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Written specially for the Banner of Light, BY EMMA HARDINGE BRITTEN.

Prophecy; or, The Power of Prevision.

There is no subject so universally exemplified, none so problematical, as that of prevision. Whilst the history of all nations, peoples and individuals bears witness to the truth of prophecy, the want of some definite knowledge by which its facts could be explained, and the conclusions of inevitable fatalism to which it leads, create an invariable prejudice against belief in its truth.

Granted that man's acceptance or rejection of divine truth makes no difference in the scheme, still we are all aiming to attain to a clear understanding of the laws which bind and fetter us. and however antagonistic these may be to our preconceived notions of what is or is not the providential plan, the part of wisdom is to dis cover that plan, and having abandoned theories which do not harmonize with the facts of creation, reverently set ourselves to adjust our lives and practices to the order of being as it is, rather than as we deem it ought to be.

If we were to begin disputing the facts of prophecy or the power of prevision, we should have to contend with the records of all history, sacred and profane, commencing with the Bible, attacking overy classical authority, denying the witness of every European historian, and discarding an immense mass of fresh, living testimony afforded us by the daily enacting phenomena of Modern Spiritualism. So vast are our records on this subject, that in a necessarily brief paper of this description, our chief difficulty is to select the era of time or spot of earth from which to draw ex-

would see successions of periods, and a ceaceless round of events, whose precession form the links in the chain of eternal cause and effect. All that is, or ever was, or can be, on the canvas of eter-nity, is fully represented. Could you behold this eternal totality, you would see one infinite pres-ent—no past, no iture! But being finite, as you take cognizance only of that which your mortal eve enables you to perceive. Something of the is, or ever was, or can be, on the canvas of eter-nity, is fully represented. Could you behold this eternal totality, you would see one infinite pres-ent—no past, no tuture! But being finite, as you move through this unchanging panorama, you take cognizance only of that which your mortal cye enables you to perceive. Something of the past that you have laft you remember, some past that you have left, you remember; some-thing of the future to which you are advancing, you realize. No more. But imagine that your vision is more than mortal; imagine that you can vision is more than mortal; imagine that you can behold a larger space in the panorama than is granted to the finite eye. It is merely a larger amount of vision of *that which is*—a wider percep-tion of the infinite scheme. And now extend your vision still further, till you arrive at that knowledge which enables you to behold the full panoramic view of ages. Such is the condition of many of the inhabitants of spirit-land in pro-portion to their degree of development. "As to the mode in which these perceptions reach you in the form of prophecy, spirits in sub-

reach you in the none in which these perceptions reach you in the form of prophecy, spirits in sub-limated spheres of existence, whose range of vision is so immense as to include almost bound-less perceptions of the eternal scheme, as they approach others of a lower sphere communicate approach others of a lower sphere communicate their intelligence in part to such as can receive it; and these again through successive grada-tions of descending realms impress their percep-tions upon every order of being below them, until the last sphere of influence is earth, and the last recipient of the prophetic idea is some me-diumistic mortal who chances to be in *rapport* or communion with a spirit who possesses the

communion with a spirit who possesses the knowledge in question. "The prophecy may not always be directly communicated. It may be sufficient that a guard-ian spirit entertains the thought, which as he comes into *rapport* with a mortal may be im-pressed by induction on that mortal's brain and affect it in the form of a vision or the sudden tendency to proclaim it in unpremeditated speech. "One thing is certain, prophecy is not calcu-lation. All the power of calculating cause and effect which you possess, would not enable any

lation. All the power of calculating cause and effect which you possess, would not enable any one of you to determine that you should ever quit this room alive; as the phrase of mortality runs, Which of you could determine that you will still remain in mortal form until the moment that you must pass from hence? To calculate that you must pass from hence? To calculate this accurately, you must thoroughly understand the stability of this building, possess a correct knowledge of every source of danger that may a sail you, and a perfect realization of your own sources of life, health, and the entire order of in-fluence that surround you. But you have not this knowledge; you cannot determine even that the flower you plant in spring shall blossom in summer, unless you know the various causes that summer, unless you know the various causes that may affect its growth or decay. Prophecy is not the knowledge of cause and effect; it is the per-ception of that which is—it is the rapport which receptive beings on earth sustain to those who live in the spheres of knowledge, that enables mortals to prophecy."

