or friends, were well known to some of our number, and who have been positively identified by those most intimate with them-the whole occurring under such circumstances as to preclude the possibility of collusion or confederates, and as to afford no ground, in our judgment, for the imputation or suspicion of fraud of any kind upon Mr. Eddy. We therefore regard the remarkable phenomena occurring in his presence as well worthy the investigation of all interested in the momentous fact of spirit return.

MRS. S. T. THOMPSON, M. R THOMPSON, SAMUEL T. THOMPSON, LEWIS LACROIX, MRS. M. A. LACROIX, JOHN BLATHERWICK, CHAUNCEY PAUL. GEORGE T. CALDWEL. HENRIETTA K. R. CALDWEL, J. W. SPAULDING, E. W. SPAULDING, A. F. SPAUDING, GEORGE HASKELL, STILLMAN MORTON, C. A. MORTON, GERMAN WEEDEN, GEORGE HUTCHINS, MARY HUTCHINS. ETTA J. DECKER. MARY A. CROWE, SARAH W. GOODALE. FRANK B. GOODALE.

(From the New York San of Marck 14th.) Paraffine and Spiritism-The Artistic Modeling that was Seen in Republican Hall.

Republican Hall was well filled on Sunday evening, on the occasion of a scance given by Mrs. M. M. Hardy, the "materialization me-dium." After some hymns were sung by a small choir, and a very long-winded address on Spiri nalism — professedly a detail of Mrs. Hardy mediumistic development—had been read by Mr Hardy, the real business of the evening com-menced. A committee, consisting of Messes, Oli-ver Johnson, Erastus W. Smith, John Liscomb, and two other gentlemen, Mrs. Austin and another lady, retired to an ante-room, and in a few minutes reappeared, carrying a common wooden pail containing hot water, with several pounds of melted paraffine floating on the surface, and a large white bowl filled with clear cold water. The carpet covering the platform was taken up, carefully examined to demonstrate that it was not cut for any traps, and re spread. A large common table, built to hold three drawers was thoroughly examined, and readily freed from any suspicion of trickery, its drawers having been taken out and the junitor of the hall vouch ing for its being the one regularly in use for Republican committee meetings in that place. The two ladies of the committee then carefully

enveloped Mrs. Hardy in a huge bag of mosquite netting. She stepped into it and it was drawn up around her to her neck, and there seemely tied. The medium was then scated behind the table; the bucket of melted paraffine and the table; two great green cloths, like billiard table doths, and a couple of shawls were drawn around the table so as to completely exclude all light from the space thus enclosed, which, it was explained, was to be the field of operation of the

Some twenty-five minutes were passed in wait ing, the choir filling in the time by singing de-pressing Spiritualistic hymns and songs of the degiae type. From time to time the medium would how her head near to the table as if listen-ing, and raps, very loud and distinct, seemingly from blows upon the pail, were heard. Daring all this while, although the lights were turned down, there was still sufficient illumination for every movement of the medium's hands, and even her facial expression, to be distinctly seen.

At length it was announced that the spirit

work coltaining a mold of parafline for a cast of a materialized spirit-hand—had been completed The lights were turned up, and the committee stepped upon the stage. Mr. Liscomb raised the stepped upon the stage. Mr. (ascount raised the cloth in front of the table and exclaimed loudly, with a laugh: "Nothing at all—just what I ex-pected. Ha! ha! nothing there." The greater part of the audience were standing

up, and much excited. Loud calls were uttered, "Take the cloths away," "Leok well under

Mf. Liscomb again triumphantly proclaimed that there was nothing there, but upon giving a second and more careful inspection, stooped down and picked up from the floor, between the pail and the bowl, near the feet of the medium where the darkness had before prevented its being seen—a paraffine cast of a hand. He litted it up silently and scratched his head. Great ex dement ensued, many pressing forward to view the east. It was a peculiar hand, the little finger being deformed and bent inward. In all other espects it was perfect. The wrist end was closed logether, and no part had been at all bent in renoving the form upon which it was east-whatver that form was

The ladies took the bag off Mrs. Hardy, and upon examining it, reported that there was not the slightest opening through which anything the one-hundredth part as large as the cast could ave been passed from the medium underneath

Oliver Johnson reported: "We saw the sack out upon the lady, and saw, as all must have done, that she sat motionless in that chair, with the exception of some natural movements of her hands to her face, clearly to be seen by all. We have also examined the sack since its removal from her, and find that it has no opening what ever. We saw the paraffine melted in that pait, and saw it put under the table under conditions which precluded anything else than the pail and the bowl being there. Here is the result—a hand made from parafline. Any one acquainted with the article will readily recognize that it is that."

Mr. Liscomb did not have any facts to give dif-

ferent from that of Mr. Johnson, but proceeded to offer his theory of how such a cast could be made" upon a rubber hand blown up with com-pressed air." He did not attempt to explain how pressed air." He did not attempt to explain now it got there, but said he did not believe it had been in a melted condition in the pail, because the parafline which they put into the pail was full of impurities, and this was not. Then, unfortunately for his theory, he dipped his own fingers in the still melted parafline a few times. and they came out covered with a cast, in which not a single speck appeared. At this point, when he said, "I nor any other scientist"—the audi-

ence langhed uproariously.

Mrs. Austin said: "Always having the opinion that it was done somehow by the lady's feet, I took the precaution to put my hands pretty well up to see that there was nothing there about the lady's feet, and then I saw her safely enveloped in the bag, where, if she had had any casts, she ould not have got them out, and I examined the bag when it was taken off her, and, saw that it was perfectly sound and whole

The Sun reporter, who sat within a few feet of the medium all the time, in the best possible po-sition to detect a movement on her part, had she made any, was called upon for corroboration of the committee's report, and was compelled by his native honesty to agree with Messrs. Johnson and Smith that she at least had not performed the trick in any way apparent from his point of

Alleged Spirit Pictures.

To the Editor of the Banner of Light: In an article in a late number of the Banner is a call on those who have sat for pictures at B. P. Brown's, 863 Washington street, to give their testimony if they have received pictures of spirit friends which they have recognized. Although you do not call for statements of a negative character, yet I venture to relate my experience with him. In company with a friend I went to the aforesaid picture gallery, and we each of us sat for pictures. At the first sitting there was "no success," but at the next sitting a form appeared on the plate with my picture, which I did not re-cognize. The same occurred in my friend's case. That of itself however was no proof, pro or-ron, of the artist's integrity. But what was a little significant in both pictures was the fact that while the light was on the right side of the sitter's face, it was on the left of the face of the unrecognized form.

I do n't claim to understand the modus operandi of picture-taking, but it seems to me that an explanation is due. I didn't notice the matter of the light on the pictures until the next day, or I should have asked Mr. B. why?

I don't know as he claims to take spirit-pic-

tures, so I cannot charge any fraud to him. When we entered we asked him if he ever took spirit pictures. He answered, "Well, they say I do sometimes. D. N. FORD.

Yours, &c., D. N. Cambridgeport, Mass., March 6th, 1876.

[Let us have all the facts in the case—the quicker the better. "They say" Mr. Brown takes spirit-likenesses is not evidence of spirit photography.-Ed. B. of L.].

But what does Christianity mean? What that love of Christ, which is so earnest and generally pure? It means, to me, that Jesus was clairvoyant, and saw that he could manifest after death; and he did! Until then, immortality was a belief. He proved it to many, and the story has filtered down through the ages, and never lost its power over the human race because of A. MILTENBERGER. that one central fact. St. Louis, Mo.

Manner Correspondence.

Connecticut.

STAFFORD. - A correspondent writes: The friends of Dr. Calvin Hall, to the number of forty or more, met at the house of Mr. and Mrs. Claud Harvey in Stafford, on Monday evening, March 6th, to fitly recognize and celebrate the anniversary of his ninetieth birthday, and surprise him as well in the carrying out of the purpose, which may be well stated as a success

Dr. Hall has been widely known in that part of Connecticut for many years, first as an active and successful farmer and business man. (successful financially as well, accumulating quite a property,) and after an active life in these pursuits, till sixty years old or past, he was devel-oped as a healing medium of no ordinary power and efficiency; and in this capacity he worked faithfully in many parts of New England with wonderful effect, as multitudes can testify—he possessing a large volume of certificates from those who were heated by the laying on of hands; many of them are indeed mirrols of this phase of the healing power as made maintest through Dr. Hall.—But his netive labors are now passed, and yet he ceases not to scatter blessings on his fellow beings, as they come in his way, using his means for the good of the cause he loves so well.

The evening's entertainment consisted first of the introduction of Dr. Hall to the company, by Mr. Rufus Weston, accompanied by very appro-priate and feeling remarks, referring to their early acquaintance and long friendships, and the reasons why they had thus surprised him by this lestimonial of their appreciation of his life, character and labor for the good of many others and to celebrate the anniversary of his nineticth birthday; in closing his remarks be presented to the old veterun a nice easy chair, which the friends had purchased for the occasion, asking or himself and the many friends that he accep it, and use for his comfort this gitt. Dr. Hall egame, so, much affected that his most eloquent speech was his fast falling tears and silence, his utherance being choked by his emotions.

There being a choir of singers present, they dred Years Ago (changed to ninety to suit the occasion); after which, Mr. Weston introduced Mr. I. P. Greenleaf of Boston, who made some remarks appropriate to the occasion, and then, entranced, spoke for the invisible friends who had planned and gathered for this occasion to do honor to this friend, who had lived through these decades and changes of all the forms of society from that far off-day to this living and moving age, who had seen all these changes, and still retained his faculties to this ripe old age; recognizwere crowning his last days with the wreaths of wace. The choir then sang, "Remember the Old Folks," after which followed a poem written for Dr. Hall, through Mrs M. F. Dwight, which was well received by the company. After anothr song, the party was invited to partake of an excellent supper, and the remainder of the even-ing was pleasantly passed in social converse, in erspersed with good music. It was an occasion the remembered by all present; one that, does credit to those who planned, and much credit to hose ready hands and willing hearts that so generously carried the plannings of the angels to such a successful result.

Pennsylvania.

PHILADELPHIA .- J. K. L. writes : Spiritualism in Philadelphia not having of late given in account of itself through your columns, the thought occurred to me to indite a few-lines in reference theiato.

Spiritualism in its aggregate expression in Philadelphia is strengthening. The First Asso-ciation, meeting at Tancoln Hall, has had large audiences since it resumed, early last fall, and especially has this been so during January and February, under the stirring addresses of Cephas B. Lynn, the young orator and faithful exponent of the more liberal interpretations and widely applicable phases of our modern gospel, Lincoln Hall being frequently packed on floor and in gallery to hear the fearless criticism and attractive eloquence of this young and dangerous foe to old and effete doctrines and systems that have had their day, and which humanity has outgrown. Make way for him, Spiritualists, and give him your platforms, and you will not regret it, either in philosophy or finance. Apropos of my remark that our philosophy is gaining status in Philadelphia, we hear of new societies in contemplation and soon to be ushered into organic existence—that some of our wealthy Spiritualists are going to lend their earthly bless ings to this recently revealed saviour of uni-versal humanity, and help build anew, in all her beautiful proportions, the new spiritual Zion. Step out, ye men and women of means; humanity is waiting your ability, and your dufy to be stow the bread of life.

The recent advent among us and scances of the Boston flower-medium, Mrs. Thayer, is stirring up much discussion in social and Spiritualistic circles where the witnesses of her mediumship are present. She is quietly pursuing and manifesting her gifts of this wonderful phase, in the exercise of which the atmosphere of her scance room is instantly permeated with the pleasant fragrance of the floral kingdom—no one having scented them prior to the light being extinguished—and when the light is called the table is strewn with flowers of many kinds, all seated around it having some gift. How is it done?

Massachusetts.

BOSTON.—'"A Healer" who has been reading Thomas R. Hazard's articles on the course of the Old School medical fraternity, is led to write a letter of inquiry, from which we extract the following passages:

"Is physic always advisable in sickness? If will do what he [Mr. Hazard] states, it is aloes' more than foolishness for persons to cultivate the spiritual gift of healing and expose themselves to all forms of disease, partaking of the nature of humors and the like, when two cents' worth of pills will restore the patient, and cause, him to live to a ripe old age. There is no question but live to a ripe old age. There is no question but what a good dose of physic will, in many cases, produce a cure, and is all that is needed; but why one favorite pill be lauded to the skies, when there are thousands perhaps equally as good or perhaps better, or why such wonderful praise uness an interest in the pill is at stake? the pill to do with the persecution? A fortune has already been made on the said pill. Now if it be the aloes that causes the cure, why not let all practitioners use the ingredient themselves, and prevent piling up money in the pill business under any particular name or company? Is not spirit power superior to all others in the majority of cases, or are we to use the old remedies and be satisfied?"

New York.

SKANEATELES .- Mrs. Dr. Somerby writes March 9th: I feel I should be derelict in my duty did I leave town without posting you somewhat in spiritual matters. For ten weeks I have been doing a good business at healing. I find a good many Spiritualists, here—more concealing their faith than those who avow it outwardly. I have given some lectures, which were well attended. There is no regular society, but circles are held every week. Let spiritual workers bear this place in mind when traveling this way. I shall pend the month of April in Lockport, Gasport and Rochester.

California. 🖟

ROHNERVILLE. - A correspondent writes that Samuel Strong and wife are doing good work in this town for Spiritualism. Though no regular lectures have occurred there since the departure of Dr. York, yet the hall is opened each Sunday, and Mr. Strong reads to those attending such addresses as are from time to time printed in the Banner of Light. The services are always attended by good and appreciative audiences.

To Book-Buyers.

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

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

Mr in quoting from the BANNED or LIGHT, care should etaken to distinguish between editorial articles and the occumications (condensed, or otherwise) of forrespond-ria. Our columns are open for the expression of imper-ously the thought; but we cannot undertake to endorse the arted shades of option to which our correspondents give iterance.

Banner of Light.

BOSTON, BATURDAY, MARCH 25 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Monigomery Pince, corner of Province atreet (Lower Floor).

AGESTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

> COLBY & RICH. PUBLISHERS AND PROPERTIONS.

AT Uniters and communications appertaining to the Mitorial Department of this paper should be addressed to ATHERR COLEY; and all HI SINKS LETTERS to ISAAC, RICH, RANKER OF LIGHT PUBLISHING HOUSE, HOSSON, MASS.

Public Free Circles.

Mrs. Jennie S. Rudd, of Providence, R. L., unconscious trance medium, having taken the place made vacant in our Circle Room by the demise of Mrs. J. H. Conant, the circles will be continued on the afternoons of MONDAY, TUESDAY and THURS-DAY, commencing at precisely three o'clock, until further notice, and the public are cordially in-

Materialization Fully Proved.

The spirit hand may now be regarded as a fact scientifically established. It is proved by the paraffine mold which has been taken repeatedly under strict test conditions in Boston, New York and England. The testimony of the Washington. sculptor, Mr. John O'Brien, which we published in the Banner week before last, and which is all the stronger from the fact that he is not a Spiritualist, is also explicit in support of the preterhuman character of the molding.

The phenomenon of the spirit hand has been very common ever since the advent of Modern Spiritualism. It has been proved directly to thousands of individuals who have grasped and seen It; but never till recently has it been brought home to the convictions of audiences as large as those that have gathered to see Mrs. Hardy sit for the molding.

The materialization of the spirit-hand involves the possibility of that of the whole body and of its appropriate clothing or drapery. " Once admit the fact of the spirit-hand, and the full-form materialization becomes easy of belief. We see no reason why those investigators who admit the spirit hand should be skeptical in regard to the ' larger but cognite phenomenon. The one fact

Should it be satisfactorily proved that there grasped, and only the medium has been found, we must not be too swift to charge the medium with fraud. There are laws underlying these phenomena, which have not yet been fathomed. Every investigator of much experience must have satisfied himself that spirits operate with a celer-

energy on the spirit's part.

spirits who will help them in what they hope to be and could be exposed, if the right method were pursued," says a person, herself of great mediumistic and will power, who went to a séfinding a fraud. 'Is it at all improbable, to advery act she had so much at heart and was so anxious to prove? To those who know something of the amazing power of spirits, it is credible that they may have power even to conceal masks and other "properties" about the person 1 of a medium, and the biologize her so as to make ' at this notion, but our most persistent investigators have begun seriously to entertain it. Certain it is, that if spirit-faces, which we know and prove to be not masks, appear in a medium "tected in what seems a fraud, whether from her plained cause for it besides that which would involve the medium's guilt.

In cases where a medium, who has repeatedly been tested, and whose mediumship is a character of the medium. What would be said fixed fact, is found in a questionable situation, indicative of fraud, let us pause and study the conditions, circumstances and surrounding influences, before we rush to the conclusion that he or she is a deliberate impostor. We do not yet | Providence, to keep us on our guard, to teach us know the limits of the powers of spirits.

According to the theory of Professor Daumer, a German investigator, the apparitions to which we have given the name of spirit materializa" tions, are neither actual bodies nor souls, but a third entity, which he calls cidolon (a shape), by which he understands the direct self-manifestation of the psyche (soul). The soul, he teaches, released by the death of the earth body, can manifest its immanent (in-remaining) reality in any way it pleases; it can even reproduce whole episodes from its former life, including any number of figures of itself or of other persons.

The present phenomena go to corroborate this theory; and there is much in the eccentricities of spirit-photography that confirms it. At Moravia a female spirit manifested herself in quick succession, as she was at four different epochs of resentations as to what Mrs. Stewart, or the glary and assassination are taught to half-devel-

man, a matron, and an old woman. The forms of infants that are sometimes produced at the materialization scances, are probably what Professor Daumer would call materialized cidolons animated by spirit-power, and made to take different shapes according to the will of the spirit.

This theory enlarges rather than narrows our notions of the wonderful powers of the liberated spirit; and at the same time it throws light on many puzzling facts. Should it introduce an element of distrust as to the 'identity of certain manifesting spirits, a little reflection will show that the great fact of spirit existence and spirit power being proved by the phenomena, we may well rest content with our own interior and intuitive convictions as to the identity of the loved one manifesting himself in the precise form he wore in this life. There must still be some room left for the element of faith and intuition. We can attain to positive and absolute knowledge on no one point. Skepticism might raise the question whether the person appearing as a human being to us in this life is really the identical one we have known and loved. The form, expression, and the characteristics, bodily and mental, of a departed friend being presented at a scance, we must find in ourselves the answering and corresponding testimony which must convince us of identity.

Why not seize the spirit-form, and hold it till. a light is brought, and the apparition is seen to dematerialize before your very eyés ?!! it is asked. That such a thing may be done, under good and gentle conditions, we do not doubt. Dr. H. F. Gardner once held a spirit hand in broad daylight, felt it dissolve, and saw it disappear. We have had a similar experience. But to say, because the conditions are not favorable for such an experiment, or because the operating Special Notice - The Banner of Light -spirit, for reasons we may not know, may resist any attempt at violence or discourtesy, that therefore the proofs which may come to us in other ways must be set aside as of no account, is to say what we cannot admit.

The experiments of Messrs, Pence, Hook, and Conner, conducted through a period of three years, cannot be invalidated by merely asking the question, "Why have you not seized and held the spirit-form?" In these experiments the medium has been most unmistakably seen to be sitting in the cabinet while the spirit form was outside. It is perfectly legitimate to ask, How do we know that the medium's form is not a layfigure, dressed up by the spirits? But when, in addition to this, the medium has been led forth by the spirit in the eyes of the audience, and the two personalities have been found to be distinct, some other solution must be suggested. Skepticism will at once intimate that there is a confederate; but this is to suppose that the committee, in their own room, with their own cabinet and their own conditions, have been cheated in the most improbable manner. The theory of a confederate is not regarded as admissible for a moment by those who have studied the phenomena in this case.

In the phenomenon of the lock of hair cut from the spirit's head and laid on the floor, Mr. Kelso testifies that he swept his hand round to satisfy himself that there was no secret wire or string by which it was attached to the spirit form; yet the lock of hair, like a live thing, crept along the floor and up the spirit's body, till It re-fastened itself on the scalp. And so, slippers were seen to move along the floor and fasten themselves on the spirit's feet.

