

Spiritual Phenomena.

William Eddy at Ancora, N. J.

To the Editor of the Banner of Light:

DEAR SIR—I have delayed answering your letter 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 investigation.

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

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 up on 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 sances 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 with the people, &c., and while doing so offered to hold sances 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 sances 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 sances. The first was given on the evening of Jan. 17th, at the house of Mr. George T. Caldwell. 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 puzzling.

The next sance 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 mind 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 sance 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 sance! 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 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 one-half 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 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, seated 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. She did not speak. It should be said here that the light allowed on this occasion was considerably stronger than at the first sance, 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 Hammoniton, who happened to be present, occupying a back seat. He was unable to see with sufficient distinctness 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 voice—a 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 circumstances.

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 at the other side of the curtain. It was at once recognized by Mr. Caldwell 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. Caldwell informs me that his father had appeared two or three times previously at other sances, 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 Connecticut.

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 sance.

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 2½ inches.) If Honto is half an inch taller 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 disguise. 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 advised—all 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 unengaged to him. This, doubtless, has given rise to the complaint in some instances that he is "uncourteous" and "unfriendly" 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 themselves upon him?

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 sances, 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-ties and other barbarous 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 sance-room will be ready and opened to the public. He will probably give two sances each day, one in the daytime and the other in the evening, charging a small admission-fee—I am not informed how much. The family will not undertake to entertain visitors, as in Vermont, but arrangements have been made by which board can be obtained at moderate rates in the neighborhood. His residence and sance-room are located about three-fourths of a mile from Ancora station, which is on the Camden and Atlantic railroad, twenty-five miles from Philadelphia. Carriages will doubtless meet all trains to convey visitors from the station.

May I add, in conclusion, that those opponents of Spiritualism, all over the land, 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 sances 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 occasions, occurrences of the most interesting and extraordinary character—namely, the appearance of the forms, as we believe, of a number of persons who have years since departed this life, among 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. CALDWELL,
HENRIETTA K. R. CALDWELL,
J. W. SPAULDING,
E. W. SPAULDING,
A. F. SPAULDING,
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.

March 5th, 1876.

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 sance given by Mrs. M. M. Hardy, the "materialization medium." After some hymns were sung by a small choir, and a very long-winded address on Spiritism—professing a detail of Mrs. Hardy's mediumistic development—had been read by Mr. Hardy, the real business of the evening commenced. A committee, consisting of Messrs. Oliver Johnson, Erasmus 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 interior of the hall ventilated 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 mosquito netting. She stepped into it and it was drawn up around her to her neck, and there securely tied. The medium was then seated behind the table; the bucket of melted paraffine and the bowl of water were set on the floor beneath the table; two great green cloths, like billiard table cloths, 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 spirits.

Some twenty-five minutes were passed in waiting, the choir filling in the time by singing depressing Spiritualistic hymns and songs of the ecstacy type. From time to time the medium would bow her head near to the table as if listening, and raps, very loud and distinct, seemingly from blows upon the pail, were heard. During 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's work—obtaining a mold of paraffine 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 cloth in front of the table and exclaimed loudly, with a laugh: "Nothing at all—just what I expected. Ha! ha! nothing there."

The greater part of the audience were standing up, and much excited. Loud calls were uttered, "Take the cloths away," "Look well under the table," &c.

Mr. 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 lifted it up silently and scratched his head. Great excitement ensued, many pressing forward to view the cast. It was a peculiar hand, the little finger being deformed and bent inward. In all other respects it was perfect. The wrist end was closed together, and no part had been at all bent in removing the form upon which it was cast—what-ever 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 of the one-hundredth part as large as the cast could have been passed from the medium underneath the table.

Oliver Johnson reported: "We saw the sack put 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 whatever. We saw the paraffine melted in that pail, 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 paraffine. Any one acquainted with the article will readily recognize that it is that."

Mr. Liscomb did not have any facts to give different 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 compressed air." He did not attempt to explain how it got there, but said he did not believe it had been in a melted condition. In the pail, because the paraffine 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 paraffine 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 audience laughed uproariously.

Mrs. Austin said: "Always having the opinion that it was done by the lady's feet, I took the opportunity 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 could 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 San reporter, who sat within a few feet of the medium all the time, in the best possible position 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 view.

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 the said 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 recognize. The same occurred in my friend's case. That of itself however was no proof, pro or con, 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 not claim to understand the *modus operandi* of picture-taking, but it seems to me that an explanation is due. I did not notice the matter of the light on the pictures until the next day, and I should have asked Mr. B. why? I don't know what he claims to take spirit-pictures, 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."

Yours, &c., D. N. FORD.

Cambridgeport, Mass., March 6th, 1876.