Again it was asked :

Again it was asked: "If prophecy is reliable, why are not all hu-man beings endowed with prevision?" "Ans.—We have already shown you that whilst the power of prevision exists in the spirit-world, its exercise is dependent chiefly upon the exalted condition of the spirits who behold the scheme of creation unfolded. Its communication to mortals depends upon the mediumistic facul-ties of the individual whom prophetic spirits con-trol and besides the necessary conditions of retrol, and besides the necessary conditions of receptivity, so long as our perceptions of God's infinite wisdom are bounded by ignorance; and man cannot recognize how very good, wise and beneficent are all His lessons. The veil of mortality is wisely drawn across our human eyes to shield us from the view of coming events too mighty in their influence upon our minds for us to bear, at least until we shall have become more piritualized and better acquainted with the wonterful wisdom in which the whole scheme of desiny is ordered. Still, as we become better fitted for the revelation, the yell which hides our view waxes more and more transparent, until we may hope the day is not far distant when mortals. like their spirit-guardians, shall be enabled to contemplate the sublime arena of the providenial plan in such calm appreciation of its wisdom that they shall be prepared to say of the dark-ness as of the light, 'He doeth all things well.'" If it may be urged that this view of human destiny makes no provision for what certain philosophers are pleased to call "man's free agency," and involves the fixidity of events which must happen if they can be prophesied of, the author can only reply that a fully demonstrated truth should be more acceptable than a favorite though erroneous theory. That the power of prophesying future events exists, the history of ages bears witness to, whilst the experiences of Modern Spiritualism reäffirm the testimony of the past by thousands of well-attested instances. The examples cited in this paper must either be willfully discredited, or else they of themselves prove the existence of prophetic power, and unless we can show free agency to be the law of life, and the fixidity of certain events the exception of that law rather than the rule, prophecy is sufficient in its unbroken and continuous career of evidence to prove the fact that all things are ordained from the beginning-that life is one vast and eternal present-and the past and future are only the succession of views which we obtain of the eternal scheme as we move through it; in short, that we are the only moving objects in the picture, and that as we pass on our pilgrimage from one stage in eternity to another, we designate the scenes we have left "the past," the point we have gained "the present," and the distant objects we are yet to reach "the future." To a question propounded on the subject of free agency, and why some believed in and others rejected this proposition, the writer's spiritfriends gave responses too long to quote, but the following sentences may be cited as illustrations of the view the controlling spirits entertained on this vexed question :

"Man partaking on earth of the dual nature of matter and spirit, realizes instinctively the at-tributes of both—now bending beneath the im-mutable laws which govern physical existence, and now aspiring in the boundless liberty of spiritual being. Feeling the monitions of both states without being able to understand their separate functions, he conceives himself alter-nately bound and free. Reasoning from the sensuous demonstrations of his material surround ings, he believes in immutable law. When he suffers the testimony of his free spirit to sway his opinions, he feels his freedom even whilst he knows his bondage. "It is the strife between man's material and

piritual existence which perplexes the question of "free agency" and predestination."

Having entered as fully upon the metaphysical explanation of prophecy as the form of these brief writings will permit, we shall now proceed to cite some authentic illustrations of prophetic revelations :

Some twenty years since, Mr. Morse, toll gatherer of the bridge which spans the Merrimac and connects " Rock's Village," Haverhill, with the ancient town of Newbury, Mass., announced to his friends that he had seen a vision of such strange and portentous character that it left him with an abiding impression of impending evil. His first communication was with his most intimate friends, who attempted to persuade him that his vision was nothing more than a troubled dream, induced by some slight physical derangement, and as such unworthy of further thought. But finding all their efforts unavailing, and that the impression, instead of gradually fading from his mind, actually grew stronger, the pastor of the Calvinistic Baptist Church, of which Mr. Morse was a zealous member, granted him permission to occupy the desk of the East Haverhill Calvinistic Church, and there relate the nature of the painful spiritual impression.

A very large audience was assembled on the occasion, and many then present can remember and bear witness to the solemn impression produced by the recital of Mr. Morse's vision, which he gave in simple, earnest ship unge to the following effect : He said he was sitting at the door of his house, about the middle of autumn, one afternoon ; the sun was shining brightly over the broad expanse of meadows, and on the dancing waters of the beautiful river flowing between, when suddenly the light became obscured, and thick darkness settled over the scene. For a brief interval the darkness was so great that he could discern nothing, not even the nearest objects; but it gradually gave place to a lurid, yellow glare, partaking of neither day nor night, nd attended with oppressive. As the toll gatherer sat entranced by this wild scene, he heard, swelling out on the silence, the notes of a trumpet. The sound was familiar; it was the signal-horn of an approaching yessel, and he must rise and raise the draw for her passage. But vain were his efforts; he was spellbound to his seat. Again and again the horn pealed louder and nearer, and now, looming above the bordering trees, appeared the bellying topsails of the swift coming vessel; and, mingled with the frequent trumpet-blasts, came other sounds and familiar. There could be no mistaking the clank of those great chains or the harsh screaming of those reluctant hinges. Somebody was raising the draw ! "I turned," said Mr. M., "and looked toward the draw, which was slowly rising, and distinctly saw, turning the great key, the exact figure and likeness of myself! Horror-stricken, 1 watched the operation of my phantom self. When the draw was about halr raised, the spectre suddenly. ceased winding, the awful pallor of death spread over the features, and the figure fell heavily upon the bridge. In an instant the scene changed -the apparition, the vessel, the darkness, all disappeared together; the sun was shining brightly. and all looked the same as before the passage of the fearful panorama."