Making every allowance for possible fraudsthe frauds of spirits as well as of mediums-there is now an accumulation of proof in behalf of these full-form materializations, which makes them as credible as the fact of the spirit hand have been cases where the apparition has been molded in paraffine; and to this fact science, however reluctantly, is now brought, and the sarants must make the best of it.

Mrs. Stewart's Mediumship.

In a recent number of Mrs. Woodhull's paper ity that can be expressed only by the term magic. * she speaks of having been present, some years The experiments with Mrs. Compton prove | ago, at a scance in Chicago, at which Mrs. Stewthat the medium may be transferred from one art was discovered in some fraudulent attempt, place to another with the quickness of thought; and was made to confess it. Even if the particuand the seizure of the apparition, imperiling the blars of the affair were precisely as related, they very life of the medium, may lead to a redoubled do not invalidate the phenomena that have occurred during the last three years under the im-Another fact is likely to be proved. Hostile mediate superintendence of Messrs, Pence, Hook persons in a circle predetermined to detect a and Conner, in their own rooms, with their own fraud, may unconsciously be accompanied by cabinet and their own command of conditions. -We are yet ignorant how far a low class of spirits bring about. "We were certain that she would" have it in their power to mesmerize a medium so as to have her passive in their hands, and to make her even plead guilty to frauds of which she may have been really innocent. Unquestionance with the acknowledged predefermination of ably there have been many instances wherein the perplexed and confounded medium wakes vanced investigators, that she brought with her ' from a sort of trance to realize that she has been spirits who helped her in the production of the | placed in equivocal situations, of the meaning of which she can give no explanation. Her confusion is taken as a sign of fraud, and ignorant assailants press around and denounce her till she is ready to admit anything they dictate to her. We forget that mediums are sensitives, some of whom are as tremblingly alive to bad influences her confess to frauds of which she is really inno. 'as to good. Such a one, deeply entranced, may cent. Confessions, under these agitating circum. | be influenced by a mischief-seeking spirit to stances, amount to nothing. Skeptics will hoot place herself needlessly and heedlessly in a posttion fatal to her reputation for honesty.

We differ wholly from those purists in investigation, who say if a medium has ever been depresence, and the same medium is afterwards own volition or through the action of spirits infound to have masks concealed on her person, I fluencing her, she ought thenceforth to be repuwe may infer that there may be some unex- | diated and set aside, as if all the phenomena through her were vitiated. Our investigations ought to be so strict, thorough and persistent as to be entirely independent of the good or bad of the student who should refuse to look into certain somnambulic phenomena because the subject of them was a thief? These mixtures of good and bad influences may be meant; under to try the spirits, never to trust them too far, and never, under any circumstances, to give up our freedom to their seductions, or go contrary to our reason and conscience through their persuasions. The false pretender to mediumship, and even those who by a sort of self-magnetization take up the notion on slight grounds that they are mediums when they are not, are as unpleasant subjects to us as they can be to any one; but the genuine medium, who through the very delicacy and sensitiveness of her medial organization may be forced into questionable positions, should command our most careful and

> slight the phenomena in her presence. We do not make these remarks because we are disposed to believe that any of the injurious rep-

charitable consideration before we undertake to

go, are true in every respect—of course there is another side to the story; but we throw them out as the deductions of our experience on this vexed question of the frauds of powerful mediums. We have received a letter from Dr. Pence of Terre Haute, on the subject of Mrs Woodhull's charges, and from it we extract the following passages:

Every one who knows Mrs. Woodhull's views on the subject of the materialization phenomena, aware that she is strongly prejudiced against this phase of mediumship. Her prejudice has probably given some coloring to her report of what occurred at the scance said to have taken this phase of mediumship. place in Chicago. No one from Terre II aute was resent at the critical time. Capt. Hook entered he room immediately after the pretended expose, and found a prejudiced assemblage exultng over what they supposed to be the detection of a fraud. The sensitive medium, perhaps still in a partially abnormal state, and surrounded by hostile and excited questioners, was so frightened and overcome as to be ready to assent to any accusation which they might choose to bring against her.
On realizing the state of things, Captain Hook

conducted Mrs Stewart to a private room, and at length, by sympathy and encouragement, succeeded in pacifying her to some extent. anything giving evidence of fraud was found upon her person, I do not believe. That in such company, in the thick of such adverse influences, she may have been influenced by some intruding spirit to help on a manifestation, and that she may thus have been placed in an equivocal position, is highly probable. The most pow-erful mediums, as we all know, are liable to be made the passive instruments of the entrancing spirit or spirits; and, where the conditions were bad, and the spheres of the mortals surrounding her were such "as to be conducive" to the very act that some of the parties were eager to surprise her in, it may be that Mrs. Stewart was made to do what she would have shrunk from in her normal and conscious state.

But that, under the immediate supervision and investigation of Captain Hook, Mr. Conner and investigation of Captain Hook, Mr. Conner and myself, during a period now of more than three years up to this time, any fraud has been detected, I distinctly deny. I offered a reward of \$500 to any committee that would, under our supervision, detect a fraud. The reward has never been claimed. A reward of \$1000 was offered to any detective or sleight-of-hand performer who would, under the test conditions, duplicate the phenomena, and explain how they could be produced independently of spirit aid. No attempt has been made to duplicate the phenomena, or to explain how they can be thus produced. That

reward also stands unclaimed.

In the report given by Mrs. Woodhull, it is stated that the manifestations she claims to have been present at were the same as those produced under our supervision. This is an error. At the time Mrs. Woodhull saw her, the medium was comparatively in the incipient stage of development. Only materialized faces, and those very indistinct, appeared. Now the full form of the apparition is seen on the rostrum, while the me-dium is in plain view of the spectators.

Capt. Hook will probably make a public reply to Mrs. Woodhull's story, and it is therefore un-necessary that I should say any more on the sub-ject at present. My explanations will hardly be needed by experienced investigators who have read the testimony in regard to the phenomena through Mrs. Stewart, and who have some knowledge of the power of spirits to use a medium in strange ways with the quickness of thought But the ignorant and the skeptical have much to learn before they can realize this remarkable fact; and it is not to be wondered at that they should be incredulous until they learn something more of the laws underlying the phenomena. ALLEN PENCE.

The Twenty-Eighth Anniversary.

Next Friday will bring around the twentyeighth anniversary of the advent of Modern Spiritualism through the phenomena at Hydesville, and it is unnecessary to add that the occusion will be fitly commemorated by all those whose belief in the phenomena and the philosophy of the new revelation has changed their views of life and the future. The Spiritualists of Boston and neighborhood will, it is expected, be joined by delegations from the several bodies of Spiritualists throughout the Commonwealth, in a fit celebration of the memorable day, in Paine Hall, under the auspices of the Children's Progressive Lyceum. The affair ought to be one to pressiveness. We hope to be able to record a numerous presence of the Spiritualists of the State, who will come together to testify in this manner to the vitality of their faith and the blessed enlargement and elevation of their lives under its influence. Let all hearts beat in unison at this time, and every expression be auspicious of a still brighter future amongst us for the new revelation. Excellent speaking may be counted on at the meeting in Paine Hall, as well as music worthy of angelic ministrations. Spiritualists owe it to themselves to lose no proper opportunity, such as this great anniversary certainly is, to make public testimony to the rich faith that is in them, as well as to proclaim abroad the truth as it has been given them from above to see it in so much larger measure.

Complimentary Donation Fund. Feeling that the time has arrived when the author of "Divine Revelations," one of the firmest and most consistent Spiritualists in America, deserves a practical token of the regard in which he is held by the many friends of our cause in all parts of the country—and, indeed, we may say, the entire world-it is proposed (without his knowledge or consent) to strew his earthly pathway with a few flowers of esteem and friendship in the-shape-of a bouquet-of "greenbacks." More especially do we consider this the best method, because the brother has never had the slightest chance at the "public crib;" because he is an honest man; and because he has never been half paid by Spiritualists and reformers for the immense work he has performed with pen and tongue toward benefiting his fellow-men. We therefore propose to establish a Complimentary Donation Fund at this office for the above purpose. A correct account of our stewardship we shall keep before our readers. We open the list with ten dollars. Who responds to our Call?

"Materialization is a Fact,"

Says Mr. A. E. Newton, and "William Eddy is a genuine medium." Read the full account of Mr. Newton's late experiences with this medium, which we print in the present issue. It is a clincher in favor of spirit materialization, and all honest people will be gratified at our efforts to fully ascertain the facts so important to be known in this case.

Read Dr. J. R. Buchanan's fine lecture, which we print in another column, entitled "Our Criminal Youth." The doctor plainly tells the State of Kentucky what its duty is in regard to the care and management of erring juveniles. His statistics are highly interesting reading. The doctor calls the State Prison the "Devil's University"-a superior college of crime, where burher earth-life; namely, as a child, a young wo- spirits influencing her, may have done at Chica- oped criminals by finished professors of felony. | don, March 31st.

People's Course at Paine Hall.

J. Frank Baxter concluded his engagement in Dr. H. F. Gardner's course, March 19th, lecturing on the afternoon and evening of that day. He also read to the acceptance of the people two poems from Miss Lizzie Doten's published volumes, and sang several choice pieces. His after noon discourse treated of "A Substitute for the Christian Religion," and his evening lecture was on "Bible Spiritualism." In this direction he ling his labors: took the ground, that whatever was good in the Bible deserved to be perpetuated—that it was to be looked upon as a valued servant of man, but never his master; science and reason were moving the world along, and man's best and unbiased judgment must be applied to all things; he did not believe God ever intended any mind to believe anything which it could not comprehend. It was not the entire sum of Spiritual-ism's revelations that the immortality of the soul was proved, and the possibility of a communion between the worlds of mortal and spirit life de-monstrated; Spiritualism's divine mission went further, and involved a thorough renovation of

very department in human life. At the close of his discourse he described such spirit-forms as appeared to his interior vision, the majority being readily recognized by parties in the audience. Among the rest occurred the following delineation, which may be chosen as a specimen:

"Auntle and little Mabel are here," so spirit says. Mabel Bennett. I am told it is the name of the child. The mother and father—the mother especially—need the assurance that the child still lives in spirit. They have somewhat of a belief in Spiritualism, yet there are times when they doubt. Edward and Emma Bennett - the parents - need the assurance that their child lives - Attica [an attendant spirit of Mr. Baxterl says the aunt and child have been to the Banner of Light, rooms of late to try to get any

Test Seance by Mrs. Mary M. Hardy.

At the conclusion of the meeting above referred to. Dr. Gardner announced that the long expected crucial test séance for paraffine molds, under the wire-box condition, would take place at Paine Hall, Sunday evening, March 26th, Mrs. Hardy being the medium. He also stated that it was uncertain whether a lecture would occur on the afternoon of that day, but if one were arranged for, notice would be given in the "Sunday Meeting" departments of the daily press for Saturday, 25th. The services for the 26th will probably close the course at this hall for the present

Outspoken Language.

-a secular paper, be it remembered—we find the which embodies a truth to the existence and importance of which thousands in the United States liberality of the daily and weekly press of the nal in Maine, the Rochester Democrat in New Figaro in California, and others too numerous to allow of recapitulation here-toward the new light of to-day, is indeed one of the most encour- ter. aging signs of the times:

"Dr. Adam Clarke has been considered pretty safe authority by the Methodists. He says:
"'I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and be-come visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by the especial mercy of God, to warn this infatu-ated king of his approaching death?

ated king of his approaching death. Spiritualists believe just so, and see no reawhy the woman of Endor should not 'mate a spirit, as well as the Eddys, Mrs. Booth by or Florence Cook. Nor can they see why it the appearance of materialized spirit forms of is any harder to believe that the Eddys, or Mrs. Boothby, or Florence Cook can 'materialize's spirit than that the woman of Endor did. We either; but as we have seen the Eddys do it repeatedly, and others also, when we could see no chance for fraud, we do not intend to dispute it nor do we see any reason to disbelieve that the woman of Endor did what it is said she did. It is the Christians that are the unbelievers, not the Spiritualists."

Thomas Paine.

A meeting of the Liberals of Boston was held at Paine Hall, on Monday evening, March 20th, to raise funds toward procuring a marble bust of Thomas Paine to be placed permanently in Independence Hall, Philadelphia. Speeches were made by Messrs. Seaver, Mendum, Abbot, Babcock, Morse, Sumner, Ranney and others, and something over sixty dollars were contributed. A committee was appointed to increase the subscription, and an address to the liberal people of America, setting forth the importance of the step, was voted.

We earnestly second this timely movement, and urge all lovers of justice, who desire to see this noble tribute of respect to the memory of Paine carried to success, to forward at once whatever sum they feel themselves able to contribute. All subscriptions sent to us with the amount enclosed, will be at once placed on the list, which will be kept open in our office for all who wish to add their names. Let the signatures be numerous and generous!

The residence of Hattie E. Wilson, (trance lecturer,) 46 Carver street, Boston, was the scene. on the evening of Wednesday, March 15th, of a large gathering of friends, who met to express their good wishes at the attainment by their hostess of another birthday in the form. Speeches by Dr. A. H. Richardson, Dr. John H. Currier, J. B. Hatch and others, songs by Misses Cora Hastings and Maria Adams, instrumental music by Miss Annie Folsom, the reading of an original poem by Dr. Grover, social conversation and the partaking of refreshments, comprised the order of exercises.

The Newcastle on Tyne English Society has engaged Mr. J. J. Morse for one Sunday and Monday of each month, generally the first, from April 9th, 1876, to March 4th, 1877. Two lectures will be given each Sunday, and one on Monday evening. The meetings will be held in the Free-Masons' Old Hall, Weirs court, Newgate street, and the admission will be free.

Under the heading, "Banner Correspondence," may be seen a communication from one of our Philadelphia correspondents, in which reference is made to Mrs. Thayer, "the Boston flower medium." Also, Cephas B. Lynn, the young orator and wide-awake exponent of the Spiritual Philosophy, is alluded to.

A festival in honor of Mr. Hudson, the English spirit-photographer, will be held in Lon-

W. S. Bell Going to Ohio.

W. S. Bell, the able and eloquent lecturer on Spiritualism and kindred subjects, has completed arrangements for a lecturing tour through the West, and leaves Boston this week His address will be care of E. D. Stark, 148 Superior street. Cleveland, Ohio. He has just closed a second engagement in Springfield. A correspondent of the Banner in that city recently wrote concern-

"This society is in a thriving condition, and always employs the best talent from the liberal ranks. The speaker who has just left it with many regrets from warm friends that he could no longer remain, is Rev. W. S. Bell, formerly a Methodist, and afterward a Universalist minis-ter. His discourses are clear, logical and eloquent, and having been for many years an earn-est laborer in the 'vineyard of the Lord,' he is thoroughly qualified to enlighten people in re-gard to the real play 'behind the scenes.' But with all his attacks upon the church, its creeds and dogmas, there is one thing that should highly recommend him to all truly liberal minds: he never forgets that he is a gontleman, never loses the respect of his audience by stooping to a bitter, revengeful denunciation and vituperation toward all who fail to accept his opinions as their own. Mr. Bell's audiences increased with every lecture; being a highly accomplished scholar; well read in ancient and modern history, he crowds into his discourses fact upon fact, just what the people must have before they will enter into a broader field of thought and investigation."

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 Engopportunity that offered to communicate, but have failed as yet. They will, however, still try to reach the father and mother somehow. The parents live in South Boston.

Iish lecturer, will act in future as our agent, and investigation for this paper at fifteen shillings per year. Parties desiring to so subparents live in South Boston. lish lecturer, will act in future as our agent, and scribe 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.

A Divided Church.

The sermon preached on Sunday morning, March 12th, by Rev. Dr. Storrs, of Brooklyn, N. Y., on the subject of the Plymouth Church Advisory Council and its results, marks an event in ecclesiastical history in this country. Dr. Storas In the Gardiner (Me.) Journal for March 15th | feels compelled, in view of the doings of that Council, to withdraw from all connection with following uncompromising editorial statement, Congregationalism. He says that the spirit of the Order has been outraged in the ruling of the Advisory Council in relation to the forming of and Europe are ready to testify. The increasing mutual councils; and he declares that if that ruling is to prevail, the denomination is down country—as seen in the course of the Home Jour- flat so far as it may hereafter attempt to administer correction or discipline through the agency York, the San José Mercury and San Francisco of mutual councils. Dr. Storrs spoke for a large body of followers as well as for himself, so that the denomination is fatally divided on this mat-

Spirit Materialization - More Evidence.

The scances of Bastian and Taylor, in Chicago, says the Religio-Philosophical Journal, continue to be the great attraction of investigators and believers in the mental and physical phases of Spiritual Phenomena. The indisputable demonstrations of each gentleman's special powers are of the strongest character, and well substantiate the reputation they have gained both here and abroad as mediums. Among the particular manifestations occurring during the past week,

Silk vs. Obsession.

On our eighth page Eugene Crowell, M. D., gives the results of several interesting experiments made by himself, which, as far as they go. seem to him to demonstrate that silk has a nower to act as a shield against obsession—and, indeed, against any order of spirit control. He believes that if silk be applied as a cap to the heads of lunatics confined in the insane hospitals, the patients really suffering from obsession would be cured, though those who were unbalanced through mere cerebral excitement would probably not be benefited by the experiment. The public will watch with much interest for further details in this matter at the hands of Dr. Crowell.

What possible characteristic can there be in the English petition for the pardon of Leymarie which may tend to its treatment as "a grand sham " by Marshal MacMahon? See Medium of March 3d. Bro. Burns, we fear, is hypercritical. Can it be that he was not sufficiently prominent in the matter, and therefore secretly hopes for the failure of the instrument?

A valued correspondent in Baltimore writes us under a recent date: "What is the matter with D. D. Home, Mrs. William Denton, and others, who have derived nearly all that they know from spirits and Spiritualism? Why do they turn, around to sting the hand that fed them?" This is a conundrum!

Progressive Hall, Utica, N. Y., was dedicated with appropriate exercises to the service of the grand truths and religion of Spiritualismon Sunday, February 13th. No. 3 of the Olive Branch, published at 49 Rutger street, that city, gives an interesting account of the services.

SHAKER MEETING .- A meeting will take place at the Brooklyn Academy of Music, New York, on Thursday evening, March 30th, exercises to consist of addresses and Shaker music, under the direction of Elder F. W. Evans, Mt. Lebanon, Col. Co., N. Y.

William Henry Burr, of Washington, D. C., a well-known correspondent of the Banner of Light, sends us a full account of "The Sleepless Girl of Brooklyn." It is a very strange statement, and will be perused with much interest, no doubt.

Mr. Pierce, of Milton, for the Massachusetts Committee on the Judiciary, recently reported a bill making the laws now in force relatng to night-walkers applicable to male persons.

The astrological article promised by Mr. Jenkins for this issue came to hand too late for insertion. It will appear in our next.

Read what is said of the "Pendulum Oracle" in our fifth page business announce-

The Annibersary.

The Twenty-Eighth Anniversary Of the advent of Modern Spiritualism will be celebrated on Friday next, 31st inst., at Paine Memorial Hall, Boston, where services will be held the entire day and evening under the auspices of the Children's Lyceum of this city. Many able speakers have signified their intention to be present and take part in the exercises, and Dr. A. II. Richardson, Geo. A. Bacon, and Dr. H. B. Storer will preside at the various sessions. Arrangements have also been made with several talented vocalists, who will sing their sweetest melodies. The First Regiment Band, together with the Lyceum Orchestra, will furnish instrumental music.

The Lyceum has spared no pains to make this a day of general happiness. All that is now asked by its officers and members is that the Spiritualists of Boston and vicinity will second the movement by attending in full numbers, which will prove to them that their efforts have been duly appreciated. As Spiritualists, unlike other religious denominations, have no regular organized societies to sustain their Sabbath: schools, whatever is done to uphold this Lyceum has to be accomplished by voluntary aid. Through the assistance of kind friends and with the blessings of the spirit world, this school has lived and flourished during the past ten years, and we trust It may continue to exist, for the teachings of the Lyceum will bring forth many who will be able workers for the cause in years to come, leading its officers, teachers and friends to look back with pride to the work in which they have been engaged.