[Let us have all the facts in the case—the quicker the better. "They say" Mr. Brown takes spirit-photographs 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 blazed down through the ages, and never lost its power over the human race because of that one central fact. A. MILTENBERGER.

St. Louis, Mo.

Banner 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 fully 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, (succeeded financially as well, accumulating quite a property,) and after an active life in these pursuits, till sixty years old or past, he was developed as a healing medium of an 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 healed by the laying on of hands; many of them are indeed more recent at this phase of the healing power as made manifest through Dr. Hall. But his active 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 appropriate and feeling remarks, referring to their early acquaintance and long friendships, and the reasons why they had thus surprised him by this testimonial of their appreciation of his life, character and labor for the good of many others, and to celebrate the anniversary of his ninetieth birthday; in closing his remarks he presented to the old veteran a nice easy-chair, which the friends had purchased for the occasion, asking for himself and the many friends that he accepted it, and use for his comfort this gift. Dr. Hall became so much affected that his most eloquent speech was his fast falling tears and silence, his utterance being choked by his emotions.

There being a choir of singers present, they rendered in fine style the song entitled One Hundred Years Ago, changed to ninety to suit the occasion, after which Mr. Weston introduced Mr. L. 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, recognizing his labors for mortals and immortals, which were crowning his last days with the wreaths of peace. 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 another song, the party were invited to partake of an excellent supper, the most cordial and pleasant being pleasantly passed in social converse, a temperate with good music. It was an occasion to be remembered by all present; one that does credit to those who planned, and much credit to those ready hands and willing heart, that so generously carried the planning of the angels to such a successful result.

Pennsylvania.

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

Spiritualism in its aggregate expression in Philadelphia is strengthening. The First Association, meeting at Lincoln Hall, has had large audiences since it resumed, early last fall, and excellent success has been continuing since February, under the stirring addresses of Cephas B. Lyon, 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 in organic existence. That some of our wealthy Spiritualists are going to lend their earthly belongings to this recently revealed savior of universal 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 duty to bestow the bread of life.

The recent advent among us and sances 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 quickly purging and manifesting her gifts of this wonderful phase, in the exercise of which the atmosphere of her sance 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 'aloes' will do what he [Mr. Hazard] states, it is 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 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 of others equally as good or perhaps better, or why such wonderful praise be given to one pill, when so many others are available? 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 spend the month of April in Lockport, Gasport and Rochester.

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 spend 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 Montgomery 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.

Or, for a copy of our new book, "The Banner of Light," we 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.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (written or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied claims of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MARCH 25, 1876.

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TON, MASS.

Special Notice—The Banner of Light
Public Free Circles.

Mrs. Jennie S. Ridd, of Providence, R. I., 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 THURSDAY, commencing at precisely three o'clock, until further notice, and the public are cordially invited.

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 pre-human 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 cognate phenomenon. The one fact implies the other.

Should it be satisfactorily proved that there have been cases where the apparition has been 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 celerity that can be expressed only by the term *magical*. The experiments with Mrs. Compton prove that the medium may be transferred from one place to another with the quickness of thought; and the seizure of the apparition, imperiling the very life of the medium, may lead to a redoubled energy on the spirit's part.

Another fact is likely to be proved. Hostile persons in a circle predestined to detect a fraud, may unconsciously be accompanied by spirits who will help them in what they hope to bring about. "We were certain that she would 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 séance with the acknowledged predestined of finding a fraud. Is it at all improbable, to advanced investigators, that she brought with her spirits who helped her in the production of the very 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 of a medium, and to biograph her so as to make her confess to frauds of which she is really innocent. Confessions, under these agitating circumstances, amount to nothing. Skeptics will hoot 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's presence, and the same medium is afterwards found to have masks concealed on her person, we may infer that there may be some unexplained 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 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 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 materializations, are neither actual bodies nor souls, but a third entity, which he calls *eidolon* (a shape), by which he understands the direct self-manifestation of the *psyché* (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 her earth-life; namely, as a child, a young wo-

man, a matron, and an old woman. The forms of infants that are sometimes produced at the materialization seances, are probably what Professor Daumer would call materialized *eidolons* 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 seance, 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 eyes? 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 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 lay-figure, 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. Koss 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 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 frauds—the 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 molded in paraffine; and to this fact science, however reluctantly, is now brought, and the seances must make the best of it.

Mrs. Stewart's Mediumship.

In a recent number of Mrs. Woodhull's paper she speaks of having been present, some years ago, at a seance in Chicago, at which Mrs. Stewart was discovered in some fraudulent attempt, and was made to confess it. Even if the particulars of the affair were precisely as related, they do not invalidate the phenomena that have occurred during the last three years under the immediate superintendence of Messrs. Pence, Hook and Conner, in their own rooms, with their own cabinet and their own command of conditions. We are yet ignorant how far a low class of spirits 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. Unquestionably there have been many instances wherein the perplexed and confounded medium wakes from a sort of trance to realize that she has been 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 sensitive, some of whom are as tremulously alive to bad influences as to good. Such a one, deeply entranced, may be influenced by a mischief-seeking spirit to place herself needlessly and heedlessly in a position fatal to her reputation for honesty.