of the spirit-form seemed to have a remarkable or the spirit-form seemed to have a remarkable effect in developing the faculty of prescience in the other, inasmuch as she soon acquired the power of describing, days beforehand, particular events that would occur at a certain specified time. For instance, she would say, 'On such and such a day a person answering to such and such an appearance will come here, and that at precisely such an hour and minute by the clock. "At first these predictions were digregarded "At first these predictions were disregarded, but when they continued to be verified day after day, and finally year after year, in numberless instances, the family were compelled to regard them as oracular, and now they never cease to obey the monitions they may receive through this source.

"As recently as a week ago," adds Mr. Partridge, "circumstances apparently of an acci-dental character inducing me to turn aside from my road quite suddenly to make a call at the residence of this lady's mother. I found a knife, fork and plate laid for me, and dinner actually waiting, the family prophetess having declared that at ten minutes past the dinner hour a friend of the family's, one corresponding in all respects to my appearance, would call, whom the family would be glad to invite to dinner."

Mr. Partridge also furnished the following in ident, subsequently verified by the author :

⁴⁹ Mr. Hector McDonald, of Canada, was re-cently on a visit to Boston. When he left home his family were enjoying good health, and he anticipated a pleasant journey. The second morn-ing after his arrival in Boston, when leaving his bed to dress for breakfast, he saw reflected in a mirror the corpse of a woman lying in the bed from which he had just risen. Spellbound he gazed with intense feeling, and tried to recognize the features of the corpse, but in vain; he could not even move his eyelids, and felt for the mo-ment deprived of action. He was at last startled by ringing of the bell for breakfast, and sprang to the back to action by the second sprang to the bed to satisfy himself if what he had seen reflected in the mirror was real or an illusion. He found the bed as he had left it, and on look-ing again into, the mirror, only saw the empty bed reflected. During the day he thought much upon the illusion, and determined the next morn-ing the day he is a start of the same that ing to rub his eyes and feel perfectly sure that he was wide awake before he left his bed. But notwithstanding these precautions, the vision was repeated, with this addition, that he thought was repeated, with this addition, this in the age he recognized in the corpse some resemblance to the features of his wife. "In the course of the second day he received a letter from his wife, in which she stated that she

was quite well, and hoped he was enjoying him-self among his friends. As he was devotedly attached to her, and always anxious for her safety, he supposed his morbid fears had conjured up the vision-he had seen, and went about his business as cheerfully as usual. On the morning of the third day, after he had dressed, he found himself in thought in his own house leaning over the coffin of his wife. His friends were assembled, the minister was performing the funeral services, his children wept—he was in the house of death. He followed the corps to the grave; he heard the earth rumble upon the coffin, he saw the grave filled, and green sods covered

and well developed form, such in fact as might have belonged to an older child, only the secress knew spiritually that the age was no more than stated above. The fair vision seeming to approach Mrs. R., pulled her dress, and with the most winning tone and gesture looked up into her face and repeated several times "Mamma;" after which she disappeared, leaving the indelible impression on the mind of the secress that a female child would be born to the mother of precisely such an appearance; that she would live to the age of two years and a half, and then, without decay or change in the vigor of her form or the beauty of her feature, suddenly and almost instantly pass away, disappearing like a quenched lamp-a sunbeam shut out by the irrevocable pall of untimely death.

All this the author communicated unreservedly to the lady, whose well-balanced mind received the prophecy without emotion or excitement.

In the course of the next few days the prodiction was communicated to Mr. R. and several members of his family. Those who like himself believed in Spiritualism, attached some importance to its utterance, but Mrs. R., not realizing the full faith of her husband, treated the matter as a pleasant jest, the fulfillment of which was, if not actually impossible, at least one of the wildest improbabilities.

Shortly after this event the family removed to Massachusetts, and on a charming estate some ten miles from Boston (where they at present reside), Mrs. F., the author's only surviving parent, became an inmate of their household.