As many applications are made to the Children's Lyceum for aid for the suffering poor, in order to more fully meet the demand, this organization has decided to give an entertainment at Rochester Hall, on Saturday evening, April 1st, the proceeds of which will be devoted to charitable purposes. The Dramatic Club connected with the school will bring out a play, entitled "The Quiet Family." This, together with music, tableaux, etc., will comprise a fine programme for the entertainment of the public on this, the day following the anniversary.

On Sunday, April 2d, Mrs. C. Fannie Allyn has kindly consented to remain in Boston, and will give two lectures, afternoon and evening, for the benefit of the Lyceum.

It is to be hoped that the Spiritualists of Boston and vicinity will join hands in a season of general rejoicing. Donations of refreshments for the children, and also floral decorations, will be thankfully received by the Committee of Arrangements. Parties desiring to communicate in regard to tickets or any matter in connection with the celebration, can do so by addressing J. B. Hatch. Chairman, 31 Lexington street, Charlestown Dis-

Anniversary Celebration in Baltimore, by Children's Progressive

Lyceum No. 1. To the Editor of the Banner of Light.

We have had as our standard bearer for the past five months Dr. T. B. Taylor, who was for many years a leading and influential Methodist clergyman. Our congregations are large and solid and appreciative. We are now in the midst of preparations for a grand celebration of the 28th analysis and sigh heading to extend an 28th anniversary, and wish herein to extend an invitation to all Spiritualists and Liberalists all over the country to visit Baltimore on that occaover the country to visit baltimore on that occasion, and enjoy with us our festivities—for we intend to make it a "festive occasion" to the intellectual and spiritual man. Our programme is nearly made up, and promises to be a brilliant one, as your readers may judge. It is to consist of songs, invocations, addresses, declamations, dialogues, essays, recitations, tableaux, marches,

etc., etc.
Miss Annie McClellan, a heautiful singer, Miss Datic Taylor, an accomplished planist, and Mr. George Broom, Musical Director, will furnish music. Dr. Taylor is to deliver the anniversary address. The Doctor has prepared an original dialogue, in which he will take the leading part; he will also give an oration and reading on the Power of Music. The Dramatic Society, which was organized by the Doctor, will also aid in our colebration. We have some very superior talent in our Lyceum, all of which we propose to bring out on this occasion. The celebration will take place on Thursday night, March 30th, at Lyceum Hall, No. 92 West Baltimore street.

By order of the Committee.

GEORGE BROOM, Secretary.

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 dancing.
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 after-noon speeches will be 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 two-thirds 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.

Celebration in Battle Creek, Mich. The first Spiritual Society of the above-named city will celebrate the twenty-eighth anniversary city will celebrate the twenty-eighth anniversary of the advent of Modern Spiritualism at Stuart's Hall, on Friday, March 3ist. The society will make arrangements to accommodate all who may attend, free of charge, as far as is in their power to do. The friends who live at a distance are respectfully invited to come and participate in celebrating the grandest event of modern human experience. Let us unite as one body, in bringing out the highest and best sentiments of men ing out the highest and best sentiments of man, that the spirit-world may blend with us and we with it, whereby we may be inspired with sentiments of love and charity for each other, and thus become a nobler and better people. Good speakers will be present. All are cordially invited. J. V. Spencer, M. D., President. H. CLARKE, Sec'y.

Celebration in Providence, R. I.

The Spiritualists of Providence will celebrate the 28th anniversary of Modern Spiritualism at Lester's Hall, on Cranston street, Friday evening, March 31st. Mrs. John A. Sweet, a very pleasing speaker, has been engaged for the occasion. After the speaking, the hall will be cleared for dancing. A general good time is expected. The exercises will begin at 8 o'clock. Admission for gentlemen 50 cents. Ladies free.

A series of Health Lectures will be deliv- \$172,000. ered in Tremont Temple, Boston, commencing Monday, March 27th, and ending the 31st, by Dr. Everett, of New York, author of Health Fragments, &c., &c.

BRIEF PARAGRAPHS.

Few proverbs are more pithy and expressive than the following, from the Italiau, or more calculated to be ser viceable both in public and private life: "Make yourself: sheep, and the wolves will eat you."

The New York printers' strike has been amicably adjusted During its continuance the following humorous advice to the strikers was published: "Keep *composed, but don't get 'set up.'-Com. Adv. But if you are ugh, see that you are well 'justified,'-N, Y, Express Otherwise your forms may get 'locked up.'

Mrs. Carl Schurz died Wednesday, March 15th.

Widows in India are now permitted to marry again, instead of being burnt. It saves wood, and is considered pleasanter for the widow.

The destruction of property by the recent floods in Europe is very extensive. The damage in England, France and Germany is pre-nounced unparalleled, and the suffering is wide-spread. Several marine disasters, with serious loss of life, are also reported.

A witty prelate was asked if he did not think that such one followed his conscience. "Yes," said his grace, " think he follows it as a man does a horse in a gig-he drives

> Not an error firm as Andes. Not an error firm as Andes,
> Deep as the her grantle roots,
> High, as soars the bird of thunder,
> White, as autumn sheds her fruits.
> But can feet the heave of progress,
> Like an earthquakwat its core;
> And can hear the tempest roaring,
> That shall sweep it from the shore.
> Let it spread, as spreads the banyan,
> Thousand-trunked o'er hill and dell,
> Troth's an axe, whose edge of lightning
> Shall the glant Upas fell.
>
> —Anon.

The new building of the Boston Young Men's Christian Union on Boylston street was dedicated Wednesday after

noon, March 15th, with appropriate ceremonies, Mrs. Swisshelm says we need a religion which means six-

een ounces of sugar for a pound, and no sand in it.

An extensive fire swept over a portion of Charleston, s. C., March 20th. Hundreds of persons were roblered homeless, and the property loss will reach a quarter of a

Charles Dudley Warner tells of a plous young man who possted that he taught a Sabbath school class of young ladies, every one of whom wore six-buttoned kid gloves.

Fifteen lives have already been lost in the Cloucester fisheries this year, including four masters of vessels, Eight women have been widowed and twenty-six children have been left fatherless by these losses.

Physic, for the most part, is but a substitute for exercise

It is stated that there is not a single plebelan among the 53 Generals and 66 Licentenant Generals of the Prussian army; every one of them has 4, 8, or 16 quarters of nobility, There are only 18 plebeians among the 147 Major-Generals; only 27 among the 146 Infantry Colonels, only 6 among the 60 cavalry Colonels; in the cavalry there are 80 per cent, of majority of the officers are of plebeian birth.

The steamer Isabel, from Rochelle for Bristol, was wrecked Saturday night, March 18th, on Pendener Rocks, between St. Ives and Land's End, England. The crew, thirty in number, all undoubtedly perished, as nothing remained of the wreck Sunday evening except shattered

Edwin Duffy, an engineer from Boston, from whence he had walked, fell in a fit on Broadway, New York, Sunday afternoon, March 19th. When given medicine in a drug store he bit the tumbler in pieces and chewed it. After being taken to the Bellevue Hospital It was found he was starved to death, and had had nothing to eat for two days.

Gordon, the African explorer, has been heard from unplete his explorations in July or August, after which he

A Polish dancing-master committed suicide in Eric, Pa., the other day. He schottisch own head off, - Com, Adv.

'Spore he 's gone to galop ry. -Alta. No, he has probably glided to some other land-sirs.

A bill to legalize the Parton marriage was substituted for the adverse report of the judiciary committee of the Massachusetts Legislature on the 15th of March.

It is estimated that one hundred and eighty-seven little hatchets (G. W. 's) are on their way to the Centennial.

Sophocles's tragedy of "Antigone" was recently produced at the Theatre Royal, in Dublin, with Mendels-ohn's music, and the gallery gods were so well pleased that, according to their custom, they demanded a sight of the author. "Bring out Sapherclaze," they yelled. The manager explained that Sophocles had been dead two thousand shouted, "Then chuck us out his munmy,"

In the snowing and the blowing,
In the ernel sleet—
Little flowers begin their growing
Far beneath our feet,
Sofily taps the Spring, and cheerly,
'Darlings, are you here?'
Till they answer: 'We are nearly,
Nearly ready, dear,'

Nearly ready, dear."

'Where is Winter, with his snowing?

Tell us, Spring." they say;

Then she answers: "He is going,
Going on his way,
Poor old Winter does not love you—
But his time is past;

Soon my birds shall sing above you—
Set you free at last!"—St. Nicholas.

King Alfonso made his triumphal entry into Madrid Monday, March 20th, at the head of twenty-five thousand troops. Three days' festivities, fireworks, fluminations, bull fights, etc., were arranged as an embodiment of the national joy.

Britain has thirty million dollars' worth of fron-clads on

It is glorious to be rightly born; terrible to be otherwise and held to the rack for the faults of others,—Hudson Tuttle.

A dispatch from Naples reports that the long-expected eruption of Vesuvius began Friday night, 17th. The lava is flowing toward Pompeli. A large column of vapor rises from the summit and reflects the fire beneath. Vast quantities of lava are thrown upward. The sight is reported to be magnificent.

Right is a dull weapon, unless skill and good sense

Mile, de la Rame, better known to the readers of sensa tional fiction as "Ouida," has, it is said, lately been married to a Russian gentleman.

Only twelve men, as far as reported, have yet had the

onor to be killed at the Centennial building. Don Carlos has plenty of money yet. His father-in-law

ecently left him eight million dollars.

Order is the savity of the mind, the health of the body and the security of the state.

A correspondent has furnished the following rhyme which tells the story in regard to postal matters:

is the story in regard to possar maters:
A one-cent stamp for a circulair,
A two-cent stamp for a cale Addition
A three-cent stamp for a scaled-lettair,
All licked on in the right cornair,
-Lick, brothers, lick with care,
On the right-hand side, not everywhere.

Opinions grounded upon mero prejudice, are always sustained with the greatest violence.

A cable telegram announces the fact that the House of Commons defeated by a vote of three hundred and five to two hundred the motion to confer on the Queen the additional title of Empress of India.

An arch of a rallway bridge over the river Ill, near Lutterbach, France, gave way under the pressure of the flood, March 17th, and a passenger train from Mulhouse to Strasbourg, which was crossing at the time, was precipitated into theriver. Owing to the violence of the stream, none of the passengers could be saved, and all were either crushed

Tennessee is at present excited over a pigmy graveyard just discovered in Coffee County. The bones show that their owners were a dwarf tribe of people, about three feet It is estimated that there were about 75,000 to 100,000 buried in the field.

Some people regard it as singular that a man " who never played cards in his life, because it's wirked," will exact afteen per cent, interest from a widow.—Detroit Free Press.

The Elmville woolen mills at Cranston, R. I., were destroyed by fire on Saturday night, March 18th, entailing a loss of nearly \$200,000, on which there is an insurance of

A snow-storm prevailed in various sections of the country Sunday night and Monday, March 20th, more particularly in Tennessee and Mississippi, where the damage to property is quite extensive. The storm extended its ravages to Boston, where it arrived on Monday night; and on

the morning of the 21st it turned to rain, which deluged the streets, and made pedestrianism a builden grievous to be

.The waves, in Boston harbor were so high that it is reported that many passengers were seasiek on the East Ros-lon ferry boats on Tuesday. The storm throughout New England was aboust without precedent for severity build legs being demolished, at various points, railroad embank-ments swept away, and nearly a hubdred vessels being reported as destroyed. Involving In some cases, sad loss of life. In the lift of mishaps may be reckoned about he items of the unroofing of the Profile House, White Mountainsthirty tooms being uncovered, the parlor doors blown in and three inches of snow deposited in the parlor-and wreck of the new hotel on Old Orchard beach-loss thirty thousand

The exceptions in the case of Thomas W. Piper, the bel-

The Newfoundland scaling fleet, which left St. Johns on the 40th first, stuck in the lee within sight of port until the 20th, when the wind changed and carried them to sea.

M. le Duc d'Audiffret-Pasquier has been definitely choser resident of the French Sounte, with four Vice-Presilents-two from the Right, and two from the Left.

Philadelphia has a Centennial population of section. This s an increase of about 770,000 in a hundred years.

William Stevens Robinson ("Warrington,") died March 11th at his late residence in Malden, in his 58th year, and after having been connected with American journalism, first as a printer, and then as a wilter, for more than forty years.

The Mexican revolutionists have been successful at a battie at Oaxaca. It is reported that the government force lost 1,500 men besides all their artiflery and wagons.

Around Austin, Texas, the prairies and fields are alive vith grasshoppers.

The Massachusetts Senate passed, March 16th, a resolv providing for a woman suffrage constitutional amendment o engrossment, by a vote of 22 to 15. The resolve now goe

Butler's " Hodibras" (Part III, Canto I, V. 1273), con tains the following sharphumor concerning a certain cierical propensity:

'What 's orthodox and true belleving Against a conscience?' A good living. What makes all dectrines plain and clear? About two hundred pounds a year. And that which was proved true before, Prove false again? Two hundred more.

In the United States Senate, March 20th, the bill to supply the deficiency for feeding the Sloux Indians, amended by increasing the appropriation to one hundred and fifty thousand dollars, was passed.

NEW MUSIC .- We have received from the publisher, C. M. Cady, 107 Duane street, New York City, a song en titled "The Mystic Vell," Words and music by Henry C Work.

ISHMARL; OR, IN THE DEPTIE, Is the name of Mrs. Emma D. E. N. Southworth's greatest work, to be pub-Hahed in book, form, in a few days, by T. B. Peterson & Brothers, Philadelphia, Pa. It is the best work ever writ ten by Mrs. Southworth, and has never been published except in the "New York Ledger," in which paper it was Issued many years since, under the name of "Self-Made; or, Out of the Depths," and it is now in press, and will be issued in a few days, in block-form, forsific first time. Mrs. Southworth, in the preface to "Ishmael," says: "This story, in book form, has been called for by thousands during several years past, but the author has reserved it until 1876, as her contribution to the Centennial; not only because she considers it to be her very best work, but be cause it is peculiarly a National Novel. It will be pub-lished in a large duodecimo volume of seven hundred pages, bound in morocco cloth, gilt back, price \$1.75, and be for sale by all booksellers, or advance copies of it will be sent to any one on their remitting the price of it to the Pub-

TONIC. -Every one, at times, feels the necessity of some restorative of the vital powers, depressed by mental or bodily exhaustion. In such conditions, let every one, instead of flying to the alcoholic or medicinal stimulants, which must be followed by depression equal to their excitement, relavigorate his deranged system by the natural tonic elements of the PERCYIAN SYRUP. Sold by all drug-

The Seventh Annual Camp-Meeting of Spiritualists and Liberals for 1876

Will be held at HIGHLAND LAKE GROVE, Norfolk, Mass., commencing on Wednesday, July 19th, and continuing three weeks, closing August 9th. The Highland Lake Grove has been purchased by the New York and New England Railroad Company, and is admirably adapted for the purposes intended, and is now being fitted up in the most approved manner for the accommodation of grove meetings. It contains about sixty

MRS. NELGHE M. PLIST, FACCIFERIA, and Proposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

MRS. NELGHE M. PLIST, FACCIFERIA, and Proposite City Hall, Brooklyn, N. Y. Hours 10 to 4. acres, and will be enclosed by a fence. The acres, and will be enclosed by a fence. The buildings now in process of erection include a covered auditorium to seat 2,500, a restaurant st. Address Box 82, Station D, New York City. and dining hall, a splendid dancing hall, bowling alleys, bathing houses, and numerous outbuildings for the convenience and comfort of visitors. All these buildings and appurtenances are more. commodious and better arranged than in any other public place of resort on this continent, and will be completed before the 1st of June. The New York and New England Railroad, upon the main line of which the new grove is situated, has direct connections with Boston, Worcester, Woonsocket, and Providence, R. I., Putnam, Willimantic, Norwich, New London, Middletown, Hartford, New Haven, Conn.; and via the Boston, Clinton and Fitchburg Railroad with the entire country direct between New Bedford and Fitchburg, also connecting, with the Old Colony Railroad at Taunton, the Providence at Mansfield and Foxboro', and with Lowell and the north by the Lowell and Framingham Division, and with the grove direct without change of cars. In addition to the above this line will furnish the only direct connection between Boston and Philadelphia without change of cars, thus enabling C. Goodwin & Co. the hosts of Spiritualists who attend the Centennial from abroad, as well as residents along the

route, to visit us during our meeting. With the advantages of direct railroad connection with all parts of New England, and with New York and Philadelphia, the managers confidently anticipate that this meeting will call together the largest number of people ever as- strong and vigorous manhood. sembled in a grove meeting. We make this early announcement, hoping that the Lake Pleasant Camp Association will so arrange the time for the holding their meeting as to enable those who may desire to do so to attend both gatherings.

H. F. GARDNER, A. H. RICHARDSON, Managers. Boston, March 22d, 1876.

"Proof Palpable."

Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale a revised and corrected edition (in cloth) of this sterling volume from the pen of Epes Sargent, Esq. The book is worthy of a most extensive reading.

Dr. I. G. Atwood, of New York, the wellknown clairvoyant and healer, as will be seen by an obituary notice in another column, has finished his earthly work and gone higher.

As will be seen by reference to another column, Mrs. A. M. Cowles has reopened the Spiritualist Home, 40 Beach street, Boston. The anniversary of the transition of Judge

J. W. Edmonds will be remembered by a memorial séance in London, April 5th. Our thanks are due to E. E. Rice, Esq., of the Cunard Line, for files of recent English pa-

Paraffine molds have recently been obtained at scances held in Manchester, England.

The Davenport Brothers are in Bombay.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS, SARAH A.

Rosalle Bennett, South Brooklyn, N. Y.; Emma Col-lles, wheaf Dr. Collins, U. S. Army; Kate Morton, East Maditon street, Builmore, M4.; Finnie De Wolfe Pinck-ney, daughter of Wm. De Wolfe, Hackguytek, N. J.; Frederic Rudolph, of New York; —, to Thomas Gaies Forster: Lena Cook Le Roy. (A little glid) of Michigan; Hon Reverdy Johnson, of Maryland; Mary Ann Hauford, of Ohlo; Faunte Thomas, of Montetatr, N. J.; Catherine Livingstone Goodrich, of Poughkeepsle, N. Y., died in Alx La Chapelle, France: Frederic William Haddock, Franklin avenue, New York; Capt, Carroll Smith, of New Brunswick: Alexander Betts.

THROUGH THE MEDIUMSHIP OF MRS, JENNIE

20th, 1876; Increductory Regrarks by Centrolling Spirit; Famile A. Conant; Mrs. Dr. Adams; Norman Lyman, of Hartford, Ct.; James Rifey; Frank Rounds, to Mrs. Dr. Rounds, of Norton, Mass.; 2004 Dan't; Theodore P. Bowker, of Boston; Danlel Safford, of Boston; Frank

---; Sally Matthews, of Bristol, Ct.; Dr. Mann. Thursday, March2d.—Questions and Answers; William Hale, of Methen; Annie Hollis, from Mississippi; "Aunt Sukey (a colored woman), of Virginia; Simeon Pressirey, to Edwin Wentworth of Canton, and Charles Pressirey of Taunton; "Anonymous," on the subject of spirit materialization—very interesting: Frank Sister, to William Foster, jr., and others: Lucius Whiting, died (he says) at the Middletown Retreat: Dr. Mann, the controlling inflaence of the medium.

RATES OF ADVERTISING.

Each line in Agate 13 po. twenty cents for the first, and diffeen cents for every subsequent in-sertion.

sertion.

NPECIAL NOTICES. - Forty cents per line,
Minion, each insertion.

BUNINESS CARDS. - Thirty cents per line,
Agate, each insertion.

Payments in all cases in advance. 47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued names must be left at our Office before 18 M. on

SPECIAL NOTICES.

THE WONDERFUL DISALER AND CLAIRYOYANT! — Mrs. C. M. Mountson, No. 102 Westminster street. Diagnosticating dis-ease by lock of hair, \$1,00. Give age and sex.