We differ wholly from those purists in investigation who say if a medium has ever been detected in what seems a fraud, whether from her own volition or through the action of spirits influencing her, she ought thenceforth to be repudiated 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 character of the medium. What would be said of the student who should refuse to look into certain somnambule phenomena because the subject of them was a thief? These mixtures of good and bad influences may be meant, under Providence, to keep us on our guard, to teach us 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 charitable consideration before we undertake to slight the phenomena in her presence.

We do not make these remarks because we are disposed to believe that any of the injurious representations as to what Mrs. Stewart, or the spirits influencing her, may have done at Chic-

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, is 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 seance said to have taken place in Chicago. No one from Terre Haute was present at the critical time. Capt. Hook entered the room immediately after the pretended seance, and found a professed seance-blaze existing over what was 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. That anything giving evidence of fraud was found upon her person, I do not believe. That in such a 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 powerful 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 net 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 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 best 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 medium is in plain view of the spectators.

Capt. Hook will probably make a public reply to Mrs. Woodhull's story, and it is therefore unnecessary that I should say anymore on the subject 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 twenty-eighth anniversary of the advent of Modern Spiritualism through the phenomena at Hydesville, and it is unnecessary to add that the occasion 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 be remembered for its real significance and impressiveness. 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 burglary and assassination are taught to half-developed criminals by finished professors of felony.

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 Dolan's published volumes, and sang several choice pieces. His afternoon discourse treated of "A Substitute for the Christian Religion," and his evening lecture was on "Bible Spiritualism." In this direction he 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 Spiritualism's revelations that the immortality of the soul was proved, and the possibility of a communion between the worlds of mortal and spirit life demonstrated; Spiritualism's divine mission went further, and involved a thorough renovation of every 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:

"Andie and little Mabel are here," so the 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. Attie (an attendant spirit of Mr. Baxter) says the aunt and child have been to the Banner of Light rooms of late to try to get any opportunity 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.

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 seance 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 season.

Outspoken Language.

In the Gardiner (Me.) Journal for March 15th—a secular paper, be it remembered—we find the following uncompromising editorial statement, which embodies a truth to the existence and importance of which thousands in the United States and Europe are ready to testify. The increasing liberality of the daily and weekly press of the country—as seen in the course of the Home Journal in Maine, the Rochester Democrat in New York, the San José Mercury and San Francisco 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 encouraging 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 become visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by the special mercy of God, to warn this infatuated king of his approaching death."

"Spiritualists believe just so, and see no reason why the woman of Endor should not 'materialize' a spirit, as well as the Eldids, Mrs. Boothby or Florence Cook. Nor can they see why it is any harder to believe that the Eldids, or Mrs. Boothby, or Florence Cook can 'materialize' a spirit than that the woman of Endor did. We must confess it was very hard for us to believe in either; but as we have seen the Eldids 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, Mundum, 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 Polson, 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 Freemasons' 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 London, March 31st.

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 concerning his labors:

"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 minister. His discourses are clear, logical and eloquent, and having been for many years an earnest laborer in the 'vineyard of the Lord,' he is thoroughly qualified to enlighten people in regard 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 gentleman; 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 English lecturer, will act in future as our agent, and receive subscriptions for this paper at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E. London, Eng.

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

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. Storrs feels compelled, in view of the doings of that Council, to withdraw from all connection with 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 mutual councils; and he declares that if that ruling is to prevail, the denomination is down flat so far as it may hereafter attempt to administer correction or discipline through the agency 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 matter.

Spirit Materialization—More Evidence.

The seances 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, the appearance of materialized spirit-forms of children were the most interesting, two at a time coming out of the cabinet on several occasions.

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 power 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 Spiritualism on 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 relating 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 announcements.

The Anniversary.

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. H. 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 23d, Mrs. C. Fannie Allen 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 District.

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 anniversary, and wish herein to extend an invitation to all Spiritualists and Liberals all over 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 beautiful singer, Miss Dattie Taylor, an accomplished pianist, 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 celebration. 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 twenty-eighth 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 afternoon speeches will be in order. In the evening a dramatic entertainment will take place.

April 2d, Sunday, lectures 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 of the advent of Modern Spiritualism at Stuart's Hall, on Friday, March 31st. 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 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, Secy.

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 delivered 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 Italian, or more calculated to be serviceable both in public and private life: "Make yourself a 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 'em posted, but don't get 'em set up."—*Com. Adv.* But if you are, though, 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 pronounced unparalleled, and the suffering is widespread. Several marine disasters, with serious loss of life, are also reported.