The prediction above narrated was not forgotten-in fact, it was repeated to so many friends. and neighbors that it was known to a large circle of witnesses. Fourteen months after its enunciation, as above detailed, Mrs. F. wrote to her daughter, then lecturing in the West:

"This day the child of your puplicey is born; it is a girl, and will be named *Emuo.* I pray to heaven, for the sake of the glad mother, that the remaining part of the prediction may not be fulfilled."

As time wore on, and the little one grew into singular beauty and intelligence, her appearance more and more fully displayed the specialties of her visionary prototype. Notwithstanding the fact that the mother was a brunetterof a marked type, the golden locks and violet eyes of the daughter proved obedience to the spiritual rather than the physiological law, and her whole form manifested the most accurate embodiment of the prophetic promise.

The author frequently saw and learned to love this radiant creature, but in answer to the queries of her attached father and many interested

amples.

. As the order of these writings has been chiefly directed toward the phenomena now so rife amongst us, we will observe the same course in treating of this subject, and notwithstanding the fact that ancient Chaldea, Judea, Egypt, India, Greece, Rome and Europe, during the mediaval ages, furnish us opportunities for penning volumes on the facts and philosophy of prevision, we presume we shall present a more acceptable phase of the subject if we limit our illustrations to our ownⁱtime and place, rather than dive into those terrible dark ages and magical lands, of which so many of our readers seem to entertain such a holy horror. Popular arguments against the acceptance of prophetic truth, do not attack the verity or reliability of prophetic utterances.

Prophecy is too abundant to be disputed, too often reliable to be evaded; but the difficulty lles just where some excellent, though highly prejudiced persons with whom the author was recently conversing, placed the subject, representing their mental problems in the following terms: "If I believe that one event in the universe can be foreseen, then must I believe that the whole scheme is immutable. If I believe that, why then murders and all manner of crimes are as inevitable as all-manner of good, and to accept of that proposition would destroy all moral responsibility, and that, you know, no one can accede to." Whilst deeming the best answer to render to all such logicians is the author's favorite aphorism and life-long watchword of action-"The truth against the world," we acknowledge that we have the right, as we feel it to be our duty and privilege, to render up, some reason for our belief, and independent of the stubborn array of facts which the history of the race records in favor of the certainty of prevision, we believe the revelations of Modern Spiritualism afford us items of philosophy which, candidly considered, will throw some light on the problems that so sorely perplex us. In the first place, we are to consider how the knowledge of the future can be obtained, and in what fashion it reaches us.

In the report of a series of séances held by Mrs. Hardinge in London before a body of scientific Spiritualists, the following question and answer on the subject of "prophecy" will be found.

As no change has occurred in the author's view of the subject since that report was issued, the most striking passages are herewith transcribed, preliminary to the statements to be found in this paper :

"QUESTION 6.—How is it possible that things future, and not depending on any necessary se-quence of cause and effect, such, for instance, as he upsetting of a boat, can be foreseen or pre dicted ?"

ANSWER.-Because there is no time or space with the spirit, but all things in the universe are one universal present. Could you behold with infinite eye the vast panorama of eternity, you

table limitations of law.

"Man as a dual being, composed both of mat-ter and spirit, realizes the tendency of both ela-ments. In his physical system and bodily pow-

The following paragraph, which appeared in the Essex Gazette about six weeks later, gives the sequel of the vision,:

"We regret to learn that Mr. Morse, toll gath-erer at Rock's Bridge, died almost instantly yes terday morning, while in the act of raising the draw for the passage of schooner 'Jane,' of Thomaston, Me. It is supposed that in fitting the ponderous key he ruptured a blood-vessel which occasioned death. We understand that Mr. M, had a singular vision a few months since, in which every particular attending his death was faithfully represented."

Amongst two hundred and sixty-nine well-authenticated cases supplied to the author by Mr. Charles Partridge, of New York, for insertion in a forthcoming second volume of Modern American Spiritualism, we select the following, which occurred in the experience of one of the author's personal friends. We give the narrative in Mr. Partridge's own words. The narrative is dated

"One of two young ladies who had always lived together like sisters, was some time since about to depart on a journey. As the hour of departure approached she became exceedingly sad, and commenced weeping bitterly, and when asked to explain the cause, she told the other young lady and her mother that she was imed she was now about to leave and see them no more again in this world. They tried to persuade her that this was a mere hysterical to persuade ner that this was a merchysterical fancy, but instead of succeeding, this same im-pression soon seized first the other young lady, and then the mother, and they all three wept heartily until the carriage came for the one about to depart. The absentee, after being gone some time, at length took sick and died without pre-

wife as she lay in her coffin. "He looked in the faces of those around him,

but no one seemed to notice him; he tried to weep, but the tears refused to flow; his heart felt as hard as a rock. Enraged at his own want felt as hard as a rock. Enraged at his own want of feeling, he determined to throw himself upon the grave, and lie there till his heart should break, when he was recalled to consciousness by friend who entered the room to call him to breakfast. He started as if awoke from a profound sleep, though he was standing before the mirror with a hair brush in his hand.