From Nathan Plummer, M. D., Auburn, N. H. "Although averse to countenancing patent medicines, I cheerfully make an exception of your very excellent Lung preparation—Dn. Wis-TAR's BALSAM OF WILD CHERRY. This preparation I have used in my practice for more than ten years past, and have always found it to be of more effectual service than anything within my knowledge. I recommend it with the greatest confidence to those subject to coughs and pul-monary complaints."

50 cts. and \$1 a bottle. Sold by all druggists.

Tested by Time. — For Throat Diseases, Colds and Coughs, "Brown's Bronchial Troches" have proved their efficacy by a test of many years.

Mr. and Mrs. Holmes, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. HENRY SLADE, Clairvoyant, No. 18 West 21st treet, New York. J.1:

VIT On and after Dec. 20th, Dr. Fred. L. H. Willis may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th. J.1.

Mrs. J. W. DANEORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. D.18.15w*

MRS. NELLIE M. FLINT, Electrician, and Heal-

J. V. MANSPIELD, TEST MEDIUM, answers 1 -YCHOMLT sealed letters, at 361 Sixth av.. New York \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Mr.4.4w*

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS-CARDS.

TYPHOID FEVER, and other so-called zymotic diseases no, doubt are propagated by imperceptible morbid influences arising from decaying vegetable and animal matters. But there also requires to be a peculiar condition of the human system, also a morbid one, before these influence will take hold and tructity. To establish and maintain the destrable soundness of body which defles these poisonous germs, nothing is so well adapted as Campbell's Qutoine Wine, made by Kenneth Campbell & Co., Montreal, and now introduced into the United States. For said by Geo. 2w-March 18.

AS NUTRIMENT is latent force, and as the accumulation of force is dependent upon the activity of that part which absorbs nutriment, it follows that any process or means which provides for the as-imilation of food, must augment the energy of the great nervous centres. Fellows's Hypo-phosphites contains the principles which, acting upon the ston ach and lacteals, cause the due and perfect assimilation of food, and thus restores that energy which makes a

DR. J. H. RHODELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on 85/2 as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the HANNER OF LIGHT, and a full supply of the Nairitual and Reform Works published by Gobby & Rich.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

B. T. C. MORGAN, MO., ROOK DEPOT. B. T. C. MORGAN, 699 Pine street, St. Lonis, Mo., keeps constantly for sale the BANNER OF LIGHT, and; supply of Liberal and Beformatory Works. NEW YORK BOOK DEPOT.

A. J. DAYIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy Spirinalism, Free Religion, and General Reform, No. 24 East Fourth street, No.y York.

II—Nov. 1.

NAN FRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritualist and Reform Books, at Eastern prices. Also Adams & Co. 8 Golden Pens, Plancheffes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storer's Nuiritive Compound, etc. Catalogues and Circulars mallel free.

For Remittances in U. S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. LOXIIT, Ban Francisco, Cal.

VERMONT ROOK DEPOT.

J. G. DARLING & CO., Lauenburgh, Vt., keep for sale Spiritual, Beform and Miscellaneous Books, published by Colby & Rich.

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

ROCHENTER, N. Y., BOOK DEPOT. D. M. DEWEY, Bunkbeller Areado Ball. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, S. Y., keeps for sale the Npfrifund and Reform Work published by Colby & Rich, Cive him a call.

HARTFORD, CONN., ROOK DEPOT.
A. ROSE, 26 Trunt-sit street, Hartford, Conn., keep constantly for sale the Bunner of Light and a full supply of the Spiritual and Reform Works positished by Colby & Rich.

LEES'S BAZAAR, 16 Woodland ageing, Cleveland, O. All the Spiritual and Liberal Binoks and Pupers kept fo-sale.

ADVERTISEMENTS.

COLBY & RIGH, Resumption of Circles at this Office. Thursday, Fh. Publishers and Booksellers No. 9 MONTGOMERY PLACE.

BOSTON,

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform, MISCELLANEOUS BOOKS,

AT WHOLESALE AND RETAIL. TERMS CASH. Orders for Books, to be sent by Express, must be accompanied by all of part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

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

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

Catalogues of Books Fublished and For Sale by Colby & Rich sent free. JUST ISSUED FROM ENGLISH SHEETS

Hafed, Prince of Persia: HIS EXPERIENCES IN

Earth-Life and Spirit-Life, Being Spirit Communications received through

Mr. DAVID DUGUID, the Glasgow Trance-Painting Medium. WITH AN APPENDIX, CONTAINING COMMUNICATION FROM THE SPIRIT ARTISTS RUISDAL AND STEEN.

Mustraved by Fac-similes of Forty-five Drawings an

Writings, the Direct Work of the Spirits.

This strange book can be outlined to the general reado only by offering selections from R. The meetinm, Day Duguid, a Scotch rathurt-inaker, has for some time passattracted special attention to himself for loss remarkable powers; and this stout voomne is the teenth of the service to which the spirits have put him, containing as it does the most striking remnumineatiers from ancient pittles, who made paintings and drawings in his presence without the help of human hands. These pictures I tost at the communications, which are historical in the most genuine sense. We can only say that they are wonderful for their simplicity, their beauty, and their direct power. Hafed flived one out the 800 years ago, was a Perstanchnet or pittine, afterwards a pitest and head of the Magl, and In old ago a follower of Christy, it is woss take he suffered martyidom. The changing places of medion ship in this unedicated Scotch hum hadre, are most heriestog, as the spirit seek to obtain and keep control of him. The experience of this ancient spirit is as varied and straiting as that of a romance. The follows a round of avecations in the course of them after so long an above tee his descriptions are so new and profound as to express the mind of the reader.

200 Demy sto, cloth, 522 pp. Tree \$1.00, pestage 5 cents.

For sale wholesale and tectall by COLRY A RICH, a Writings, the Direct Work of the Spirits.

cents,
For sale wholesale and retail by COLBY A RICH, a
No. 9 Montgomery Place, certier of Province street (lowe floor), Boston, Mass. The English Language

SPELLED AS PRONOUNCED. SPELLED AS PRONOUNCED,
With Enlarged Alphabet of Ferry Letters, a letter for
each Distinct Element in the Lagrange, A Plea for a
Simple, Consistent, and Uniform Method of Spelling, by
which Foreigners and Natives acquainted with the Alphabet may be enabled to discriminate at signt the Proper
Promunclation of every word in the Language; with Spelmen, Ac. The Doffmiths of English, Orthography removed, By 67(9)007 8 (FFHEIR).
Just received Ifom England (Strages, Svo. Price 3)cets,
postage tree;
For sale wholesale and (chal) by COLBY A BICH, a
No. a Montgemery Place, corner of Province street flower
floor), Boston, Mass.

Development a Speciality.

W. L'expect to send our medium to some of the principa.

Eastern extres in modes into to.

Those wishing our aid at that time should sondaddres and two letters tamped whist may be E. A. WUCK, Andover, Illinois, for terms, A. We châm to be nofit in correction according to condition in a THE VIGIL MEGTRERHOOD. Mich of the trouble experienced in run-

EUREKA ning sewing Machines is caused by th MACHINE poer quality of the thread or silk used and may be avoided by using the Euroka Spool Sille, which is always reliable

MISS RHIND, o 5 P. M. 46 Beach street, P. Sen.

The Spiritualist Home. 4 C BEACH STREET, ROSTON, lately insuaged by S. P. Morse, his been related and newly turnished throughout, and is now open to permanent and translent guests.

MRIS. A. M. COWLES, Proprietor.

Prof. Jenkins, Astrologer-The Only one in Boston, Member of the Mercuill, and of the British Association for Astral, Combral and Mesmeth Scheme, Bolante Physician, No. 22, Tremon Row, Boston. 22, W. March 23,

REVOLUTION in Short-hand.—Far greater simplicity, legibility and randitive, attained to Phonachygraphy, by abandoning studed letters and abstract contractions. Send stamp for Circular with specimens. March 25—28. THE "SPIRITUAL REVELATOR" - An THE "SPIGITIAL REVERATOR — An amosing curlosity, Answer questions, gives me sages and communications. Boxed and melled, with full instructions, for 50 reads. To deaders, \$0.00 per doz. 41, 10013 I.FDAY, 68(8)(Ath ave., New York.

March 25, 188

M.B.S. ANNIE EATON; Healing and Test Medium, ise Harrison avenue, Beston, Cheles every sunday and Wesnesday evenings. 1w* March 25. 1 C. YORK, Electric, Magnetic and Clairvoy-2. ant Physician, a Winthrop St., Charlestown, Mass. March 25. 28.

The Scientific Wonder! THE PLANCHETTE.

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

CCIENCE is unable to explain the invitations performances of this wonderful little instrument, which write s Intelligent answers to questions asked either alond or mentaily. Those unaequainted with it would be asternished at some of the result: that have been attained through its agency, and no domestic circle should be without one. All livestigators who desire practice in writing mediumshipshould avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased rejatives or friends.

The Planchette is furnished complete with box, pencil and directions by which any one can easily understand how to use it.

Postage free.

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

SOUL READING,

Or Paychometrical Delineation of Character.

M RS, A. B., SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an ecurate description of their leading traits of character and jeculiarities of disposition; marked changes in payand fut ire life; physical disease, with prescription therefor; what lonsiness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously marriacted. Full delineation, \$2.10, and four 3-cent stamps, Address,

Centre street, between Church and Prairie streets, Jan. 1,—1817. White Water, Walworth Co., Wis.

Jan. 1.—1817 White Water, Walworth Co., Wis.

EVERY READER OF THIS PAPER

CHOULD send address on passal card for 16 pp. Choular

5) of "THE SCIENCE OF A NEW LIFF!" Nearly 30,000

copies already sold. Contains information that ne man or

woman can alford to be without. Agents wanted on salary

or continuistion. Address COWAN & CO., 8th street, N. Y.

May 1.—52wis

Mrs. Emma E. Weston I S prepared to answer calls from any part of N. E. to hold Dark Circles. Terms \$10,00, and expenses. Address Marshileld, Mass.

PROF: LISTER, ASTROLOGER, can be consulted by addressing for a Circular P. O. Box 822, New York. 44 years' practice, 27 in Boston. He reads of yan, 8, -12wis

Message Department.

MESSAGES FROM THE SPIRIT-WORLD Tupoton the Medit Mente of, MRS. SARAH A. DANSKIN

Wife of tole not Washington A. Danskin, of Baltimore, During the fast twenty years headleds of Sprits have dwith their trea beneath three gh the nesti me-Ship of Mrs. D'e skin, while She was in the entranced con-

dition to any majorishous.

These Mossig's indicate that spirits carry with them the characteristics of their each slide to that beyond whether for pool or exil consequently those who pass from the carth sphere in an and velocid state, eventually positives

a higher condition. We ask the reader to receive no docume put forth by spirits in these ephin no that does not conjust with life titler teason. All express as north of tooth as they per-

Mrs. Danskin's Mediumistic Experiences. Part P, from. ,

BY WASH ALDANSKIN.

Instead of the usual gloomy badge of mourning, the transition of Rosalie was announced by earth so low, but that we, by Divine permission, a white sik scarf placed at our outer door, and may come-to speak, to see, to hear, and to manthe ecremonies over her remains were consistent lifest our love for you. Adieu! with the beautiful idea of the angelic birth. Atthe close of the services the released spirit controlled Mrs* Danskin, and spoke cheering words. of consolation to those of her Catholic friends grown the religious faith of her fathers. She also had unfolded the Divine Philosophy to her view, and to the household generally for the tender care that had soothed her hours of siekness and

Previous to her transition she often saw the spirits of her two "little ones" playing about her bedside, or glidling to and fro between the relestial and terrestrial worlds. She had been but a few days in her new home, when the following was given to

Conward, \$100 curward, on the electric spa. My backard spirit P. Ats. The was induced sity. Gawing antifered on two rides in warrests my slight; Ard, on my interest on, both of tellights.

And, on the tributes see so, both dividingly, Confedent and strengthen, the release seed. We polygraphy without sthe given the gravel, imagestic whole. The boundless universe, Bourland Sergue. And all Us forms of wand ones beauty trace; From those graphy open, wildon ed. Through Naturies laws to the Derine Wind.

There are those, even among Spiritualists, who think there are no means by which the communirating spirit may be identified. I do not ask a more perfect identification of our beloyed Rosalie than was given in the above lines. She who had been reaching out with such intense desire. for knowledge, during her last few weeks of life on earth, comes, in her angelie form, and manifests the same desire, enlarged and intensified by the new relation in which she stood to the boundless realms of the Infinite.

Frank ---.

I am with you again, darling wife. Your hus band, Frank ----, comes to clear away the mists, the doubts and fears, and the anxiety which have rested in your mind in regard to the happiness of myself. Do not, if you love the one who has life-the one who awaits the coming of yourself -do not fear our little ones, under the teachings. and influences of the Catholic Church. When the brain ripens, let them determine for themrelyes, but do not, when in childhood, crush the unfolding spirit with the fears and hopes of a

You ask, mentally, am I happy. Yes, comparatively happy; heaven is a beautiful home. but how can I be entirely happy without you and our dear little ones? When the curtain is raised, and I, as a spirit, take the view of your material surroundings, the heart grows sad; but after I go beyond the confines or atmosphere of the material world I become buoyant again, knowing that He, the Giver of all Good, has you and our little ones in His care, and that the time , is not far distant when we will be refinited never more to part.

Oh, how grateful am I to you, oh, angel spiritguide, for having taught me to converse and make myself known to my darling wife.

Investigate, darling, more deeply and more strongly; you will ever have one at your side who will be a guide and counsellor to you.

Dr. Barry's Daughter.

How hard to part from those we love. Oh, mother, father, in time we will reunite on that bright shore where God and his angels are, never more to part. I am timid. This is the first time I ever attempted to speak through this lady, and I cannot say all I wish. How sweet it is, mother and father, for me to see you investigating this subject. It brings me directly within your honte. Oh. do sit for me. I have so much to tell you that I cannot tell through a stranger. My little darling is ever with me. Mother and father, it is not so hard to die; it is only the thought of it; when you realize it, it is beautiful.

This garden is filled with glory and harmony and pence. Oh, how sweet that time will be when we shall meet and know each other there. I am your loving daughter, Mary, who comes with her little one, 46 make you happy. I am so happy in this world, where the bright angels are ! God let me come, for he knows, how I love you. I'm timid, I'm timid. I've been waiting two or three times with anxious expectation, and my wish has now been realized. I'm so happy! I'm

Dr. Robert Walsh, Mexico.

I went to Mexico-there's where I died, Robert Walsh was my name. I was formerly of Baltimore. In my latter days, there I went, and from there I departed. Doctor was given as my title. After the body lies low, and the spirit stands in its undress, then we know ourselves as others used to know us. Then the wondrous contrast comes. How worthless is the life of earth compared in its grand magnitude to the life beyond. Well may a man say when his eyes close on earth, "Vain world, adieu." How infinitesimal are the pleasures of the lower life compared with the joys

I know that I am supported by a power stronger than my own. I know that I am more than a creeping worm of the earth. Theology teaches man erroncously, and makes him, in his weakness, sometimes curse his Maker. God never made anything that was unfitted to enter his kingdom. He works for the good of all, manifests mercy and love toward all; however erring they may be, He always has a place in His heart for them.

of this.

I was sixty-two years old; advanced enough in years to understand something of the nature of

humanity. Now I leave you, having performed a duty which will pay me back, not in coin, but in the feel toward that beautiful home, which I have left righteousness of life.

Abby Mason, San Francisco.

A school in which spirits are educated by com muning with the friends, they've left behind. Abby Mason was my name. I died-in San Franeiseo. I was the wife of William Flint, the only daughter of Ophalant, of Orange, New Jersey. I was thirty-three years of age when memory gave up its hold on earth and earthly things, and I entered into communion with spirits, whose life beautifies and edifies my own, and makes, me companionable for those who have gone before

Death, friends - my friends + I wish you to know, is only the budding of life. It was wisdom in Our Father, who rules so mercifully over His children, to break asunder the easket and allow my spirit to go free.

Justice, Great Author of my being, hast thou shown unto myself; and To Thee and Thy angels be all honor and glory, for Thou hast made manifest in myself Tay divine wisdom.

Farewell, earthly friends, farewell. The river is not so wide, nor the heavens so high, nor the

Ruth Wilson.

band's name is William.

"Ruth, Ruth, what hast thou gleaned to day?" Children of earth, I have gathered in the bountiful love of the angels. I am gliding softly and gently over the green fields of Eden, under their genial influence. Their very breath has an to be regarded as infallible; that order of developaroma which invigorates my whole sensitive nature, and makes me clap my hands for joy that I have triumphed over death and the grave.

Blessed be the Redeemer into whose keeping my spirit has passed. I was naked and you did them as steps in the pathway of needed progresclothe me: I was hungry and you did feed me; I was thirsty and you gave me water to drink, that water which flows from the fount of eternal; treme delicacy of the law governing spirit com-

Plant, kindred, plant a flower over my gravé, and let it bloom in memory of one who has gone acted my part well under the law that has been fred would still call me dead, though I am alive. activity. Not one of the talents which the Infinite gave me has been wrapped up in a napkin and laid aside. They are all doing their appointed work in this beautiful home.

I feel gratified to speak. The angels bade me come, and I, like an obedient child, have tried to conform to the law.

Emily Dubree.

Freed from the fleshy casement! freed like the little birds flying from branch to branch, giving beautiful songs unto my Maker! Emily Dubree was my name. I was the oldest daughter of Nathan and Lydia Dubree, living on Sixteenth street, New York. That was my residence, from whence the birdling-the spirit of myself-took its flight to those mansions of which I had so ofttimes read; and, mother and father, your daughter returns to bear the glad tidings of the resurrection of the spirit into a life eternal, where all things blend in beauty to those who seek their Maker. The tear must never dim your eye, nor must the heart grow sad, for she who once dwelt with you now lives in a home of beauty. You and I and all who are kindred to ourselves will, ere the time be long, meet upon these evergreen shores, never more to part. [To the Chairman:] The acknowledgment of gratitude I give to yourself, feeling that some one of my kindred will The children are now of full age, and competent scan these lines, and glean some light and happi- to have a clear understanding of the matter.

Lydia Abell.

A spark of life is mine, and with its progressive unfoldment I stand in your midst to commune, whereby the eyes may read the story of one who has passed through the door of death. My residence was in New Jersey. Lydia was my name; Abell was my husband's name. I was thirtyseven years old. I passed out of the earth existence either on the 11th or 12th of February with diptheria. Blessed are they who can throw off their ragged clothing, and take upon them the garments like those worn by the angels.

How beautiful is death, when you feel through its transition that the soul-the essence of eternal life-has a place in that kingdom made for all those who believe in the resurrection and the life.

Read these pages, kindred, and have confidence in what is therein written, for it comes from one supposed to be dead-but not so. I have life, with all the attributes quickened and brought into activity.

Maria Bronner.

As the grave holds only the body, and the spirit still holds its life essence, I am told to speak through the organization of a stranger, and so I'll do it, as far as capability and knowledge will let me.

Maria was my name; the wife of Antonio Bronner. I was a native of Switzerland, but at the time I died I was a resident of a house on Thames street, New York.

Well, you see, I wish to read the minds of those who knew of my death, and who were at my burial.

This is a grand universe which God has made for his children-where he provides habitations for their separate conditions. The Book says, "In my Father's house are many mansions." That is true, true; believe it, for one speaks who has seen and knows; and from that knowledge she now gives wisdom to those she left behind her. This is to prepare the way-make it easier for you to travel over. Rejoice! clap your hands! for the poor have power to come back and warn the rich! The Bible is being brought to the un-

derstanding of minds that are living on earth. Oh, Father in Heaven, you have been very kind to me! You only judged me, you did not condemn me; and I am happy in this beautiful world where the angels sing and give praises to God the King. Now I go, never more to come back; my work on earth is ended.

Mary Brown, Queen Ann's County, Md. Almighty Resurrector of the Spirit, I come to

after a very brief illness, in which I tried to manifest Christlike submission, and for it, friends and darling ones, I have been rewarded in the beautiful kingdom where I now dwell.