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

Not an error from an Andes,
Deep as her granite rocks,
High as some lord of thunder,
Wide as autumn shows her fruits,
But can feel the heave of progress,
Like an enormous sea of corn,
And can hear the tempest roaring,
That shall sweep it from the shore,
Let it spread, as spreads the bay,
Thousand-trunked oak and dell,
Trunk an axe, whose edge of lightning
Shall the giant Upass fell.

The new building of the Boston Young Men's Christian Union on Boylston street was dedicated Wednesday afternoon, March 16th, with appropriate ceremonies.

Mrs. Swisshelm says we need a religion which means sixteen 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 rendered homeless, and the property loss will reach a quarter of a million dollars.

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

Fifteen lives have already been lost in the Gloucester 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 or temperance.

It is stated that there is not a single plebeian among the 63 Generals and 64 Lieutenant Generals of the Prussian army; every one of them has 4, 8, or 16 quarters of nobility. There are only 19 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 the officers of noble birth; in the infantry and artillery the majority of the officers are of plebeian birth.

The steamer Isabel, from Rochelle for Bristol, was wrecked Saturday night, March 18th, on Penderock 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 planks.

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 under date of Dec. 20th, 1875. It is expected that he will complete his explorations in July or August, after which he will return to England.

A Polish dancing-master committed suicide in Ems, Prussia, the other day. He scotch his own head off.—*Com. Adv.*

"Spore he's gone to gallop-ry."—*Alta.*

No, he has probably gilded to some other land-sirs.

A bill to legalize the Payton marriage was substituted for the divorce act 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' tragedy of "Antigone" was recently produced at the Theatre Royal, in Dublin, with Mendelssohn's music, and the gallery gods were well pleased that, according to their custom, they demanded a sight of the manager. "Bring out Sophocles," they yelled. The manager explained that Sophocles had been dead two thousand years or more, and could not well come. Thereat a gamlin shouted, "Then chuck us out his mummy."

MARCH.

In the snowing and the blowing,
In the cruel and the cold,
Little flowers begin their growing
Far beneath our feet.
Softly taps the Spring, and cheerily,
"Darlings, are you here?"
Till they answer: "We are nearly,
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 will 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, illuminations, bull fights, etc., were arranged as an embodiment of the national joy.

Britain has thirty million dollars' worth of iron-clads on the stocks.

It is glorious to be rightly burnt; terrible to be otherwise and left to rot 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 Pompeii. A large column of vapor rises from the summit and reflects the light 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 wield it.

Milo, de la Rame, better known to the readers of sensational 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 honor to be killed at the Centennial building.

Don Carlos has plenty of money yet. His father-in-law recently left him eight million dollars.

Order is the sanity 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:

A one-cent stamp for a circular,
A two-cent stamp for a newspaper,
A three-cent stamp for a read-a-lettar,
All ticked on in the right corner.
Tick, brothers, tick them all,
On the right-hand side, not everywhere.

Opinions grounded upon mere 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 railway bridge over the river Ill, near Lutetbach, 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 the river. Owing to the violence of the stream, none of the passengers could be saved, and all were either crushed to death or drowned.

Tennessee is at present excited over a pilgrim graveyard just discovered in Coffee County. The bones show that their owners were a dwarf tribe of people, about three feet high. 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 is wicked," will exact fifteen 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 \$172,000.

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 burden grievous to be borne.

The waves in Boston harbor were so high that it is reported that many passengers were sick on the East Boston ferry boats on Tuesday. The storm throughout New England was almost without precedent for severity. Land-locked boats, at various points, railroad embankments swept away, and nearly a hundred vessels being reported as destroyed. Involving in some cases sad loss of life. In the off-ships may be reckoned as the items of the unroofing of the Profile House, White Mountains; thirty rooms 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—lost thirty thousand dollars.

The exceptions in the case of Thomas W. Piper, the belated murderer, have been overruled.

The Newfoundland sailing fleet, which left St. John's on the 10th inst., stuck in the ice within sight of port until the 20th, when the wind changed and carried them to sea.

M. le Duc d'Angoulême-Pasquier has been definitely chosen President of the French Senate, with four Vice-Presidents—two from the Right, and two from the Left.

Philadelphia has a Centennial population of 800,000. This is an increase of about 70,000 in a hundred years.

William Stevens Robinson ("Warrington"), died March 11th at his late residence in Malden, in his 53rd year, and after having been connected with American Journalism, first as a printer, and then as a writer, for more than forty years.

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

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

The Massachusetts Senate passed, March 16th, a resolve providing for a woman's suffrage constitutional amendment to the constitution, by a vote of 22 to 15. The resolve now goes to the House.