"After composing himself, he related to his friend what he had seen, and both concluded that a good breakfast only was wanting to dissi-A few days pate his unpleasant impressions. pate his unpreasant impressions. A low days afterwards, however, he received the melancholy intelligence that his wife had died suddenly, and the time corresponded with the day he had been startled by the first vision in the mirror. When he returned home he described minutely all the details of the funeral he had seen in the vision, and they corresponded in every item with the facts

"This case was also reported in the Boston Traveller by a friend of Mr. McDonald's, who, it should be added, knows nothing of Modern Spiritualism or clairvoyance, as most of his life has been spent upon a farm and among forests. It may not be amiss to state that his father, who a Scotch Highlander, had the gift of second sight."

Few individuals could afford more striking tests of prevision than the author of these papers, whose whole life has been a constant subject of that of others connected with her. Amongst a vast number of well-authenticated cases in which the circumstances of the prophetic utterancewere made known to many witnesses, some of whom are now living, and can testify to the truth of the narrative, the following example is selected as an incontrovertible proof of prophetic power. short visit to an estimable couple residing on their own estate in Long Island, N. Y.

Mr. and Mrs. R. had married late in life, the lady having attained her fortieth year, and her companion being some seven or eight years her senior before their union took place.

Although Mrs. R. entertained the most exalted views of maternity, and anxiously desired to participate in its blessings, it seemed improbable that she should realize her wishes in this respect, hence it was with equal surprise and regret that Mrs. Hardinge heard on the occasion of her visit that this lady, "already well stricken in years," had just buried her first, and, as she believed, her only bud of promise, and that the form of a mother but a single moment of brief blessed earthly existence lay beneath a little mound of wild thyme in the prairie garden which surrounded the dwelling.

over it; yet by some strange power, he could friends and relatives, who began to marvel at the see through the ground the entire form of his accomplishment of such a vision, she invariably accomplishment of such a vision, she invariably persisted in warning them to prepare for the change which must remore her at the period allotted to close her brief but beautiful existence on earth.

> The mother never in the most remote way alluded to the prophecy, and seemed to avoid the subject with scrupulous care, and as the little one displayed a more than common vigor of constitution, and never once suffered from the infantile weaknesses that afflict other children, her sanguine friends began to hope the seeds of early corruption could not exist in so fair a bud.

> To these pleasing anticipations the prophet of woe invariably but sadly answered : "At two years and a half old this star will disappear from the firmament of mortality forever."

> For some two or three months before the fatal period, Mrs. Hardinge had been engaged in a lecturing tour in Western New York, accompanied by her mother, and the excitement consequent upon her occupations and surroundings had entirely banished the child and her destiny from memory until the period arrived for Mrs. F.'s return home, when her daughter proposed to accompany her for a few days' visit.

To make the necessary preparations the author wrote to Mrs. R., and whilst doing so she was suddenly startled by a vision of little Emma standing before her eyes in all her young and prophetic power, both in her own person, and healthful beauty, but wearing a bandage round her head, which contrasted strangely with her smiling face and ruddy cheeks.

This sight reminded the secross that the fatal time was approaching and within a week or two of completion, but the picture of the sweet child, seemingly so full of health and vigor, inspired her with courage, and in expressing wishes for About the summer of 1856 the author paid a the health of the family she wrote: "As to little Emma. I know she is in full health and beauty ; she is already an angel.'

This letter was received by Mrs. R. at the hour when with deep anguish she was laying the form of her idol in that little casket that contained all that remained of the 'Child of Prophecy—now a mere handful of dust and ashes! The morning before, in the pride of rude health and life, the little girl had bounded into the garden to her usual sports. In an hour she was seized with a strong convulsive fit, and without any apparent cause, or the least discoverable symptom of disease or injury, expired in a quick, short spasm, and-that was all. The circumstances of this narrative are known to the whole family circle of sweet babe who had been lent to the mature Mr. and Mrs. R., besides many others who will readily attest its truth.

A careful consideration of all the circumstances is urged upon the reader, as their totality forms one of the strongest proofs of prophetic revela-Whilst Mrs. R. was expatiating to her visitor | tion, under the most improbable circumstances

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of fulfidment, to be found in the annals of the present generation.

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Many of our readers will still recollect with feelings of undiminished sympathy the loss of the steamer "Lody Elgin," a passenger boat plying between Milwankie and Chicago.