My name was Mary Brown-reliet of Thomas Brown, formerly of Queen Ann's County. My soul was ripe for the "resurrection" and the new life. It came with all its abundance of wealth. What I was I am not, for I have been cleansed, been made righteous, been robed in the raiment of the angels, hearing the glad tidings: "One more of God's children has come home for rest." More beautiful, friends of earth, is it to give than to receive. I am blessed, and I come to bless you. I now go to the quietude of my beautiful spirit

Banner of Light Message Department -Evidence of its Usefulness and Reliability.

Some three months since, in obedience to the increasing calls made upon us by our patrons that | paper our Message Department-closed temporarily by the decease of that faithful worker, Mrs. J. H. Conant-should be reopened, we secured the services of Mrs. Sarah, A. Danskin, of Baltimore, Md, who is well and widely known in the city where she has so long resided, as a lady of the deepest refinement, and the highest order of I may not be fully competent to speak as the trustworthiness. The communications coming one who has just left, but I'll make the trial. I through her organism have ever since been prewho mourned her as lost because she had out love my kindred and my kindred loved me. Buth sented regularly on our sixth page, and the re-Wilson was my name; I was forty six years sult has been that the sphere of her acquaintanceoffered a grateful tribute to him (myself) who jold. I died in Harford County, Md. My huse ship with the public has been enlarged only to meet with a wider recognition of her worth as a medium for converse between the denizens of the two worlds of mortal and spirit-existence.

Neither Mrs. Danskin, her husband, nor ourself, set up a claim that the communications are ment has not yet been found to pertain to the domain of human experience when dealing with the spirits who return to the sphere of material things in order to fulfill duties devolving upon sion, or to gratify their longings to speak once more with those loved ones left behind. The ex munion-a delicacy we fear but little understood even by many who claim high rank among the disciples of Spiritualism-often prevents the over home to heaven. [To the Chairman :] Have I anxious intelligence who seeks to control from giving utterance to his or her thought consecutiveestablished for communicating? If not, teach by, mistakes are frequently made through all our me, and I will learn. My feelings outflow in trance mediums in consequence, and Mrs. Danwords; how else could you eatch them? If I skin does not claim to be an exception to the rule spoke not, the world would be no wiser; my kin- Yet one well-attested fact of spirit return and communion through an earthly instrument prove-All the attributes of my nature are brought into the existence of the possibility of such return and communion, and also demonstrates the usefulness of the medium made use of; and we have had abundant testimony, ever since the com mencement of the publication of these messages given through Mrs. Danskin, that the majority of them have been recognized by friends; in many cases we have received letters acknowledging the correctness of the statements put forth, in others we have received oral assurance of the same, and from the mass of both orders of testimony we select the subjoined, as specimens of the endorsements which are daily being bestowed upon our Message Department. Our thanks are due to those furnishing these proofs, who have not feared to acknowledge the truth in the face of public prejudice. We sincerely hope that persons recognizing such messages in future will no tify us in like manner:

To the Editor of the Banner of Light: The communication from John Lamb to Lillie and Jimmy Bruce, his step-children, in the Ban-ner of Dec. 18th, 1875, has been fully verified. The children are residents of this city, and en-derse the communication unequivocally. Both, as averred, were frail, and were taken by their mother, as Mr. Lamb describes, to be healed magnetically, and by that means were restored to a measurable degree of health. The tenor of the communication they declare to be characteristic. Though a step-father, he thought much of them, This cheery word from the other shore they ap Fraternally,
WILLIAM FOSTER, JR.

Providence, R. 1., Feb. 8th, 1876.

To the Editor of the Banner of Light:

In your issue of Jan. 22d, 1876, appears a mes any same of Jan. 22d, 1876, appears a message through Mrs. Danskin from Joseph Longinotti to his family in Richmond, Virginia. I knew Joseph Longinotti and his family well for years, residing for an extended period scarcely a block from them, in Richmond. I can vouch for the strict accuracy of his statements in the message of the strict accuracy of his statements in the message of the strict accuracy of his statements. sage relative to his coming from Italy; his having a wife and four children, two boys and two girls; his eldest son being named Joe, etc., they being in precise accordance with the facts.

He alludes to some mysterious malady, baffling the knowledge and skill of the physicians, as afflicting his younger son, the nature of which he explains. Not having seen any of the family for years, I am unable, at present, to determine the truth of this statement. I have, however, written to friends in Richmond, requesting them to show Mrs. Longinotti the message, and inquire concerning the condition of her younger son, and when I have from them? when I hear from them, I will further advise Very truly,
WILLIAM EMMETTE COLEMAN.

Learenworth, Kansas, Feb. 7th, 1876.

To the Editor of the Banner of Light:

In the Banner of Jan. 22d, I find the return of William Cole. In the main Exhibition Building, (about Dec. 8th,) where I was at work, by the breaking of a scaffold plank threemen fell about sixty-five feet. Two were instantly killed. One lived a few hours. I did not know their names at the time, though I had frequently seen them. After seeing the message from him, I made in-After seeing the message from him, i made inquiries. I find he has given his name correctly, with the Christian name of his partner. If this notice of the message will afford you any satisfaction, I shall be very glad to have you informed of the truth of it. Truly yours,

JOEL G. Fogg.

Philadelphia, Pa., Feb. 8th, 1876.

To the Editor of the Banner of Light :

The communication in the Banner of Light of January 29th, from Col. W. A. Richardson, of Quincy, Ill., is in my opinion genuine. His political career corresponds with it, and the language used is that of the old war-horse of Democracy while yet of this world.

Jos. HECKELS.
Decatur, Ill., Macon County, Feb. 16th, 1876.

MESSIS. COLDY & RICH: Gentlemen—In the Banner of the 29th of January there is a communication from Lewis Boslay, who says that he is eighteen years of age; that he died at Cockeysville, and that his father's name is John Bosley. These are facts. I am well acquainted with John Bosley. He resides near Cockeysville a willage Bosley. He resides near Cockeysville, a village in Baltimore County, Md. He had a son, Lewis, who was about eighteen years of age, and who departed to spirit life about six weeks ago.

Towsontown, Bultimore Co., Mpl., Feb. 5th, 1876.

To the Editor of the Banner of Light: Almighty Resurrector of the Spirit, I come to earth with all the adorable attractions which I feel toward that beautiful hôme, which I have left only for the moment. At Easton, Md., I died The message in your last number from John H. Frink, of New London, Conn., seems to be entirely true. I knew him well, and in a letter I had from him but a few months ago I find there

is a perfect similarity with his message as published by you. I had not heard of his higher birth until I saw the message in the Banner. He was a worthy man and true Spiritualist. In his last letter to me he spoke particularly of the comfort, the stay and hope that Spiritualism had given him in his declining years.

Yours respectfully, J. B. Armstroso,

No. 35 Ford street,

Ogdensburg, N. Y., Feb. 9th, 1876.

To the Editor of the Banner of Light:

The message in your paper of Feb. 5th, 1876, from John H. Frink I know to be correct in every particular. He was a firm-believer in the Spir-

itual Philosophy, and an honest man. Yours with respect, **Gilbert Crowell. Patolucket, R. I., Feb. 21th, 1876.

I saw in your paper of February 12th, I think, communication from the spirit-land from an old neighbor and friend, Timothy Kirby, who was a smart and wealthy man. The message created a great talk and much excitement in his old neighborhood, where I live, when I showed the 24th Ward, Cincinnati, O., March 12th, 1876.

To the Editor of the Banner of Light: .

To the Editor of the Banner of Light: .

In the last number of the Banner appears a message purporting to come from Leonard Car penter, of Poughkeepsie. An individual of that name, whose age corresponds with that given in the message, passed to spirit-life from this city a few weeks since, and the message is strikingly characteristic of him.

The peculiarities of tone and style manifested

in the communication are obvious to those most intimately acquainted with Mr. Carpenter, and bear unmistakable assurance of its genuineness and reliability.

I assure you it gives me the most sincere satisfaction to bear this testimony, and to verify the truth of at least one message given through your excellent medium, Mrs. Wash. A. Danskin.

Respectfully yours,

Lewis S. Dezendorf,

Fastman's Business College.

Poughkeepsie, N. Y., March 17th, 1876.

William Bailey, Esq., of Wheeling, West Virginia, recently called at our office, while on a visit to Boston, and informed us that the message of J. C. Oliver in the Banner of Light for Feb. 5th was correct in every particular as to facts and details. Mr. Oliver was a Mason, and lost his ife, as mentioned in his communication, in the burning of Washington Hall in Wheeling, W. Va., last November. He (Oliver) was in the city on business; the Masons had a hall above Washington Hall, and he was endeavoring to assist in saving the property when he was killed by the falling of the building, and several others

A lady recently called at our office and stated that she recognized the message of Robert Dresser, (of Newton Upper Falls, Mass.,) a suicide, whose communication was published in our Message Department, Feb. 26th. The statements made by the spirit she asserted were correct. Owing to the prejudice entertained by friends, our informant declines to have her name published, although it can be furnished if any one desires to inquire into the matter more closely.

This same message has received additional endorsement from two highly respectable merchants of Boston. These gentlemen do not claim to be Spiritualists in the general acceptation of the term, and therefore decline allowing us the public use of their names, but they assure us that they were well acquainted with Mr. Dresser while in his earth-life, that the message (wherever it came from) is correct in every particular, and that they are, from their own standpoint, utterly unable to account for the appearance of this "letter from the dead."

From the Cincinnati Saturday Night,

1975. Americans a Century Hence Indulge in a Reminiscence.

QUESTION. QUESTION.

Now, papa, tell me truly, did the people used to travel. In steamboats and in railroad cars, on water and on land? And did they wallow in the sea and drag along the gravel, Like dishes in the river or like lizards on the sand? Confined to a dead level, they must have had a bother. To keep from breaking down and running into one another.

ANSWER. They did, my daughter; oft I've heard my father tell And how they used to jump the track and run each oth down; But with our levitant balloon we 've learned to do without For now we fly around the sky in an etherion Like "Q icen Celeste," in which we float along the azure

Five hundred feet from stem to stern, and paddles at the

But, Mary, dear, some other things are quite as full of wonder: They used to have a clumsy rig they called a ''telegraph,'' A slow communication between places far asunder— Its poles, and wire, and chemicals I 'in sure would make

you laugh.
They hadn't harnessed up the will, nor guessed that To hall a distant friend; and get an answer in a minute.

Their telescop's-why, look at ours-see what we are arriving at!
We see our neighbors now on Mars, and Mercury, and
Venus: We swap so mesignals with them and find out what they 're driving at I Our microscopes reveal the ways of all the monad genus, And show us how spontaneously the fira is generated. And how the bugs and butterfiles from nothing are created.

My child, lean out the flying ship; far downward larboard looking, You see the bankrupt blackened shafts whence Lackawanna coal Was spread throughout the land, to light, and warm, and do the cooking; That was before we learned to bore a thousand-fathom

In every town a hot-air shaft right through the shell of Draws light and heat from out the inner furnace of the

what progress we have made! Our blologists have found The 'missing link' of Darwin in the talking ape of Munessey!

And non ne know a murderer is mentally unsound—
Instead of choking him to death we doctor him for luncy;
Our philanthropic scientists have proved in many treatises. That crime is a disease as much as munips or meningitis is.

At one time people used to kill the sheep, and hogs, and cattle,
And boll and fry them on the fire, and eat them up like savages.

But now we have our patent rotary food condenser, that 'll Give every mouth enough to eat, and banish hunger's ravages.

ravages,
Pour in a plut of nitrogen, and mix in the accoutrement Carbon and saits in appetizing forms of human nutriment. But let us not be proud. If mun, aspiring to the stars,
By his own will succeeds in overcoming gravitation:
If Brown, who visited the moon, succeeds in finding Mars,
And plants among the asteroids a Yankee signal station,
Our commonplace inventions will seem tame enough, and
many 'il

Think us behind the times, as we the folks of the centen-

Passed to Spirit-Life: From Weston, Vt., Feb. 12th, Mr. Nathan Z. Abbott,

aged 43 years.

His illness was long and attended with great suffering. He was a firm believer in the "ministry of 'angels," and often caught glimpses of another sphere, and spoke cheerfully of the change he was fast approaching. He selected those he wished to miciate at his funeral. The Congregationalist Society kindly opened their church for the services. The house was filled with friends and neighbors, who assembled to pay their respects to their departed brother and his family. The church choir rendered excellent music, long to be remembered by the writer, who read a poem and gave the discourse, selecting for a text the 35th verse of the 15th chapter of 1st Corinthians.

Mr. Abbott was a kind neighb r and friend. He leaves a wife and daughter to mourn his loss. May they find consolation in the beautiful philosophy of anget communion, progression and recipion beyond the change called death. aged 43 years.

From South Easton, Mass., January 21st, Mrs. Sarah B., wife of Mr. Timothy Remick, in her 53th year. wife of Mr. Timothy Remick, in her 53th year.

For many years Mrs. R. has been a great physical sufferer, which had in a measure clouded her mortal life, and shut out many of its pleasures and enjoyments. Still as a faithful companion and mother, she strove to do her whole duty for those she loved and had spared to her here; but her shawering faith, based upon positive knowledge of the great hereafter, had so fully prepared her mind for the change, that when the host arrived it was halled with joy and not with grief, and her emancipated spirit, clothed with the garments of immortal life, joined the dearly

loved ones just over the other side, and she now comes to her companion and friends giving them, the most satisfactory assurances that she is not dead, but with them still to cheer and comfort and guide them on through the remainder of their earthly life to the mansions she is preparing for them in the summer-land. Words of comfort and consolation were elequently spoken through the organism of Mrs. N. J. Willis, of Cambridgeport, who officiated at the functal services.

N. W. P.

From New York, suddenly, March 8th, Dr. Israel G. Atwood, in his 56th year.

Atwood, in his Sain year.

Dr. Atwood has been a resident of this city for nearly twenty years, and was whelly known and highly respected for his many good qualities. He was a noted healer, and one of the oldest Spiritualists in the city, and for a long time was Chairman of the Spiritual Conference at the Harvard Rooms; a man of integrity, upright in his dealings, and calculated to benefit all with whom he came in contact. He was a graduate of the New York University and possessed superior knowledge in the healing art. His clair-voyant and magnetic powers were wonderful. He could discover all diseases and treat them successfully. He was very kind and gentlad, gentle and loving, good to the poor, affriend to the widow and fatherless, charitable to all, with no fil will toward any one. When in prospetity was ever ready to ald others pecuniarily, (hough some look advantage of his liberality, thereby causing him perplexing anxibety.) He had many secret sorrows of such a nature they could not be overcome, and at last to them he unresisting ty yielded. In vain were all carnest endeavors from friends who tried to sustain him, and were with him in his last moments.

moments.

We do not mourn for him—it is our loss, but his gain—ho is freed from his worldly cares, and troubles, and fully realizes the truth of the beautiful lines so therly rendered. In paying the last tribute of respect to our dear friend and associate, in which his voice has so often molodiously mingled:

"Hone's cheering song is ever thrilling.

"Hope's cheering song is ever thrilling, It is better further on." New York, March, 1876. M. M. L. C.

From Morristown, Vermont, Dec. 16th, 1875, Ulysses

Sherwin, aged 24 years.

He was a young man of much promise, and highly respected by all who knew him. His disease was consumption, which he bore with fortitude and resignation. He expressed a wist heat he might close his eyes in sleep from which he should not in this world awake. If not a firm believer in all the facts and philosophy of Sphitualism, he was an earnest friend of liberal principles and human progress. He has left an affectionate brother and a beloved mother, who almost idolized him, to morrh his departure, and gone to meet his dear father and beloved sister who had passed on before and were waiting for him, -Com.

1 Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agats

Convention of Spiritualists at Graport, N. Y.

The next Quarterly Convention of the Spiritualists of Western New York, will be held at Kirridge Hall, Graport, Niagara County, N. Y., on Saturday and Sunday, Aprils h and 9th, opening at ten 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 gospel of Spiritualism, and aid immortal men and women in preparing better conditions the most his gospel of Humanity may be presented to the world. Any who may not be gratultously entertained can have board at one dollar per day, during the Convention, at Kithinga Hotel.

J. W. SEAVER,
A. E. TILDEN,
GEO, W. TAYLOR,

Committee. Convention of Spiritualists at Gasport, N. Y.

New Yooks.

THE SPIRITS' BOOK;

The Principles of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RAOE, ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANS-

MITTED THROUGH VARIOUS MEDIUMS, COLLECTED AND SET IN ORDER

BY ALLAN KARDEC. Translated from the French, from the Hundred and Twentieth Thousand,

BY ANNA BLACKWELL. The Work contains a fine steel-plate portrait of the Author.

This book—printed from duplicate English stereotype plates, and which we are able to sell at a much less rate than the London edition—is sent out as a companion volume to the BOOK ON MEDIUMS, by the same author, and for this purpose is printed on a similar style of paper, and in-binding, etc., uniform with the preceding volume.

At an hour when many skeptics, trained to the need of text books for aid in searching out knowledge concerning life and its belongings, both now and to come, are turning their attention to the claims of the Spiritual Philosophy, this sterling volume is calculated to fill an important place in the popular demand, and to do much good by the onlightenment of the inquiring.

It is also a work which the oldest and most confirmed disciple of the Spiritual Dispensation can consult and mentally digest with profit.

Printed on fine thred paper, large 12mo, 43s pp., cloth, beveled boards, black and gold. Price \$1,75, postage free.

SECOND THOUSAND.

BOOK ON MEDIUMS;

GUIDE FOR MEDIUMS AND INVOCATORS: CONTAINING

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of

Spiritism. BY ALLAN KARDEC. Translated from the French, by Emma A. Wood.

*This work is printed on fine tinted paper, large 12mo, 460 pp. Cloth, boveled boards, black and gold. Price \$1,50; postage free.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass, COL. OLCOTT'S CREAT WORK, People from the Other World. Containing Full and Illustrative Descriptions

of the WONDERFUL SEANCES Held by COL. OLCOTT with the EDDYS, HOLMESES, AND MRS. COMPTON.

The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established science. He says to the world: "Here are certain stupendous facts, admitted by many thousands of lutelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplicable phenomena, repudilated for the most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man."

The Work is Highly Illustrated!

POSTAGE 25 CENTS PER COPY. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

IN PAMPHLET FORM. ...

TIPPING HIS TABLES:

Ramblings after a Rambler; Exposures of an Exposer.

Elicited by "An Expose of Spiritualism by Bev. John Gregory, Northfield, Vt., 1872." BY ALLEN PUTNAM.

In response to a general demand, this able production, which appeared originally in the Banner of Light, has been issued in pamphiet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest; and bears the mark of patient and earnest thought.

Price 25 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, 121 NO. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the "New School,"

WIFE OF WASH. A. DANSKIN, OF BALTIMORE, MD., Pupil of Dr. Benjamin Rush.

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

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

Application by fetter, enclosing Consultation Fee. \$2.00, will receive prompt attention. Medicines, magnetically prepared, sent at moderate prices.

NEURALGIA.—A positive cure for this painful disease bent by mailton receipt of \$1.00 and two postage stamps.

Direct WASH, A. DANSKIN, Baltimore, Md. Jan. 21. 3m

A New Medical Discovery. DR. COOPER'S MEDICATED

PAD AND BELT.

Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between the shoulders, the flaunel side next to the skin, this locality being nearest to the vital organs and nerve entre; or the belt may be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Property of the Privat and Lungs.

BEAUTIFUL EVER-BLOOMING

ROSES.

Strong Pot Roses, suitable for immediate howering, sent safely-by mail, postpadte [Five sphendld varieties, all labeled, \$1.00 12 do. \$2.00, 10 do. \$3.00, 26 do. \$4.00, \$5 do. \$5.00. Fr to cents each, additional, one Minghisteent Fremlum Rose to every dollar's worthordered. Send for our law GIBBE TO ROSE CULTURE, and choose from over 300 thest sorts. We are the largest Rose-Grotzers in America, and allow purchasers to make their own selections. Natisfacilon granamateed. Addition The DINGEE & CONARD CO...
Fob. 26.—Strow

Dr. Fred. L. H. Willis May be Addressed till further notice:

Care Banner of Light, Boston, Mass.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by half and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching Clairvoyance.