Butler's "Hudibras" (Part III, Canto I, V, 1273), contains the following sharp humor concerning a certain clerical propensity:

"What's orthodox and true believing
Against a cockatrice? A good friend
What makes all doctrines plain and clear?
About two hundred pounds a year.
About which which was never before,
Prove false again? Two hundred more."

In the United States Senate, March 20th, the bill to supply the deficiency for feeding the Sioux 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 entitled "The Mystic Veil." Words and music by Henry C. Work.

ISMAEL; OR, IN THE DEPTHS, is the name of Mrs. Emma D. E. N. Southworth's greatest work, to be published in book form, in a few days, by T. B. Peterson & Brothers, Philadelphia, Pa. It is the best work ever written by Mrs. Southworth, and has never been published except in the "New York Ledger," in which paper it was issued in serial form, under the name of "Ismael; or, In the Depths," and it is now in press, and will be issued in a few days, in book-form, for the first time. Mrs. Southworth, in the preface to "Ismael," 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 because it is peculiarly a National Novel. It will be published 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 Publishers.

Toxics.—Every one, at times, feels the necessity of some restorative of the vital powers, and such as are supplied by bodily exertion. 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, relinquish his deranged system by the natural tonic elements of the FRUITFUL SYRUP, Sold by all druggists.

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 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 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 appointments 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, William, Norwalk, 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 and 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 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 assembled 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. RICHMOND, } 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 well-known 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, 46 Beach street, Boston.

The anniversary of the transition of Judge J. W. Edmonds will be remembered by a memorial service in London, April 5th.

Our thanks are due to E. E. Rice, Esq., of the Cunard Line, for files of recent English papers.

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

The Davenport Brothers are in Bombay.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANFORTH.

Rosalee Bennett, South Rocking, N. Y.; Emma Collins, wife of Dr. Collins, U. S. Army; Kate Morton, East Mall, on street, Baltimore, Md.; Fannie De Wolfe Plunk, daughter of Wm. De Wolfe, Hackensack, N. J.; Florie Rodolph, of New York; — to Thomas Grier Foster; Lena Cook de Roy, a little girl of Middleport, N. Y.; Beverly Johnson, of Maryland; Mary Ann Hubbard, of Ohio; Fannie Thomas, of Middleport, N. Y.; Catherine Livingston Goodrich, of Northampton, N. Y.; died in New York City, New York; Frederic William Hubbard, Franklin Avenue, New York; Capt. Carroll Smith, of New Brunswick; Alexander Botts.

THROUGH THE MEDIUMSHIP OF MRS. JESSIE S. RUDOLPH.

Resurrection of Greta at this office, Thursday, Feb. 24th, 1876. Introductory lectures by Controlling Spirit: Fannie A. Conant; Mrs. Dr. Adams; Norman Lyman, of Hartford, Ct.; James Riley; Frank Rounds, to Mrs. Dr. Rounds, of Norton, Mass.; "Old Dan," Theodore P. Bowker, of Boston; Daniel Safford, of Boston; Frank —; Sally Matthews, of Bristol, Ct.; Dr. Mann. Thursday, March 2d. Questions and answers: William Hale, of Mead, and Annie Hollis, from Mississippi; Aunt Sukey (a colored woman), of Virginia; Simon Presbury, to Edwin Wentworth of Canton, and Charles Presbury of Taunton; "Anonymous," on the subject of spirit materialization; very interesting: Frank Slater, to William Foster, Jr., and others; Lucius Whiting, died (he says) at the Middleport Retreat; Dr. Mann, the controlling influence of the medium.

RATES OF ADVERTISING.

Each line in Agents type, twenty cents for the first and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion. BUSINESS CARDS.—Thirty cents per line. Agents, each insertion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be received at continued rates must be left at our office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT—Mrs. C. M. MORRISON, No. 102 Westminster street. Diagnosing disease by pulse of hair, \$1.00. Give age and sex. Remedies sent by mail.

Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519.

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—Dr. Wistar's BALM 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 effective service than anything within my knowledge. I recommend it with the greatest confidence to those subject to coughs and pulmonary 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 St., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F. H.

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

On and after Dec. 20th, Dr. FRED. L. H. WILHELM 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. 20th.

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

MRS. NELLIE M. FLINT, Electrician, and Healing and Dowsing, office, 200 Jordan street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. M. 25. 4w.

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 51st Ave., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. I.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. M. 4. 4w.

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

BUSINESS CARDS.

TYPHOID FEVER, and other so-called zymotic diseases, 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 influences will take hold and fructify. To establish and maintain the desirable soundness of body which defies these poisonous gases, nothing is so well adapted as Campbell's Quinine Wine, made by Kenneth Campbell & Co., Montreal, and new and improved into the United States. For sale by Geo. Goodwin & Co. 2w-March 18.