The lated steamer was lost on the 23d of, September, 1860, with several hundred persons who had embarked for a pleasure trip undertaken by the proprietors of the boat.

Whilst one-third of the population of Chicago and Milwinkee were plunged into anguish and despair by the terrible bereavements which this calamity occasioned, numerous instances, are on received proving how many of the doomed victims were spiritually warned of their approaching fate, whilst others were mysteriously impressed to avoid it.

was published in the various local papers of the time, or circulated from one family to another. Strict impury and cureful investigation of the testimony presented, enabled the late Mr. A. B. Whating to eite several of these cases in a publicdiscussion with the Rev. Jos. Jones, of Decatur, Muchigan.

From the published report of this debute* we extract the following instances of the prophetic inonitions which refer to the loss of the "Lady Elgin¹¹ and her ill fated passengers.

Oar space will only allow us to mention a few out of the numerous examples brought forward by Mr. Whiting, but each case has been verified. by the closest scrutiny?

¹⁰ Mrs. Mary Ann Weiskopf, lost, her husband on the Elgan. On Saturday, at *four o'clock* in the morning, she was avoke from her sleep by a dream. Mrs. Weiskopf says, 'I dreamed that my first husband came to me, and presented, me an ear of corn, one end of, which was decayed, the itst busband came to me and provide was decayed, the terms: ear of corn, one end of which was decayed, the terms: balance wet and co'd and stripped of its hisks, terms: creating in my soul a terribly desolate foeling, "MR. Epiron-Issend you a prophecy by Pris-and I wept. He then presented me three beauti-tal y eing ears, indicating to me that they would sustain me. Soon after Ibecanie fully aware of sustain me. Soon after Ibecanie fully aware of ington, Ohio, on the 22d of the eighth month, the fact of my husband's pattner (Mr. John Lambert) and told him that Henry-was dead, and that the boat was lost." The fights of the times are ominous: The time is bastening on when, as the waters of the great deep in billowy surges roll together, and

dead, and that the boat was lost." "Mr. Limbert tells me," says Mr. Whiting, "that this was at six forty live x, M., Saturday morning, and that he laughed at her for her trouble. At nine o'clock x, M., or phree hours of transfer to the result on mark of afterward, the tolegraph brought the news of this sad affair. Mrs. Weiskopt's dream was true. The ear of corn, her husband, was gone; the three beautiful young ears represented her two ns and daughter, all tiving children by her first husband, on whom she can lean for support."

Mr. Whiting adds :

The Misses Matthews, Catholies, living two doors from where I make my home, are dress-makers, who have sustained themselves for some makers, who have sustained themselves for some, time through their tradep. These good sisters, or the two younger ones, determined that the older one should go on this extension; and when they first proposed it to her she was much pleased with the idea, and preparations were made for the occasion. On the 5th of Septimber, or the day before the excursion, the elder sister manifested a disposition not to go. Why, she could not tell; and at night she fold her sisters that she believed if she went she should be drowned. They haughed and at high she hould be drowned. They laughed at her, and told her she was foolish. On the morning of the 6th they fairly forced their sis-ter to dress for the exercision; but after she was ready, she still had a mind not to go. Her sisters led her to a glass, and said, 'See how pretty you

hok ! you must go !' "'On, my sisters,' said the girl, 'If I go, I shall be drowned.' Her sisters told me that they had to force ber to go; and she left weeping, and was

"Mrs. William Wisson said: "My husband was on the steamer and was lost. I went to bed on Friday night, having no fear of my husband's on Friday ingut, having no leaf of my nusbands, safety.' On Saturday morning, at the precise 'time of the accident, Mrs. W. awoke from a deen steep, and ten competied to rise and go to her son's room, when she said, 'William, William, get up; the boat is lost, and your father is dead.' 'Oh, go away, mother,' said the boy, 'you're always troubled about nothing.' The mother i theorem to her daughter and cathed her from then, went to her daughter, and called her from her sleep, saying, 'Arise; my child, for the steamboat is lost, and your father is drowned. Get up ; come and talk with me.' And from that time till of Abu the news was confirmed, Mrs. Wilson constantly allimed that the boat was lost ; and the people add with one account of the is used to said with one accord, "she is mad !"

Much interest was created at the telegraph

"ANOTHER WOULD SPEAK TO YOU."

"I was known by the name of Andrew Jackson when a resident of your sphere ; and I come to night, my venerable friend, to bear witness before the Eternal that this, thy beloved country, is to feel the fire and sword. Let it go forth through thy journal, to my people-mine because I love them. Tell them—though I would fain Hove them. eep in proclaiming it-that they are to pass through more than revolutionary agonies. I know this, if I know anything. "I would that this people knew where they

stand, and that their rulers could feel the issue of a few years to come.