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

Dr. Willis is permitted to refer to numerous parties when all other had falled. All letters must contain a return postage stamp. Sent for Circulars and References.

Jan. 1.

Dr. Garvin's Catarrh Powder.

A SAFE and rellable remedy for the cure of Catarri in the Head. Dir. LEAVIT, a celebrated Physician of this city, says: "I would not take five thousand dollars for an onnee of the Powder in case I could not procure any more. I was reduced very low with Catarri, and it cured me."

SEEDS.

Best and Cheapest in America, or Money refunded BUY direct from the Grower, postage or express paid, bent any firm in America in quality and low prices. Bean-liful illustrated Seed Catalogue and Garden Guide free, Brill File Stoff Gardeners. Address R. H. SHUMWAY, Seed Grower, Rockford, Ill.

B. C. HAZELTON, Specialty Photographer, New number, 294 Washington street, formerly 140, opposite School street, Boston, Mass. Jan. 1.

"Science and Health,"

A BOOK OF ABOUT 500 PAGES, is a complete Encyclopedia of Man. It explains Science, the Mind of God, Silences Speculative Theories with Proof. It is a book to be studied, practical and useful; teaches metaphysics and the science of healing on the Apostolic plan; explains mind-realing, mediumship, etc. etc. 42,50. Sent postpaid on receipt of price by the CHRISTIAN SCIENTIST PUB. CO., Box 1623, Boston. LOCKWOOD, BROOKS & CO., 331 Washington street, General Agents. 8w-Feb. 5.

MERCANTILE SAVINGS INSTITUTION.

No. 581 Washington street, Boston. A LL deposits made in this Institution commence to draw interest on the first day of each month.

The INSTITUTION has a GUARANTEE FUND OF 8205,000. for the protection of its depositors.

DR. J. R. NEWTON

WILL remain in San Francisco until further notice. Dr. N. continues to heal the sick at any distance by magnetized letters, and performs cures as remarkable as any made by personal treatment. To do this, he occupies as much time and makes the same effort as though the patient were present. Persons desiring to avail themselves of this mode of cure will send a description of the case, enclosing a sam from three to ten dollars. Address, Dr. J. R. NEWTON, care of H. Snow, P. O. Box 117, San Francisco, Cal.

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

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.—†

A Fine Photograph of Dr. H. F. Gardner, Taken by Wing, Washington street, is for sale at the BANNER OF LIGHT BOOKSTONE, No. 9 Montgomery Place, Boston. The large bouquet presented to the Doctor at the Paine Itali services in honor of the anniversary of his 64th birthday is conspicuous in the picture, the likeness of the veteran is perfect, and the photograph—imperial sizo—is a worthy souvenir of the event. Sent to any address on receipt of 50 cents

MAGNETIC PAPER.

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

THE MYNTIC RAP,

A POEM, by LAROY SUNDERLAND, In three Cantos. 1. Christian Mediumism. II. The Miracle of To-day. III. Modern Mediumship. Will be delivered wherever invited. Address, Quincy, Mass. 11—Fep. 12. WORK AND MONEY. Our new method of intro-ries everything before it. Our premiams heat the world. Don't be idle a day. Particulars free. Sample of paper superhyllustrated, with choice Moss-Rose Cross, 10 cts. J. LATHAM & CO., 419 Washington st., Boston, Mass.

The Great Spirit Compound. A N infallible remedy for Catarrh. One box cures the worst case. Sent free on receipt of 50 cents. E. E. BRADNER, 60 West st., New Haven, Oswego Co., N. Y. March 4.—4w

Thatch 4.—4w*

LOOK. The Wenderful Blessings of God on Labors
of BOODY & NANKEY in Europe and America.
Best Book and chance for men or women wanting a
good business and do good offer d this year. Also new
maps of U.S. A., World and all Bible lands and Cenfennial Combination. Apply at once to D. L.
GUEINSEY, Pab., cor. School and Main 81s., Concord, N. H.

FIRWEIN is the name of a new remedy men-tioned in the Journal of Materia Medica for January, as particularly valuable is Catarrh, Brouchitis and all af-fections of the throat and lungs—those of public speakers, and gives several cases of cure. 3m—March 4.

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 137 Harrison avenue,) is now in the beautiful and commodious Banner of Light Building, Rooms Nos. 6 and 7.

NO. 9 MONTGOMERY PLACE.

MRS. MAGGHE J. FOLSOM.

The widely known Spiritual Chirvoyant, examines patients from 9 o'clock A. M. to 50 clock P. M. daily.

DR. NTORER will personally attend patients, and whatever spiritual insight and practical judgment and exportence can accomplish, will be employed as heretofore in curing the sick.

Patients in the country, and all persons ordering DR, STORER'S NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

Jan. 3.

DR. H. B. STORER.

Dr. T. S. Robertson,

ATE of Scotland. Specialist in the treatment of all diseases of the LUNGS and KIDNEYS.

Dif. ROBERTSON examines and tests the lungs by his improved Sprometer, Stethoscope and Sound before undertaking any case for treatment. In kidney affections the arrinary screening passed first in the morning ance xamined by the Microscope and Acids before medicines are given, this remedies are aspecially imported from the Apothecaries' Hall, Scotland, and no mercury used in any of them. References can be found at als office of hundreds of cases he has cured in New England of the worst forms of Lung and Ridney diseases. 378 THEMONT STREET, BONTON. Horse cars pass the door overy minute.

March 18.—4w i

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, with directions for treatment, will please enclose \$1.00 a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. N. J. AND MR. S. P. MORSE, TLECTRICIANS and MAGNETIC PHYSICIANS, Thave removed from 48 B-ach street to 92 Washington street, Boston, where they will be pieased to entertain their rriends and patrons as formerly; also patients accommodated with rooms and board if required. Exercise Medical Color Baths given.

MRS.JENNETTJ.CLARK, CPHRTUAL CLARKYOYANT. Written Spirit Messages 42. Examinations 41. and Sittings 44. Specific Remedies for the Liver and Ridneys. 10 A, M, 16 5 F, M, 25 Warren ave., near Berkeley-st, Church, Boston. March 18.—7w.

Mrs. S. E. Crossman, M. D. CLAIRYOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Specialty: Curing Cancers, Tumors and Fennale Compilaints. Examines at any distance, Terms 92,00, Also Midwife, Magnetic Paper 9,00, 57 Tromont street, Boston, Rooms 19 and 20.

March 25. J. WILLIAM AND SUSIE WILLIS

DUSINESS, Test and Medical Mediums. Examinations made by lock of hair. 9 Montgomery Place, Boston, Will sail for Entope April 28th,

M. R. HENRY C. LULL, Business and Medical Call voyant, Rooms 105 Washington street, near Dover, Boston, Hours from 9 A. M. to 5 P. M. Scances Sunday and Thursday evenings, also Thesday afternoons at 3 o'clock, General stitings, 41. Sonness, 25 cents.

Jan. 1, -13w*

MRS, M. A. FRENCH.

MEDICAL and Business Clairvoj ant, having taken an office at 857 Washing on street, floaton, would be pleased to receive her many friends and patrons during the day, and Wednesday and Saturday evenings.

Susie Nickerson-White. TRANCE MEDIUM, 739 West Brookline street, Elmo, Suite 1, Boston. Hours 9 to 4. Public Sean Sunday evenings. Feb. 2

I IZZIE NEWELL, the Indian Princess in costoure, is a reliable Medlum on Business, Health of Prophery. Treatments and Baths. E camines from bair, March 18.—3w*

MRS. L. W. LITCH, Chairvoyant Physician and Test Modium. New remedies, compounded by spirit direction, constantly on hand. The Battery applied when neceded. Circles Sunday and Tuesday evenings. 188 Court street, Boston. Jan. 22.

MRS. JENNIE POTTER,

March 4.-4w*

MRS. M. CARRINGE BRELAND,

CLAIRVOYANT PHYSICIAN, also Business and Test
Medium, 91 Camden street, Boston. Hours from 9 A.

M. to 12, 1 to 5 P. M. Sw*-March 25.

MRS. J. C. EWELL, Inspirational and Heal
Ing. suite 2, Hotel Norwood, cor. of Oak and Washington 818, Boston, (entrance on Ash 81.) Hours 10-10-5,

Jan. 1.

A.S. HAYWARD, Magnetist, & Davis st., Boston, Hours from 9 to 4. Consultation free. Magnetic Dyspepsia Cure and Magnetized Paper sent by main receipt of 99 cents each. on receipt of 5) cents each.

III. Ann. I.

III. J. L. PLUMB, M. D., and Natural Clairvoyant. Answers letters on business or disease for
\$2.10. 63 Russell street, Boston, Bunker-Hill District.

March 18. -2w²

MRS. FRANK CAMPBELL, Physician and Medium, So, la Indiana street, suite 5, leading from Washington street to Harrison av., Hoston. March 68.

MRS. HARDY,
TRANCE MEDIUM, No. 4 Concord Square, Boston,
Office hours from 9 to 1 and 2 to 3, 16w*-Dec. 4.

MRS. BLATE.
THE Spirit Artist, has located in Boston, at 40 Dover March 18. SAMUEL GROVER, HEALING MEDIUM, No. 56 Doyer street (formerly 23 Dix place). Dr. G. will attend funerals if requested. March 4. DR. A. E. CARPENTER, Psychologist. Men-dat and Magnetic Cure. 19 Indiana Place, Boston.

LIZABETH DAWKINS, Magnetic Physical Phy

MRS. JENNIE CROSSE, Natural Chirvoyant MAG. JENNIE CHOSSE, Natural Clairvoyant and Test Medium, 75 Dover street. Six questions answered by mail for 50 cents and stamp. 2w*-March 18.

A UGUSTIA DWINELLS, Medical and Business Clairvoyant, 161 Court st., Boston. Terms \$1.

Prospectus: OF THE

VOICE OF ANGELS.

A PAPER with the above caption, printed on good paper, in clear, large type, edited and managed by a band of beneficent spirits for the amelioration and happiness of mankind, will be issued monthly from its office of publication, No. 8 Dwight sirect, Boston, Mass., commencing Jan. 15th, 1576.

Spirit L. JUDD PARDEE, Editor-in Chief.

D. C. DENSMORE, Amanuensis and Publisher.

Note.—With the exception of a few correspondents, there will be nothing but spirit communications relating to the above object. All questions touching the same will be an swered by the controlling intelligence through the undersigned. Spirit communications through other mediums in reference to the above will be admitted if desired.

All lefters and communications must be directed as above (postpaid) to the subscriber.

Specimen.copy sent free to any address by applying at this office. his office. Price, yearly, \$1,00, in advance. Six months, 50 Single copies 10 cents.

March th. 4w DENSMORE, Publisher.

Catarrh, Diptheria, And all Throat Discases curable, by the use of

DR. J. E. BRIGGS'S THROAT REMEDY. MR. ANDREW JACKSON DAVIS Writes: "Dr. Briggs's 'broat Remedy for the Throat and Catarrhal Affections, iclidding Diptheria, I know to be equal to the claims in is advertisement."

Price 50 cents per bottle.

A: Never sent by Mail; by Express only.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

\$5,00 to \$10,00 a Day

MADE at home by male or female agents selling the INFALLIBLE FIRE HINDLERS, for Kindling Wood or Coal Fires without shavings or paper. Twenty fires made at the cost of one cent. Nothing so good for exterminating worms or caterpillars from fruit trees. Forty diplomas awarded by State and Countles. Sole control of a town or county to one agent. Samples malled for 50 cents. Address R. P. SMITH, cor. Em and Pearl streets, New Albany, Ind. 6w*-March 18,

streets, New Albany, Ind.

Different and PROFITABLE EMPLOYMENT.—"Reautiful!" "Charming!" "Oh. how
lovely!" "What are they worth?" etc. Such are the exclamations of those who see the large, elegant new Chromos
produced by the European and American Publishing CoEvery one will want them. It requires no talking to sell the
pletures—they speak for themselves. Canvassers, agents,
and ladies and genilem-n out of employment, with find this
the best opening ever offered to make money. For full particulars, send stamp for confidential circular. Address F
GLEASON & CO., 728 Washington street, Boston, Mass.
March 18.—4w

MAGNETIZED PILLS. fections of the throat and lungs—those of public speakers, and gives several cases of cure.

3m—March 4.

Superal Control of the Superal

New Books.

Third Edition --- Revised and Corrected.

THE WORLD'S Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST.

CONTAINING

New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the 2

Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysteries, bosides comprising the History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES, Author of "The Biography of Salon," and "The Bible of Bibles," (comprising a description of twenty Bibles.)

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information conditied in it must have been severe and ardness indeed, and how that it is in such convenient shape the student of free thought will not withingly allow it to go out of print. But the book is by no means a more collation of views or statistics: throughout its entire course the author—as will be seen by his tube-page and chapter heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark.

Printed on fine white paper, inege 12mo, 350 pages, 82,00; postinge 20 cents.

For sale whole sale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. NEW CLOTH EDITION, REVISED AND CORRECTED.

The Proof Palpable of Immortality: Being an Account of the Materialization-Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion.

BY EPES SARGENT, Author of "Planchette, a History of Modern Spiritualism," &c.

Now ready, forming a volume of 2,0 pages; with a Table of Contents, an Alphabetical Index, and an engraved likeness of the spirit Katle King, never before published in this cannity. country.

Price, in paper covers, 75 cents; bound in cloth, \$1,00.
Sent by mail at these prices.

From European and American Spiritualists the warmest commendations of this remarkable work have been received.

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

NOTHING LIKE IT;

Steps to the Kingdom.

BY LOIS WAISBROOKER, Author of Oliclen Harlow's Pow, " Alice Vale," May weed Blossoms, " Suffrage for Women," etc., etc., etc.

Christians pray, "Thy kingdom come, thy will be done on earth as it is in heaven," but they know not what they ask, "Christians, read "Nothing Like II," and see if you can afford to have your prayers answered; and, if not, make preparation, for the answer is sure to come in its own proper time.

Bound in cloth, 12mo, 330 pages, \$1,50; bestage is cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Eating for Strength. A New Health Cookery Book,

BY M. L. HOLBROOK, M. D., BY M. L. HOLBROOK, M. D., Which should be in the bonds of every person who would cat to regain and tretain health, strength and beauty. It contains, hesdes the scheme of eating and one hundred answers to questions which most people are auxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feelde babes and delicate children so as to get the best bodily development. Mothers who cannot mirac their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Price \$1.00, postage free.
For sate wholesale and retail by COLBY & RICH, a No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

EIGHTH RDITION.

The Unwelcome Child

The Crime of an Undesired Maternity. BY HENRY C. WRIGHT.

No intelligent and pure-inhibed man or woman need to misunderstand or misconstrue the author's meaning, or be offended by his words and modes of expression, as he treats upon "The Lawsof Nature designed to Govern Parenlage; the Mother's Power over her Calde; Undesdied Materity a Clinic against the Mother and a Clinic against the Child, a Printes tof Humanily against Legalized Sensualism," etc. Cloth, 60 cents, postage 8 cents; paper, 35 cents, postage 5 cents.

a cents.
—For sale wholesale and retail by the publishers, CQLBY & RICH, at No. 9 Montgomery Place, corner of Provinc-street (lower floor), Boston, Mass.

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable HEE BOOKS now in use, it touches on over a hundred points pertaining to Bee-Keeping. It is a guide to the Bee-Keeper in every department of Bee management. It is gotten up in condensed form, and comains as much matter as any two-dollar book, and yet we propose to sell it at a much less price. Boards, 75 cents, postage 5 cents, paper, 50 cents, postage 5 cents.

For sate wholesate and retail by COLIV & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Jesus Christ, the Real Manner of his Death Important Concealed Information,

OBTAINED FROM AN Old Manuscript found in Alexandria, WHICH SHOWS THAT

JESUS In a trance was taken down from the cross, brought to life again, and in reality dod six months after within a secret religious society called "Esser Brothren," of which he was a member,

THE ESSEER BRETHREN AMONG THE JEWS A MANUSCRIPT FOR FREE MASONS.

This work contains a lithograph likeness of Jesus Christ, which is the oldest known, having been found on a tomb in the cataomis.

Flexible cloth covers, 119 pages, 50 cents, postage free, For sale wholesale and retail by COLBY & RICH, a No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. or), Boston, Mass,
THIRD THOUSAND, REVISED AND
CORRECTED.

Does Matter Do It All? A Reply to Professor Tyndall's Latest Attack on Spiritualism.

BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's animannerly gibeat Spiritualism, Mr. Sargent takes up what the same assalant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manife t in the universe, and presses homosome pretty sharp proofs of Mr. Tyndall's superficial accomplishments as a metaphysician. This reply will, we think, claim a good deal of attention, not only from spirit units a, but from the religious public, as it shows strikingly some of the weak points of modern materialism. Price 5 cents, postage I cent.

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

TENTIL EDITION. THE ELECTRIC PHYSICIAN; Or. Self-Cure by Electricity.

BY EMMA HARDINGE BRITTEN. BY EMMA HARDINGE BRITTEN.

-A Plain Guide to the use of the Electre-Magnetic liattery, with full directions for the treatment of every form of disease on the new and highly successful French and Viennese Systems of Medical Electricity, and ministered by Drs. Wm. and Emma Britten in their own practice.

-Price 50 conta; mailed free for 55 cents.

For sale wholessie and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower foor), Bosiou, Mass.

New Nooks.

Christian Spiritualism THE IDENTITY

Primitive Christianity -MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

In two octave volumes. Price \$5,00; single volumes \$2,50, postage free.

CONTENTS OF YOL I.

CONTENTS OF YOL. 1,

1. Spiritual Gifts
11. Inspiration and Mediumship.
11. Faith.
11. Working and Mediumship.
11. Faith.
11. Working and Mediumship.
11. Physical Manifestations,
VII. Physical Manifestations,
VII. Prophery.
VIII. Discerning of Spirits.
11. Apputition.
11. Apputition.
11. To the Spirits.
11. The use of humble means.
11. V. Angels were nare mortals.
11. V. Angels were nare mortals.
11. V. Possession and Obsession.
11. VII. Rebrew Prophets and Wediums.
12. VIII. Hebrew Prophets and Wediums.
13. VII. Witchiral and Sorgetty.
14. Witchiral and Spiritual Reby.
15. V. M. Actual and spiritual Reby.
16. V. M. Actual and spiritual Reby.
17. V. M. Actual and Spiritual Reby.
18. V. M. Actual and Spiritual Reby.
18. V. M. Actual And Spiritual Reby.
18. V. M. Actual Application of Spirit forms.
1

CONTENTS OF VOL. 11.

-- Spirit Writing.
-- Levitation and Conveyance by Spirit-Power, Insensity it to Fire.
-- Clair volume and Sommanbulism.
-- Clair audience.
-- Drains and Visions.
-- Trauce and Exstasy.
-- Holy Ghost.
-- He winsty of Angels.
-- Drains -

VIII, "Troy Conest,
IX, 'Here-les and Contentions,
X, 'Prayer,
XI, 'The Ministry of Angels,
XII, 'The Spirit-World,
XIVE's Spirit arisin and the Church,
XV, "Spiritualism and Science,
XVI, "Conclusion,

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

Works of J. M. Peebles.

THE SEERS OF THE AGES, Sixth Edition. THE SEERS OF THIS ACES, SIXIN FAUTION. This work, froating of amental Seers and Sages; of Spiritualism in India, Egypt, China, Persia, Syria, Greece and Rome; of the modern manifestations, with the doctrines of Spiritualitis concerning finel, Jesse, Insultation, Fath, Judgment, Heaven, Hell, Evil Spirits, Leve, the Resurrection and Immortality, has become a standard work in this and other countries. Price \$2.00, postage 2 cuts.