AN NUTRIMENT is latent force, and as the accumulation of force is dependent upon the activity of that part which absorbs nutrient, it follows that any process or means which provides for the assimilation of food, must augment the energy of the great nervous centres. Feltows's Hypophosphites contain the principles which, acting upon the stomach and intestines, cause the downward perfect assimilation of food, and thus restores that energy which makes a strong and vigorous manhood.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHOADS, 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 \$2.50 and above, at the Philadelphia and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD J. ROBERTS, Bookseller, No. 100 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. 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.

ST. LOUIS, MO. BOOK DEPOT. B. T. C. MORGAN, 609 Pine 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.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of standard books and periodicals, 42 Nassau street, New York, N. Y., keep constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found for sale the BANNER OF LIGHT, and a general variety of Spiritual and Liberal Publications, Standard Philosophical, Scientific, and Religious Works, and General Reform, No. 21 East Fourth street, New York. 1f-Nov. 1.

VERMONT BOOK DEPOT. J. G. DALLING & CO., Lunenburg, Vt., keep for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER (N. Y.) BOOK DEPOT. WILLIAMSON & RICE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. D. M. DREWY, Bookseller, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. H. B. HARTFORD, Bookseller, 26 Court street, Hartford, Conn., keep constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEON'S BAZAAR, 16 Woodland avenue, Cleveland, O., all the Spiritual and Liberal Books and Papers kept for sale.

ADVERTISEMENTS.

COLBY &

Message Department.

MESSAGES FROM THE SPIRIT-WORLD.

TRANSLATED FROM THE MEDIUMSHIP OF

MRS. SARAH A. DANKIN.

(Wife of John Washington A. Dankin, of Baltimore.)

During the past twenty years, the body of spirits has been in communication with the living, through the mediumship of Mrs. Dankin, who has been in the mediumship of spirits for many years.

The messages from the spirit-world are of a nature to comfort and cheer the living, and to show them the way to a better life.

We ask the reader to read these messages with a believing heart, and to see in them the truth of the spirit-world.

Mrs. Dankin's Mediumistic Experiences.

BY W. H. A. DANKIN.

Instead of the usual gloomy badge of mourning, the transition of Rosalie was announced by a white silk scarf played at our outer door, and the ceremonies over her remains were consistent with the beautiful idea of the angelic birth.

At the close of the services the released spirit comforted Mrs. Dankin, and spoke cheering words of consolation to those of her Catholic friends who mourned her as lost because she had outgrown the religious faith of her fathers. She also offered a grateful tribute to him [myself] who had unfolded the Divine Philosophy to her view, and to the household generally for the tender care that had soothed her hours of sickness and suffering.

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

"I am with you again, darling wife. Your husband, 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 like 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 themselves, but do not, when in childhood, crush the unfolding spirit with the fears and hopes of a blind theology."

There are those, even among Spiritualists, who think there is no gain by which the communicating spirit may be identified. I do not ask a more perfect identification of our beloved 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 angelic form, and manifests the same desire, enlarged and intensified by the new revelation in which she stood to the boundless realms of the Infinite.

Frank —

I am with you again, darling wife. Your husband, 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 like 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 themselves, but do not, when in childhood, crush the unfolding spirit with the fears and hopes of a blind theology."

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 of 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 reunited never more to part.

Oh, how grateful am I to you, oh, angel spirit-guide, 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 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 home. 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 peace. 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, to make you happy. I am so happy in this world, where the bright angels are! God let me come, for I know, 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 so happy!

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 of this.

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 erroneously, and makes him, in his weakness, sometimes curse his Maker. God never made anything that was unfit to enter his kingdom. He works for the good of all, manifesting mercy and love toward all; however erring they may be, He always has a place in His heart for them.

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 righteousness of life.

Abby Mason, San Francisco.

A school in which spirits are educated by communicating with the friends, they've left behind. Abby Mason was my name. I died in San Francisco. I was the wife of William Flint, the only daughter of Ophelia, 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 me.

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

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

Farewell, earthly friends, farewell. The river is not so wide, nor the heavens so high, nor the earth so low, but that we, by Divine permission, may come to speak, to see, to hear, and to manifest our love for you. Adieu!

Full Wilson.

I may not be fully competent to speak as the one who has just left, but I'll make the trial. I love my kindred and my kindred loved me. Ruth Wilson was my name. I was forty-six years old. I died in Harford County, Md. My husband's name is William.

"Ruth, Ruth, what hast thou gleaned to day?" Children of earth, I have gathered in the beautiful 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 aroma 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 clothe 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 life.

Plant, kindred, plant a flower over my grave, and let it bloom in memory of one who has gone home to heaven. [To the Chairman:] Have I acted my part well under the law that has been established for communicating? If not, teach me, and I will learn. My feelings overflow in words; how else could you catch them? If I spoke not, the world would be no wiser; my kindred would still call me dead, though I am alive. All the attributes of my nature are brought into 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 fleshly element! 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 birding—the spirit of myself—took its flight to those mansions of which I had so oftentimes read; and, mother and father, your daughter returns to bear the glad tidings of the resurrection of the spirit into 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 scan these lines, and glean some light and happiness therefrom.

Lydia Abell.

A spark of life is mine, and with its progressive unfolding 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; I was my husband's name. I was thirty-seven years old. I passed out of the earth existence either on the 11th or 12th of February with diphtheria. 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 the 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 understanding 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 earth with all the adorable attractions which I feel toward that beautiful home, which I have left only for the moment. At Easton, Md., I died

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

My name was Mary Brown—widow 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, it is to give than to receive. I am blessed, and I come to bless you. I now go to the quietude of my beautiful spirit-home.

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 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. Dankin, 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 trustworthiness. The communications coming through her organism have ever since been presented regularly on our sixth page, and the result has been that the sphere of her acquaintance 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. Dankin, her husband, nor ourselves, set up a claim that the communications are to be regarded as infallible; that order of development 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 them as steps in the pathway of needed progression, or to gratify their longings to speak once more with those loved ones left behind. The extreme delicacy of the law governing spirit-communication—a delicacy we fear but little understood even by many who claim high rank among the disciples of Spiritualism—often prevents the over-anxious intelligence who seeks to control from giving utterance to his or her thought consecutively, mistakes are frequently made through all our trance mediums in consequence, and Mrs. Dankin does not claim to be an exception to the rule.

Yet one well-attested fact of spirit return and communication through an earthly instrument proves 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 commencement of the publication of these messages given through Mrs. Dankin, 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 subjects, 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 notify 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 Banner of Dec. 18th, 1875, has been fully verified. The children are residents of this city, and endorse the communication unequivocally. Both, as ascertained, 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, and it seems still does so in the spirit sphere. The children are now of full age, and competent to have a clear understanding of the matter. This cheerful word from the other shore they appreciate.

Pratfalls.

WILLIAM FOSTER, JR.

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

To the Editor of the Banner of Light:

In your issue of Jan. 23rd, 1876, appears a message through Mrs. Dankin 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 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 hear from them, I will further advise you.

Very truly,

WILLIAM EMMETTE COLEMAN.

Leavenworth, Kansas, Feb. 7th, 1876.

To the Editor of the Banner of Light:

In the Banner of Jan. 23d, 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 three men 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 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.

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

MESSES. COLBY & RICH: Gentlemen—In the

Banner of the 29th of January there is a communication from Lewis Bosley, 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 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.

GEORGE YELLOTT.

Towson, Baltimore Co., Md., Feb. 6th, 1876.

To the Editor of the Banner of Light:

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. ARMSTRONG.

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 Spiritual Philosophy, and an honest man.

Yours with respect, GILBERT CHOWELL.

Paoli, Pa., Feb. 24th, 1876.

To the Editor of the Banner of Light:

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

24th Ward, Cincinnati, O., March 12th, 1876.

To the Editor of the Banner of Light:

In the last number of the Banner appears a message, purporting to come from Leonard Carpenter, 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 hear this testimony, and to verify the truth of at least one message given through your excellent medium, Mrs. W. A. Dankin.

Respectfully yours,

LEWIS S. DEZENEDORF,

Eastman's Business College,

Poughkeepsie, N. Y., March 14th, 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 life, 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 were wounded.

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 acceptance 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.

1875.

Americans a Century Hence Indulge in a Reminiscence.

QUESTION.

Now, papa, tell me truly, did the people used to travel in such confusion in railroad cars, on water and on land? And did they walk in the mud and drag along the gravel, like I do in the river or like I walk on the sand? Could I go to a dead level, they must have had a better road than from breaking down and running into one another.

ANSWER.

They did, my daughter; oft I've heard my father tell about 'em. And how they used to jump the track and run each other down. But with our levitating balloons we've learned to do without 'em. For now we fly around the sky in an etherion like "Queen Celeste," in which we float along the azure void. Five hundred feet from stem-to-stern, and paddles at the bow.

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 wires, and chemicals I'm sure would make you faint.

They had no wireless, nor the wire, nor guessed that power was in it. To talk to a distant friend, and get an answer in a minute. Their telegraph—why, look at ours—see what we are achieving. We see our neighbors now on Mars, and Mercury, and we speak to men with them and find out what they're doing at it.

Our microscopes reveal the ways of all the monad genus, and the working of the churchy, and the power of the And how the bugs and butterflies from nothing are created. My child, lean out the flying ship; far downward larboard looking.