JESUS—MYTH, MAN, OR GOD? Did Jesus

JESUS—MAT 144, MAN, OR CODY, 1966 Joseph Christevist? What far the proofer. Was he man, beget-ten like other men? What fullan and Celsus said of him. The Moral Induced of Christiandly and Heathentsm compared. These and other subjects are critically dis-cussed. Price 50 cents, postage 40 cents. WITCH-ROISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil, re-viewed. This is one of the most severe and caustic things published against the etholox system of religion. Price

SPIRITUAL HARP. A fine collection of vocal

nusle for the choir, congregation and social circle; is especially adapted for use at Grove Meetings, Picnics, etc. Edited by J. M. Peebles and J. O. Rarrett, E. H. Bailey, Musical Editor, Choh, \$2.00, Full gill, \$4.00, postage 26 cents. Abridged edition \$4,00; postage ! TRAVELS AROUND THE WORLD; or, What I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Theathen" (*) Countries. This volume, while atvolty picturing the scenery, the manners, laws and customy of the Oriental people, defines the religious of the Brahmans, the Controland, the Indialists and the Parsees, mixing their extracts from their sacred littless. Price \$2.00, postage 32 cents.

SPIRITUALISM DEFINED AND DEFEND-ED; Being at Introductory Lecture delivered in Tem-perance Hall, Melbourne, Australia, Price 15 cents, pestage free, ... THE SPIRITUAL TEACHER AND SONG-

STER, designed for Congregational Singing. Price is cents, possage free. For sale whole sale and retail by the publishers, COLBY & RICH, at No.3 Montgomery Place, corner of Province street (lower floor), Roston, Mass. Never to be Re-published Harmonial Philosophy and Spiritualism

COMBINED. By special purchase we possess all the remainder of the first and only edition of that highly-prized volume BY ANDREW JACKSON DAVIS,

Comprising a remarkable series of twenty spontaneous dis-courses delivered by the Harmonial Philosopher in the city of New York, in 183, entitled MORNING LECTURES!

Best pulges pronouvés these inspirational lectures amons ne tinest of the author's productions. It is well to bear it No more Copies of this Volume will ever be printed,

the plates having been destroyed, in part, and otherwise appropriated; so that now is the ting for all readers of Mr. Davis's works to purchase copies of The Last Edition of a Rare Book.

Price, bound in paper, reduced to 75 cents, postage 8 cents; bound in cloth, \$1.50, postage 18 cents. For sale wholesale and retail by the publishers, COLB) & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

Unhappy Marriages. BY A. B. CHILD, M. D., Cuthor of "Whatever Is, Is Right," "Christ and the People," etc.

"As frosts and snows dissolve by the genial warmth of have and its traff of wors dissolve, when love shari make the marriages of souls."

marriages of souls." Price 15 cents, postage free, For sale wholesate and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. ACHILLES' WRATH.

A COMPOSITE TRANSLATION OF THE

FIRST BOOK OF HOMER'S ILIAD. PREPARED BY P. ROOSEVELT JOHNSON. M. D..

of Sag Harbor, N. Y. This neat brockure in verse is printed on elegant finted paper paper covers, 12mo, 32 pages. 25 cents, postage free, For sate wholesate and retail by the publishers, COLBY & RICH, 30 No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Tyler Boys. BY F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatle interest in the affairs of these fittle people as in those of grown-up children upon a wider stage. The characters are so vividly portrayed that the reader can see them every one. The Spiriteal Philosophy is interly interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it.

Price 75 cents, postage 10 cents.
For sale wholesale had retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), floston, Mass.

WANTED-AN AGENT IN EVERY TOWN in America, so attent to the second

in America, so all can inspect or get "THE THRILLING ECHO." Mailed to any address on receipt of 25 cents. Also, "VIVID TRUTHS,"

26 pages, 4x7 ltt., 20 cents, 8 cages of contents free. A precious boon to seckers of religious truth.

For safe wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower boor), Roston, Mass. THE FALLACIES

OF THE Free Love Theory;

OR, LOVE CONSIDERED AS A RELIGION. A Lecture, delivered in Washington, D. C., April 25, 1875, by J. W. PIKE, of Vincland, N. J. Price 20 cents, postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province atreet (lower floor), Boston, Mass.

New York Advertisements.

The magic control of SPENCE'S POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderful beyond all procelent.

POW DERES over diseases of all kinds is wondered bevord all proceeds.

Buy the FONSTEVEN for any and all manner of diseases, except Printed for any and all manner of diseases, except Printed Formand Formation (Planes, Dinted Formand).

Buy the NEGATIVEN for Parity six of Planey, Blindmass, Derfines, I thus an I Toutout Fovers.

Buy a flow of HALF POSITIVEN AND HALF NEGATIVEN for this and Fover.

PAULORIESTES with full explanations mailed from Addening words and the computation.

Mailed, postpath for 81,00 per flow, or 6 flower for \$5.00. Sould money at out the and expense by Registered Letter, or by Post office Money Order made payable at Minister B., New York Co. Letter, or by Post office Money Order made payable at Station D., New York Classics, PROF. 138 E. January, PROF. PAYTON SPENCE, 138 E. 16th street, New York City. Noted when it the Hunner of Light Office, No. 8 Montgomery Pince, Boston, Mass.

CLAIRVOYANT HERB COMPOUND

Roots, Herbs and Barks,

WITH this directions for prepring over one quart of Vegeta de Symp for partixing and strengthening the Blood, and settled vital artis, a. Chromic, Degente and Rhenimute to ever from the system. Its effects are first to a, as fortiled to by the cause who have been restored by her in advisor after years of theme suffering. Ab Police, Uteers, Noves, and Seculations, Mersenthal and Rhenimute Pains eathers de operation in eyers short, there are no counterparticles of the system and probability value. n a very chost there is a columnering to ake they value to the mosts. The M100 per pressure, personalist may be PECEP (RELIGIBLES of Richets Tape Worm introch over Pilos, Price 84.00 per chology personal Catherh on Piles, Price 81,00 per cuckage prepaid. Agenta Wanted Everywhere, Address MRS, J. W. DANFORFH, 100 West 50th street, New York,

E. D. BABBITT, D. M.,

Psychomist and Electrician,
If FAES Networs, Paractor, Rhemician, Temale and
the free Disease, defiability and powerfully by Electre to, Vayor Britis and consider A Vind Mignet sin.
Bubbitt's Health Guide, premained "A Birche Scitroe of kite," " "West'h Spot" " " V Worde fur Hocket's
thore that, " " "West'h Spot" " " V Worde fur Hocket's
Home Poeter on Norme's Play, and post put for AtHome Poeter on Norme's Play, and post put for AtBubbitt's Vinit Ungretham, "Chemp at double
price," ", a partial Ungretham, "Chemp at double
price," " with the dischess partial, post-paid, 68c,
Proceduring at united " of Chemps, of Both seves,
Psychomized Verduinted Pupper, nest (Mallying
took thank by time, I per Eng. 41, Two modifies course,
with Specific in Series for often in § to Be a the symptomic,
Private Instruction in Magneth Heating. Tersona
inducted into settlepsychology, which ever after giver
great control ever provious and local Serious. It

Mirs. Jennie Lord Webb.

MRS. E. H. BENNETT reads the Planets and Crystal, Leters or calls, \$1.00. 28 Sorth avenue, New York: Age required.

"MONTOUR HOUSE," HAVANA, N.Y.,

GORDON N. SQUIRES. The New Gospel of Health.

PAVE minutes' walk from the Magnetle Springs, and true of the HAVANA GLAN and Cook Academy. Five minutes' wask from MRS, F. J., MARK FP'S, Cate MB, Compton, The need penetration mention for materializa-

PEMIT One Docher and Fifty Cents to ANDREW STONE, W. D., Tree, N. V., and receive per return of mail this meet trivaluates work in Vital Magnett in and the cure of all maladies without cropy and stimulants, from the first paper, of poster, 120 flustratio, s. Jan. 4, 41 A USTIN KENT ON LOVE AND MAR-RIAGE, I wait mail the Book, "Free Lore," in paper cover, the Properties, "the West Pool and the Social Free Lore," may I rad, "Grove paper Love The True and the Edde," with one of two other Pamphiets of Tracts, and in Photograph, all the Grove for seconds with the Phot-lograph 3 Ground, University of the Resident Pamphiets of the Phot-lograph 3 Ground, University to the Second State of the

A WONDERFUL Diagnosis of Disease given A given helm Man at Banctor forcest and starry, send back of hit, state and star for local and starry, spirit adj., said at own at a fellow BRYDNER, Son Haven, Oswego Co., N. V.

The Spiritual Magazine,

here to the e-pistor pres, we hat not to extend to those who may shiften with use ne-per thil consist activen, and elaction to thing for our server. It at we do not consiste to all others, to have the in which we wend the expression in the process that to prope but two for the manner in which the win provided to the process that we occupy ground lifther to regarded as undended; that we becape expressed greatly in the majority against explain non or these things deter us from ear with. It will be not annito keep the readers of the Magazine by both in regard to by thought of the decrease of the Magazine who gives each the day may looked for is at least when it expects the day may looked for is at least when it expects the lifted from death.

The Magazine is paste he domain to lifted from death. The Magazine is a paste he domain to give per an amount to all infinisters one dollar, pestage pard.

Address.

Address, S. WATSON, March 27, com 225 Union st., Memphis, Tenn,

ECONOMIC SCIENCE; OR. The Law of Balance in the Sphere of Wealth.

BY JOEL DENSMORE. With Introduction by Lois Walsbrooker. A workingman's exposition of the law through which ealth centralizes mithe hands of the lew to the injury of the many.

MONOPOLIES, SPICULATION, CORRUP
THESE off from by the board.

INDICATE AND STREET AND STREET AND STREET AND STREET AND EXPONENT TO be the ONLY conditions to WELLTH.

One interred thousand should be sold within the next six months. WORKINGMEN, WARETP to your CONSTITUTIONAL POWER, Price 25 cents, postage free, 5 For sale wholesale and retail by the Publishers, COLBY & RICCL, at No. 9 Montgomers, Place, corner of Province street clower floor t, Reston, Mass.

INTUITION.

m MRS. FRANCES KINGMAN.

This volume of some two handred and fifty pages (12mo) ought to have been named by Beam of Light. It will be rectainly prove a star-gash to many a mind wandering in the maze of odd by many, and observing superstitions (iles, Price §1,25, pestage freents.

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

Parturition without Pain; OR,

A Code of Directions for Avoiding most of the Pains and Dangers of Child-bearing. k whose excellence surpasses our power to com-New York Mail.

mend, New York Marc.
Price 41,00, postage free,
For sale wholesate and retail by COLRY & RICH, at No.
9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,
SECOND EDITION. SECOND EDITION.

MAYWEED BLOSSOMS.

value by Lois Waishrooker. Prose and verse make up these fair and sunny pages, in which the beauty and glory of recommon things 18 so happily revealed. The common every day surjects which must writers pass by are here gardened like the blessons of the hundle Mayweed, and the hundrum experiences of life are traced to Lappy account.

Cloth \$1.75, postag [Feents.]

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

THE MASCULINE CROSS: Or, Ancient Sex-Worship.

A curious and remarkable work, containing the Traces of Ancient Myths in the Current Religious of To-day, 65 pp., 26 limistrations, 12mo: paper 50 centa; postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.,

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

STUMBLEDS. My slumbers off I slumber, are not sleep, But a conditionance of enduring thought, Which then I can resist not, . (Ryron,

The west of life is dark, but it is shot with a warpol old . Fred. W. Robertson . -

THE WORLD OF SPIRITS. So from the world of spirits there descends A bridge of light cornecting it with this, ther whose materials their that sways and benile. Wander our thoughts above the dark abyss. (Longfellow.

Life is a compety to him who thinks, and a tragedy to him who teets. Horace Walpide.

> 10.15GING THE WASTELY HOMB How sweet 't will be at evening If you and I can can, wifeed sheigherd, we've been seeking The lands that went astroy; Heart sore, and faint with honger, We heard them making mean. Beating them safely home?

one can be happy without a friend, and no one can w what friends he has until he is unhappy,

THE DRUTH WHICH SAVES. Trust not in man with passing breath, But in the Lord, old scripture saith; The truth which saves, thou may st not blend With false professor, faithless friend, In others, in thyself may be; All dost is fruit, all flesh is weak; Be thou the true man thou dost seek Where now with pain thou treadest, fred The whitest of the safets of Gosl ! To show thee where their feet were set, The iight which led them shineth yet. The feetprints of the life divine, Which marked their path, remain in thine And that great life transfused in theirs, Awaits thy faith, thy love, thy prayers, ... From Whither's " Chapel of the Hermits,"

Painting is the intermediate something between 8 hought in lathing. Coleridge.

SHR as a Curative Agent in Cases of Obsession.

To the Editor of the Banner of Light:

There lay before your readers an account of made at my suggestion, which may be of interest

dress which the lady wore, and requested her to 1 of exhaustion and of feeling very uncomfortable exchange it for another of different material, and | generally from his efforts, and soon remarked In reply to my question he stated he had found that "Big Bear" had been compelled to leave that the magnetic or healing force could not penetrate a garment of silk.

Reflecting upon this, about two months since I slik fabric previous to his controlling him, and gation of this subject, and in the meantime, as ascertain whether this would interfere with the amongst our lunatic asylums, there must be at exercise of his power. He acceded to my re- least one under the medical charge of a Spiritquest, and upon his next visit I was prepared | nalist, and as there are also other liberal-minded neckerchiefs, which I placed one over the other the head and neck. The understanding with should be made as soon as these were arranged, and with watch in hand I requested Dr. Kenney to describe his sensations as these changed.

At the expiration of two minutes he said he felt, no influence exerted upon him. In another minute he complained of painful sensations in the lumbar region on both sides of the spine extending ant-riorly; then of a slight dizziness, In acquiring-control of him, and informed me puzzled how to overcome the difficulty, and efforts, and as to cases of obsession or possession by low or temporarily insane spirits he was quite confident that covering the head thus immediately upon the appearance of the first symptom of an attack would prevent it, and if applied during a paroxy sm he thought it would terminate it.

Both he and his companion, "Big Bear," were sults, and it had fortunately happened a day or two previous to this time that Dr. Kenney had been called to visit a young lady who for about one year had been subject to maniacal attacks daily, during which she would act and speak in the wildest and even most outrageous manner, regulring extraordinary force to restrain her. and would threaten and attempt her own life and away insane, and who had not yet escaped from their unbalanced conditions.

This was just the opportunity I desired to further test the protective quality of silk fabrics against the influence of obsessing spirits. Dr. Kenney had described the symptoms of this case to me, but I was disappointed when upon further conversation with him I was informed that he had been requested by the friends of the lady to carefully guard it against publicity, and I could only recommend "Old John" to direct the head of the patient to be covered with silk, and to note the result.

Three days after this Dr. Kenney again had occasion to visit me, and stated that the friends of the young lady had complied with the direc tions of "Old John," and to their astonishment and delight she had not suffered any recurrence of her paroxysms, and what was very remarkable, within an hour from the time she first covered her head with the silk she became calm and rational, and declared that for the first time within six months she then fully realized her existence in this life, she previously having been in a bewildered state, and uncertain, even in her best moments, whether objects and scenes were real or otherwise.

Another week elapsed, and Dr. Kenney again reported progress in the case. It seems that on the fourth day of the trial of this means, the patient, feeling herself fully restored, had cast off the silk head covering, but within an hour thereafter she was again attacked, her former symptoms recurring in nearly their original force; but upon again resorting to the silk for protection and most useful mediums. she soon recovered. Two days after this, also,

the silk covering became pushed aside, so that one side of her head was exposed, when certain of the old symptoms reappeared, but upon herreadjusting the covering these soon subsided.

It is now nearly two months since the experithrough Dr. Kenney, had frequent reports of her condition, and she has had no trouble since the twelfth day, being entirely restored to her proper mind and feelings, and her health and strength involves; 3d, Stated some axioms of the theory; greatly improved, and for more than a month 4th, Tested the axioms by the facts; and closed daily, and on many days she had been subjected to repeated attacks, and this was the first interruption of them. Neither she nor any of her family were or are now Spiritualists.

I have now to record another experiment, the results of which, to my mind, establish beyond a reasonable doubt the possession by silk fabrics of a quality which can be made use of to ward off or intercept the magnetic or psychologizing force or influence employed by disembodied spirits in mind, and mind, they tell us, is wholly dependent on organisms for its existence, and so could controlling the organs and senses of certain mediumistic persons, 1

About a week since, at my own house and request, Dr. Kenney and his controlling spirit conin his ordinary conscious state, completely in particles of matter, or stuff, resulting from the silk. This I proceeded to do, employing for this undirected or blind action of force. And they purpose a loose silk gown belonging to my wife, matter any table to the bare fact of combining to ly enveloped and being seated, I noted the exact time by my watch, and in an audible voice re--which he can usually do within a minute. In the previous experiment, at the expiration of three minutes the medium had complained of painful sensations around and through his body, but now, at the expiration of an equal time, no unusual sensations were experienced. Four, five, and ten minutes elapsed without any indications of "Old John's" power being exerted upon him, and, as I knew he had other pressing engagements, I then removed the coverings, and within thirty seconds he came under control of 'Old John," who then informed me that the silk had rendered futile all his efforts-seconded by wo experiments made by me, and of another those of "Big Bear"-to control the medium, and they were both of the opinion that no spirit could possibly control or successfully obsess any Some time since, while the organism of Dr. C. | mediumistic person thus protected. "Old John" B. Kenney, of this city, was being used in my addled that, in his opinion, it would be quite unpresence by his controlling Indian spirit-"Old Incressary to envelope the lower limbs with the John "—in treating a patient be objected to a silk "silk, and I would further say that be complained and he must also go, which he then did.

At the present time 1 have not the facilities for prosecuting extended experiments in this direquested him to permit me to try the experi- rection, but hope soon to be so situated as to be ment of covering the head of his medium with a able to again apply myself to the further investiwith two well-worn old-fashloned black silk physicians who possess opportunities that I do not at present enjoy, I ask their assistance in followupon his head so that they should loosely envelop | ing up this subject. With my limited opportunities the results have been so remarkably encour-"Old John" was that the attempt to control aging that I can with much confidence recommend further experiments in this direction.

The silk might be applied in one or more folds; of variable textures and thicknesses; of different colors and arranged differently, and new silk may be preferable to old, etc., and although I am inclined to believe black to be the best color, yet perhaps blue, or violet, may be preferable. In ordinary cases it might be best and in just five minutes "Old John" succeeded to wear the silk head-covering constantly, perhaps for a week or more, then to dispense with that it had been with great difficulty he had suc- it, but to have it near at hand so that it can be ceeded; that his efforts applied in the usual man-applied upon the appearance of the very first ner had entirely failed, as his magnetism could symptoms of an attack, and then worn for the not penetrate the silk coverings, and he at last remainder of the day. Or after the expiration of accomplished his purpose by reversing the pro- a week have a slik cap or turban-if the patient cess-that is, by primarily influencing the body, be a female-made, which can be worn constantand secondarily the head through that, and he ly, when within doors, for a week or two longer. added that had his mind not been prepared for I would also recommend to at first envelope the the experiment he would have been exceedingly entire head, face and neck, contracting the silk covering around the latter, and I can perceive no might not have succeeded even after repeated objection to having apertures of necessary size opposite the eyes and mouth. Perhans wearing silk under-garments would answer quite as well as clothing the person outwardly in silk, etc.

In cases of insanity dependent alone upon cerebral disturbance no benefit can result from the employment of silk in this manner; and herein lies the means of discriminating between origimuch interested in the experiment and its re- nal insanity and that induced and maintained by obsessing spirits. That a very large proportion of the inmates of our asylums are victims of obsession by insane or degraded spirits, few in- trodden under foot, so that "survival of the fittelligent Spiritualists can for a moment doubt: and I am hopeful that by the employment of this means, not only the exact proportions of these two classes of lunatics may be demonstrated, but that all those who are insane from obsession the lives of those around her. Upon his visiting may be restored to themselves and the world. her, "Old John" at once discovered the cause of 11t would be somewhat remarkable if Spiritualthe malady. The young lady was obsessed by ism, after so long and patiently bearing the glib three or four low female spirits who had passed and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

EUGENE CROWELL, M. D. Brooklyn, N. Y., March 18th, 1876.