You'll see a bankrupt blackened shafts whence Lackawanna coal Was sprout throughout the land, to light, and warm, and do the cooking. The churchy, and the power of the And how the bugs and butterflies from nothing are created. My child, lean out the flying ship; far downward larboard looking.

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lived ones just over the other side, and she now comes to her companion and friend giving them the most satisfying assurances that she is not dead, but with them still so cheerful and comfortable, and on through the remaining days of their earthly life. The messages she has received for them in the summer-hall. Words of comfort and consolation were eloquently spoken, through the organism of Mrs. S. J. Willis, of Cambridge, who obtained the spiritual services.

From New York, suddenly, March 5th, Dr. Israel G. Atwood, in his 54th year.

Dr. Atwood has been a resident of this city for nearly twenty years, and was widely 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 clairvoyant and magnetic powers were wonderful. He could discover all diseases and treat them successfully. He was very kind and gentle, and loving, good to the poor, and friend to the widow and fatherless, charitable to all, with no ill will toward any one. When in prosperity was ever ready to aid others pecuniarily, (though some took advantage of his liberality, thereby causing him to become miserly.) He had many secret sorrows of such a nature they could not be overcome, and at last, to them he unhesitatingly yielded. In vain were all earnest entreaties from friends who tried to sustain him, and were with him in his last moments.

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

"'Tis a cheering song is ever thrilling.

It is better further on."

New York, March, 1876. M. L. C.

From Morrisstown, 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 wish that he might close his eyes at sleep from which he should not rise in this world awake. If not a firm believer in all the facts and philosophies of Spiritualism, 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 mourn his departure, and to meet his dear father and his dear sister who had passed on before and were waiting for him.—Com.

(Ordinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of capital type occupies ten words.)

Convention of Spiritualists at Gaspot, N. Y. The next Quarterly Convention of the Spiritualists of Western New York, will be held at Kithridge Hall, Gaspot, Niagara County, N. Y., on Saturday and Sunday, April 1st and 2nd, opening at ten o'clock A. M., and holding two sessions each day. The friends in Gaspot and surrounding neighborhoods join the committee in extending a cordial invitation to all who wish to learn the science of Spiritualism, and all immortal men and women in preparing better conditions through which this gift of humanity may be presented to the world. Any who may not be particularly interested can have a board at one dollar per day, during the Convention, at Kithridge

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 Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, relative to present or distant, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

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

NEURALGIA. A preliminary cure for this painful disease sent by mail on receipt of \$1.00 and two postage stamps. Direct - WASH. A. DANSKIN, Baltimore, Md., Jan. 25 - '76.

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 flannel side next to the skin, this locality being nearest to the vital organs and nerve-centers of the body, and the application of the Pad, 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 cure for the above, the Pad will be beneficial in all cases of Rheumatism, Neuralgia, and other Kindred Complaints, and will be very important in all affections of the Throat and Lungs.

(Patented Nov. 4th, 1873.)
 Pad for back and shoulders.....\$3.00
 Pad for back and chest.....2.00
 Pad for back and stomach.....1.50
 Pad for back and legs.....1.00
 Pad for back and arms......50

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

BEAUTIFUL EVER-BLOOMING
ROSES.

Strong Pot Roses, suitable for immediate flowering, sent safely by mail, post-paid. Five splendid varieties, all on one bush, \$1.00. 12 on \$2.00. 24 on \$4.00. 36 on \$6.00. 48 on \$8.00. 60 on \$10.00. 72 on \$12.00. 84 on \$14.00. 96 on \$16.00. 108 on \$18.00. 120 on \$20.00. 132 on \$22.00. 144 on \$24.00. 156 on \$26.00. 168 on \$28.00. 180 on \$30.00. 192 on \$32.00. 204 on \$34.00. 216 on \$36.00. 228 on \$38.00. 240 on \$40.00. 252 on \$42.00. 264 on \$44.00. 276 on \$46.00. 288 on \$48.00. 300 on \$50.00. 312 on \$52.00. 324 on \$54.00. 336 on \$56.00. 348 on \$58.00. 360 on \$60.00. 372 on \$62.00. 384 on \$64.00. 396 on \$66.00. 408 on \$68.00. 420 on \$70.00. 432 on \$72.00. 444 on \$74.00. 456 on \$76.00. 468 on \$78.00. 480 on \$80.00. 492 on \$82.00. 504 on \$84.00. 516 on \$86.00. 528 on \$88.00. 540 on \$90.00. 552 on \$92.00. 564 on \$94.00. 576 on \$96.00. 588 on \$98.00. 600 on \$100.00. 612 on \$102.00. 624 on \$104.00. 636 on \$106.00. 648 on \$108.00. 660 on \$110.00. 672 on \$112.00. 684 on \$114.00. 696 on \$116.00. 708 on \$118.00. 720 on 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