Reply to "J. R. B." To the Editor of the Banner of Light:

In reply to "J. R. B." in your issue of March 11th, regarding D. D. Home's projected work on insanity, I must say that the whole subject, as it seems to me, may have been misconceived by "J. R. B." Mr. Home, in his advertisement, calls for "well attested facts of mania of any decan't for "bett attested facts of mania of any description arising from and distinctly traceable to Spiritualism." He says, further: "I also wish for written or printed cases of imposture in connection with the same subject, as regards public or private mediums." Now what use Mr. Home purposes to make of these facts I cannot say; out that he intends to use them against Spiritualism. or in the interest of the Catholic Church, as intimated by "J. R. B." in his article, seems to me quite improbable, from what I know of Mr. Home's present relations to that institution. Mr. Home was formally excommunicated from that hurch in 1856-7, and then in 1864 banished from Rome under the severest penalties, on account of his heretical mediumship. I know from his own statements, made to me personally, that he is not in sympathy with the church, but is in full faith and sympathy with Spiritualism as we hold it. Thus the statement of "J. R. B" that "Catholic bigotry has found in Mr. Home a most fitting instrument for its saturic purposes," would seem to rest upon very slight foundations so far as my means of knowledge are concerned. If "J. R. B." knows of anything to warrant him in his unhappy forebodings, let him give us the facts. And until he does this, I think we are justified in continuing to class Mr. Home among our best S. B. BULKELLY. Norwich, Conn., March 18, 1876.

Loring Moody on Mechanical Evolution.

The following is the closing portion of this gentleman's lecture on "Mechanical Evolution, or the Despair of Material Science," delivered ment was first tried with the young lady. Thave, Feb. 20th at Paine Hall, Boston, in the People's Course, Dr. II. F. Gardner, Manager:

The lecturer considered the subject under five heads-1st, What the theory claims; 2d, What it she has entirely dispensed with the use of the as follows: 5th, What next? What has Matehead-covering. The insane paroxysms, up to rialism to offer to our hopes and aspirations as to the time of trying this experiment, had occurred the ultimate and final destiny of man? and by not succeeded, considering the great amount of man I mean the individuals who make up the human race, for a side from such individuals there is no such race. The material or mechanical theory deals alone with matter and force, and regards man and all other beings as evolved from matter by the action of force. What this force is, and what guides its action, materialists do not tell us; but in ruling out the force of *ideas* as factors in the production of organic forms, they deny that it is guided at all, for guidance implies not exist prior to, nor hence exercise any influence upon, the organizing process.

Materialists hold that mind and life do not ex ist as essences independent of organized matter sented to allow me to envelope the former, while than the arrangement or combination of certain and covering his head, as before, with the black silk neckerchiefs. When he was thus complete-sted, and so life and mind cannot be created by nor the product of organization. And as materialists tell us that these elements do not exist in quested "Old John" to endeavor to control him dependent of organic matter, and are not and cannot be created by it, the logical result is—the conclusion from their own premises—nothing. And so they leave us utterly in the dark as to the whence and how of this wonderfully complex mind of man, by which I mean the sum total of his spiritual being.

Leaving us thus without a clue to man's origin Leaving us thus without a clue to man's origin, they leave us in still greater perplexity in regard to his destiny, or the purpose of his being here at all. But materialism, as before stated, denies purpose, for that involves design; but man is not here by design, for that again involves mind so much prior and superior to his as to design and bring here. And so force got him here somehow

bring here. And so force got him here somehow and at length, yet with no purpose or object in view. But here we are, at least ten hundred millions of us, on this planet.

And now, in the light of materialism, how stands the account with us? Let us suppose that fifty thousand years ago this earth had been so long adapted for the habitation of man as to attain a population of one billion of luman beings. With the present average of life, say thirty threa. With the present average of life, say thirty three and one-third years, this would give an hundred and fifty thou-and generations, equal to an hun dred and lifty thousand billions of men, who have the subjects of organizing force, and have here. And of this one hundred and fifty lived here. And of this one hundred and fift thousand billions of human minds, with all their struggles, conflicts, hopes, aspirations, every soul of them, except the generation now living, are eternally annihilated; and this generation is hur rying swiftly on to the same fate. All these bil-lions of people had "emerged from the inane hasted stormfully across the astonished earth and then plunged again into the inane." The mind of man, depending wholly on his body fer its existence, being somehow the product and not the product of his physical organization, per-Ishes with it. Hence all knowledge, philosophy science, art, virtue, beauty, imagination, every thing which makes human life and nature great and glorious, perishes and goes out with the race as fast as it disappears from the earth. And all these things are to the hundred and forty-nine thousand thousand billions of the dead as if they had never been; and to them, as to us all, might as well have never been. For as no purpose was served by the existence of these people, so these

living, which must in turn soon plunge into the eternal nothing.

But we are told that man is immortal in his race What sort of immortality is that? and what is the race, aside from the individuals which compose Of the one hundred and fifty thousand bil lions who have inhabited this earth, but one bil lion, or one out of an hundred and fifty thousand, are now alive; and the ratio of the dead and annihilated increases, and the ratio of the living to the dead as constantly diminishes with each succeeding generation; so that this kind of immor-tality is constantly growing less and less, and is now reduced to the hundred and fifty thousandth part of a man, and goes on decreasing from ag

great and noble principles served no purpose in

them. They were temporary, evanescent, and all perished together; and they only amuse, cheat, be wilder, torment, the generation now

If we consider time as a vast plain, stretching away backwards into the unknown past, and away forward into the illimitable unknown fu ture, all that we can discover of man is a little narrow strip or belt of human life sweeping ove this plain; like a lonely caravan on its tollsom and interminable march, with nothing before, and an eternal dreary waste and nothing behind whose members are constantly falling out and perishing in the rear to have their places filled by the new recruits who are as constantly shooting up into their broken ranks in front. And how do they fare on the march? From the beginning till row, one constant hard fought "battle for life," one long-continued "struggle for existence," wherein the weakest go to the wall or are test" becomes the law of existence. Hence Winwood Reade gives to his history of the race what he calls (a strange but true title) "The Martyr-dom of Man," And for what is all this "battle," "struggle," "martyrdom?" Oh, nothing! an eternal, never-ending nothing! to the one hundred and forty nine thousand billions who are annihilated, to the one billion who are alive, bat tle, struggle, martyrdom, over again, and so on forevermore to each succeeding generation.

Thus all that Materialism can offer to the hun gry, insatiable longings of the human soul, is but the struggle, martyrdom, a brief survival of the fittest, and then annihilation.

This is the despair of Science. And yet some of our leading scientific minds are drifting away into this dead sea of a hopeless nihilism.

On File for Publication:

Several very interesting reviews, essays, etc. by writers of merit, viz.: "What is Organic Life?" by Hon. Warren

Chase;
"A Cure for Intemperance," by A. E. N.;
"The True Principle of Taxation," by Hon. Thos. R. Hazard;
An article from the pen of J. M. Roberts, Esq.,

entitled " What is Spiritualism! "The Relation of Mesmerism to Spiritualism,"

The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter; "Permissions of Spiritualism in its Present Status," by Allen Pulnam, 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 dall, and calls in question the assumption that every movement in Nature is referable to matter and its evolutions:

"Mediums rersus Utero-Maniacs," by W. P. Shattuck, M. D. A well-written article;
"Heredity," by J. Dille, Esq. An able and important article, of great value to every human being; "Spirit and Matter," by F. Smith;

"The Eridences of Immortality from Spiritualm," by Rev. E. R. Sanborn;
"The Element of Fear," by W. S. Bell;

An "Elementary," original poem, by Mrs. F. O. Hyzer; Rational Spiritualism," by Prof. S. B. Brittan;
"Is Spiritualism a Religion?" by R. T. Hal-

lock. M. D.; "Mediums and Sksplics," by W. H. Boozer.

Our Annual Thanks and Solicitations.

DEAR BANNER-We come again to your hospitable columns with the thankfulness of our hearts toward the loving and protective Providence, in particular and in general, whereby we have been enabled to maintain our "Progressive. Publishing House," at No. 24 East Fourth street, in the very heart of the business sections of New York City. So far as we know, the "American Tract Society" and the "Bible Society," with their immense establishments, and with their hundreds of thousands of dollars freely contributed annually by faithful believers in orthodoxy, have capital, and talent, and labor invested, any better than we have in our limited way, and by means of our individual efforts But our success in the world of business, during the past three years of silent panic, must be attributed in large measure to the remembrance and practical sympathy of our friends throughout the country; and this very fact, during the steady reign of that disastrous old tyrant called " Hard Times"-a veritable reign of terror unbroken for three successive years - is a manifestation of Providence, special and general, for which we hereby desire to return our most grateful acknowledgments.

If you will permit us to refer to ourselves a little more, in your bright columns, we will say that, although we have no expectation of devoting the remainder of our lives to bookstore-keeping, yet we do not at present contemplate any change or relaxation in our location and efforts. And with this fact staring us in the face stoically, like a cold-hearted and unrelenting Diakka, do you wonder, Brothers of the Banner, that we take the audacious liberty (for we just now have the floor) of soliciting a continuance of the patronage of some of your own readers?

We boldly, but fraternally, solicit all the liberalminded of whatever side in Spiritualism, to "remember us" whenever they have a dollar, or the least lawful fraction thereof, to exchange for imperishable thoughts and noblest sentiments handsomely embalmed in the tinted leaves of books, papers and papiphlets. You will not afflict our feelings (for we are growing dreadfully hardhearted) if you should, immediately after reading this appeal, enclose to us the very dollar covering the very order you had just prepared for some other needy sinners in the "trade!" We cannot conscientiously claim to be "God's poor," but we do insist that we are entitled to a fair share of that public patronage which the rich and "yirtuous are admonished to bestow upon "poor sinners." And we venture into the very bosom of the "Banner Publishing House," and in the very presence of our esteemed Brothers Colby & Rich we venture to suggest to purchasers of books to bear in mind that we keep constantly on hand a general assortment of everything Lib eral. Radical and Spiritualistic, and that all wanting books are cordially invited to "give us a trial (we can bear a few more trials!) before purchasing elsewhere."

With these few vague hints thrown out at random, and wishing to greet you with our most hopeful Centennial salutations, we remain,

Yours, very truly, A. J. AND MARY F. DAVIS.

New York, March 20th, 1876.

Spiritualism and the Doctors. o the Editor of the Banner of Light:

The persecution of the clairvoyant and medi-umistic physicians by the old school doctors of New York, should carry a lesson to the mind of every thoughtful Spiritualist. Let us cease patronizing the learned humbugs who are now en-deavoring to exterminate us. We have doctors of our own who know as much, and by the aid of the celestials far more, than Parker, Ham mond and Marvin. Let us turn our backs on Bellevue Medical College, College of Physicians and Surgeons, and that anomalous institution known as the New York Free Medical College for Wonen, and let us either patronize the Eclec-tic Medical College, or have a college of our own. The Eclectic Medical College of New York is a noble institution, but I believe we Spiritualists should have a Medical College of our own. God bless Brother Thomas R. Hazard, and may we all live to see old school medicine and theology buried forever and forever. Samuel J. Young.

Gone Home.

To the Editor of the Banner of Light:

I have just learned of the death of a dear friend, Mrs. C. Il. Baker, of Virginia City, Nevada. One by one they go, rendering the spirit side more and more attractive, and loosening our hold on the earth. Her husband, E. G. Baker, writes me: She was a strong Spiritualist to the last. She wade all her arrangements for death as calmly as though she was about to take a sweet and pleasant sleep." She was an ardent supporter of everything that she believed to be conducive to human well-being, and was never backward in spending means and strength. Many of the spiritual friends in Boston will remember her and sympathize with her husband, whose consolation is that though she is gone, she is not lost, but only passed to the spirit side of life. WILLIAM DENTON.

Peoria, Ill., March 13th, 1876.

The Identity of Primitive Christian-ity and Modern Spiritualism."

"The work is intensely interesting, and, read by persons of whatever faith or opinion, it will prove a volume of more than considerable interest.... For those who will see all things, prove all things, this latest addition to our Spiritualistic lore will be welcomed with gladness."—Brooklyn Daily Eagle.

Movements of Lecturers and Mediums.

The lectures of Mrs. Watson, of Titusville, Ponn., (tranco medium.) in California, have been highly successful. A correspondent writing from San' Buenaventura says in that place Mrs. W. had crowded houses, and awakened a lively interest in the cause of Spiritualism "that will long be felt. Her gentle, unassuming deport ment, so in accordance with her angel mission into generous feeling every heart that came into her presance. She is one of the lecturers that should be kept in the field all the time, one whom having once heard no one need fear to recommend."

Glies B. Stebbins lectured in Detroit, Mich., last Sunday, and will also speak there the next two Sundays.

C. B. Lynn is lecturing in Washington, D. C., this month. Address blin at 1016 I street, N. W. He is ready to make engagements for April and May. Mr. Lynn's services can be secured for the summer camp meetings by

Lois Walsbrooker can be addressed at Eureka, Humboldt Co., Cal., during April.

Mrs. Addie L. Ballou is lecturing in Sacramento to good

Laura Kendrick and Marion Todd are speaking in San Francisco, Cal.

W. F. Jamieson is addressing fine audiences in Loomis's Temple of Music, New Haven, Conn.

James Madison Allen, trance lecturer, is meeting with good success et Minerva Hall, New Orleans.

The mas Cook is lecturing and filling engagements in Michigan and Ohio. On his return to Chicago, about April 15th or 20th, he will start on a missionary tour through tillnois. Missouri and Kansas. Will receive other calls to lecture in these States. Address him No. 578 Milwaukee avenue, Chicago, Ill.

The brig Frank Clark, from Newfoundland for New York, sank off Barnegat, on the 18th of March. The cap-tain and wife and first mate were drowned.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum
No. 1 holds its sessions every Sunday morning at Rochester
Hall, 720 Washington street, commencing at 10% o'clock.
The public are cordially invited. J. B. Hatch, Conductor;
Julia M. Carpenter, Cor. See'y.
The Laddies' 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. J., Barrett, Secretary.

n. J., Barrett, Secretary.
LURGING HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, every Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Rochester Hall, - The people continue to assemble in large numbers, every Suiday morning, and manifest the interest they feel in their Lyceum, not only by their presence, but by respectful attention during the long session On Sanday, the 19th inst., Mr. C. W. Sullivan and Miss Maria Adams sang "The Beautiful Gates Ajar," Annie Folsom played a plano solo, and the Misses Hull rendered a fine song. Miss Frank Wheeler, L. E. Bullock, Mrs. Osborn, Helen M. Dill, Mrs. Eva Downs, Frank L Union, Maud Appleton, Mabel Edson, Grace Fairbanks, Eddy Washburn, Ernestine Eldredge, Jennie Miller, Albert Bertleson, and Minnie Steymuller read and recited

Harmony and good feeling seemed to pervade the meesing, and the session was a highly satisfactory one.

Julia M. Carrenten, Cor. Sec.y.

DOES MATTER DO IT ALL? By Epes Sargent,

Boston: Colby & Rich.
Tyndall thinks he finds in matter alone a sufficient cause for all the phenomena of life. This little pamphlet undertakes to show that in the phenomena of Spiritualism, if Mr. Tyndall would look into it, he would find troublesome facts opposed to this belief .- Herald of Health for Febru

BANNER OF LIGHT. - We are weekly in re-celpt of this eldest of the living exponents of the Spiritual Philosophy. Being all Spiritualists at the P. C., we enjoy the reading of the Banner during our evenings. Weekly \$3,00 per year. Colby & Rich, Boston, Mass.—Progressive Communist, Gettar Vale, Kan.

New Work on Mental and Physical Health,

SOUL AND BODY;

The Spiritual Science of Health and Disease.

BY W. F. EVANS,

Author of "Mental Cure," and "Mental Medicine,"

It is a Book of deep and genuine Inspiration. Disease traced to its Seminal Spiritual Principle. Spiritual Influences and Forces the Appropriate Remedy.
The Fundamental Principle of the Cures

wrought by Jesus, and how we can do the same. The Influence of the Spiritual World on Health

and Disease. The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and

Angels. The Psychology of Faith and Prayer.

The Psychology of Faith and Prayer.

This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteon contuntes ago, and sustained by the highest medical authorities. It is scientifically religious, but not theological. It is east in thought, cloquent in style, and the profoundest problems of philosophy and medical science are solved. The work cannot fall to make a deep and lasting impression upon the religious and scientific world. The previous volumes of the author, "Mental Cure" and "Mental Medicine," have received the highest commendations from every part of the country and the civilized world. The previous volumes of the author, and the civilized world. The previous the result of years of thought and investigation. In it the principle of Psychometry, or the sympathetic Sense, finds its highest flustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hands of overy one who is engaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profoundest ideas of science and philosophy find their outward expression in his words as clearly as light shines through transparent glass. Each word is like a fresh coin from the mint, that has its exact spiritual value. This renders his style condensed without a sacrifice of perspicuity. The work will take its place at once, and in an entinent position, in the standard literature of Spiritual Science and Philosophy. As a work worthy of this centenary year of our national history, let the spread broadcast over the land.

Cloth, \$1,00, postage 12 cents.

Cloth, \$1,00, postage 12 cents.

For sale wholesale and retail by the publishers, COLBY

& RICH, at No. 9 Mentgomery Place, corner of Province street (lower floor), Boston, Mass. DR. BROWN'S RECEIPTS.

Or Information for the Million. An Invaluable Collection of Original and Practical Re-cipts, Household, Family, Domestic, Agricultural, Mod-

cinal and Miscellaneous, with directions for preparing all the Thomsonian Remedies, and directions for course of treatment; to which is added some original suggestions portaining to the laws of Life and Health.

This little book not only gives a large number of really original and practical receipts. (72 pp.,) but also furnished much valuable information, in a condensed form, on a variety of subjects necessary to be known by all persons in every department of society. We cannot refrain from stating our sincere belief that there is no other work extant containing one-quarter the amount of useful information to be found in these pages, even for double the price. Price 25 cents, postage free.

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

Babbitt's Health Guide.

A higher SCIENCE OF LIFE, and a HOME DOCTOR, with special TREATMENT FOR 100 DISEASES by Nature's simple and beautiful methods, including the Science of Manipulation, Bathing, Electricity, Food, Sieep, Exercise, Marriage, etc. It embraces the Philosophy of Cure, and a brief but comprehensive summing up of Clairvey-ance, Psychophy, Statuvolence, Psychometry, Physiognomy, Mesmerism, Magneto-Gymnastics, Psychophysics, Psychomeny, which last includes the laws of Magnetic Healing, etc. Price \$41,00, "Exceedingly valuable," J. M. Pschles. "Worth nore than all the old school medical books over published," — F. M. Millken, D. M. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower Hoor,) Boston, Mass.

SOJOURNER TRUTH'S Narrative and Book of Life.

SPECIAL APPEAL TO HER FRIENDS.-80-JOURNER TRUTH now appeals to her true friends, wherever they are, to immediately assist her in solling her NEW WORK, which has just been published. This work is NEW WORK, Which has just been published. This work is an octave volume of 320 jages, good paper, well bound, correct paterait, and has three pages of engraved autographs of the first men and women of the country who have aided Solourner in her labors.

Price \$1,25, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY

In the World! ISSUED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH Publishers and Proprietors.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING. embracing A LITERARY DEPARTMENT; REPORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT.
EDITORIAL DEPARTMENT.
EDITORIAL DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year. \$3.00
Six Months. 1.50
Three Months. 75 Postage fifteen cents per year, which must accome ny the subscription.

ny the subscription.

In remitting by mail, a Post-Office Money-Order on Boston, era Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes, sluce, should the Order or Draft be lost or stolen, it can be renewed without loss to

ne sender. Subscriptions discontinued at the expiration of the time paid for.

**Epecimen copies sent free.