"They are, as it were, pitching pennies, whilst the nation's heart throbs convulsively under the heavy load that threatens to stop and still its motion.

"If you could, my friends, see mighty minds as I see them, engaged in the work of maturing ate, whilst others were inviteriously impressed avoid it. A vist mass of well attested facts of this kind is 1 see inem, engaged in the work of induiting events, then would you know to a certainty that to the foundations of your States are to be shaken to their lowest depths. "The false watcher on the tower may cry,

'All is well,' but I say all is wrong-that is, in

the government. "Your country's worthles who luve gone before, with one united voice proclaim to your peo-ple the horrors of circle war. Nothing short of that can serve as a stepping-stone to a better and more righteous condition. Causes will rush out into events; and these who fought in the past to give you independence and a country, by divine wisdom unto them given, are engaged in the work which shall pass you through the fire, so that, purified, the nation may come out redeemed, dependent upon Heaven, not upon politicians and sustained by the influences from the higher lite.

Another genally significant, but still earlier prophecy of the great war, together with its results upon the destiny of the African race, was uttered by a Quaker preacher in 1839. The exact words of the prophecy were communicated by a respected member of the Society of Friends to

great deep in billowy surges roll together, and the conflicting elements contend in wide uproar, so shall the nations roll one against another. so shall the nations rollione against another. The various religious sects, in support of their differ-ent views, will clash together for victory, and great will be the devistation. And this awful commotion, commencing in foreign lands, will extend to our shores and pervade North America. Then will be seen the horse and horsemen rush-ling forth to battle, sword clashing against sword in deadly conflict. The sons of many parents who now live will be sent to the field of battle; the bodies of multitudes will be widtering in the bodies of multitudes will be weltering in bi-od, exposed to the sun, and the birds of the air shall pick the flesh from their bones.

"This awful visitation will be permitted to over-take many whose parents have been professedly opposed to war. These will not then contend with a brother or a sister about the different views of religions faith, but all, in common, seek for safety, and no refuge will be found but in God. There will be a time of trembling and con-sternation throughout the width and breadth of the land. The voice of the oppressed bath as-cended on high. The sons of Africa will burst their chains asunder and assert their freedom. "The eyes of some of you who now hear my

volce shall see these things. I may live to see them, or I may not."

Our space will only permit the insertion of one more extract, the authenticity and interest of which will fully appear in perusal. It is taken from an Illinois journal of recent date :

" In Judge Pierrepont's address to the jury at the Surratt trial, he related the following singular

"All governments are of God, and for some wise purpose the Great Ruler of all, by present-ments, portents, bodings, and by dreams, sends some shadowy warning of a coming dawn when a great disaster is to befall a nation. So was it in the days of Saul, when Cæsar was killed, when Brutus died at Philippi; so was it when Christ was crucified; so was it when Harold fell at the battle of Hastings; so was it when the Czar was assassinated; so was it before the bloody death of Abraham Lincoln, President of the United

which he had the night before, a dream which he had had whenever any disaster had bappened. The members of the Cabinet who heard that relation will never forget it. A few hours afterward the dream was fulfilled. A disaster had befallen he government, and Mr. Lincoln's spirit returned to the God who gave it.

Written for the Banner of Light. "THE AGE OF REASON."

BY WILLIAM BRUNTON.

Let bigot priests say what they will, Thy name, oh Paine, is reverenced still ; Thy fame like rising daylight spreads, b And o'er our future glory sheds ; Thy suffering sore for truth and right, Shall wake in us an equal might, For home and better days and things, For freedom and the doom of Rings; For these and Reason's noble sway, Thy name is loved and felt to day \vec{l}

The age of Reason was thy hope, That man might have his proper scope ; That priests might fail and wan might be, Were things all dear and sought by theo ; That Bible book might lose false power, And superstition cease to lower; That Nature might in beauty shine, And be to us a power divine : That this might be whate'er decay, Thy name is loved and felt to day.

Let science spread, was thy demand, Let justice reign throughout the land Let tyrant creeds to ashes burn, And Reason's light to all return ; Let faith in foolish stories pass, And wither like the autumn grass; And let the light by Nature sent, Be through our life in beauty blent ; And so for this in gladness gay, Thy name is loved and felt to-day.

We crown thy head with brightest flowers, We praise thy name with all our powers, We love thy life so brave and true, We feel thy spirit ours renew, We feel the age of Reason near, We see its path is straight and clear, We know thy voice shall lead the van, And bless and help thy fellow-man; And so for this for which we pray, Thy name is loved and felt to day !

Free Thought.

CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sheriffs and Turnkeys into the hands of the Doctors of Medicine, to Compel the People to Submit to their Malpractice and Ex-tortion, under Pain of Pine and Imprisonment.

BY THOMAS R. HAZARD.

PART XI.

Whether the M. D.s will succeed in getting their several monopolizing bills through the State Legislatures, where they are now pending, will probably depend upon the success they meet with in subsidizing the services of their LL.D. brethren, who unquestionably possess supreme power both in the national and State govern-ments, their professionally celebrated gift of the gab enabling them to prevent almost any mem-ber from expressing his honest opinion, either in Congress or the State Legislatures – however sound his judgment may be-who has not ac-quired the faculty of ready response to their impudent anti-partiamentary epithets and abus-ive remarks. These LL.D.s are as plenty in the land as are their brethren of the Apocalypse—the D. D.s and M. D.s—and as needy and greedy of mammon and spoil as either of the *three*.* As legislators, these children of the Dragon

mold and make our lays—as lawyers they inter-pret and mystify them, and as judges they ad-uninister them, and in all three capacities they are careful to keep a legal or technical door open that admits of boundless corruption and scoun-dration drelism. Nor is this the worst feature of the system that

is foster d in our courts, for there is not a villain-ous defaulter or thief in the land that some of the most eminent of these professional liars do not stand ready to protect for a share of their plunder, under pretence of defending innocence. States, On the morning of April 14th, Mr. Lincoln called his Cabinet together. He had reason to be joyful, but he was anxions, and related a dream States, Difference of detening indecence Nay, totally against the true policy and inten-tion of the law—which was in its purity never meant to afford comfort, inward strength and protection to criminals by furnishing them with legal father confessors and defenders of self-acknowledged guilt-these unworthy officers of our judicial tribunals do not hesitate to consort with and carry in their bosoms the damning secrets of self convicted criminals, and basely use them for their defence, thus meanly becoming "accomplices in *crima* after the act" with the worst of felons, minus the risk their principals have incurred in the commission, for a lion's share of plunder obtained by highway robbery and midnight murder. The magnitude of the power for evil this unprincipled ruling oligarchy has acquired in our National Congress may be guessed at by the fact that out of one hundred and seventy new representatives last chosen by the people, God (ave the mark !) one hundred and twenty-two are said to be lawyers. And as in our national so in our State Legislatures, the only clique or class of men who thrive best amidst discord, and publie and private disaster, hold absolute control over all the great interests of the country, and shape and mold all measures for its guidance and control. " Verily ye shall know them by their Thus through the foul, insidious manipula-tions of lawyers, first as legislators, then as attorneys and counsellors, and again as judges of court, in all three capacities aiming to multiply the business and increase, by endless legal com-plication and delays, the salaries, fees and steal-ings of the fraternity rather than administering to justice and the rights of the unfortunate clients whom they entrap like helpless flies in the intricate meshes of the deceitful legal spider-web they

have woven-from which their victims strive to escape in vain until the last dollar is filched by their greedy destroyers, in thousands of instances,

from their pockets. -So atroclous have these abuses become that all know that it is utterly impossible for a man in moderate circumstances to obtain justice in the plainest possible case, in some of the States, against a millionaire. Under the management and superintendence of our lawyer law-makers, interpreters and judicial administrators, so complex and uncertain have they rendered our codes, that a railroad mortgage that should admit of foreclosure, in the event of a default on its terms, as specify and as inexpensively as a private mort-gage on a farm or house, cannot be accomplished for years, nor until half a dozen of the profession have filched from the unfortunate, ruined bondholders a little fortune in greenbacks for each.

As carrien birds of prey flock to the fallen sheep and feed on its vitals during its death-struggles, so do these cormorants pounce upon every defaulting railroad and other broken cor-poration or business concern and falten as afterneys, commissioners and committees on the wreck of the estates still left in the hands of the already rubiously plundered creditors. Taking the average of the whole decisions of

Court that have been pronounced in civil suits during the last fifteen years, I feel entirely satis-fied in my mind that less injustice on the broad scale would have been done, and less suffering caused, both mental and physical, to the parties in court and their relatives and friends, had every case been decided instanter by a Turkish Couli on one hearing of the contestants alone, without the intervention of a single lawyer. In fact, I feel sure that had every cause been thus summa. rily decided, even contrary to justice, without one exception, the results would have been better than they have been for the population at large and that in this way speedy injustice would have proved on the whole better than tardy justice. But, thack God, I believe that another century But, thack God, I believe that another century will not pass before the great battle of Arma-geddon will either by moral or physical means rid the world of its oppressors, including the three "spirits of devils" that the prophet saw go forth to hasten its advent.

To return from this long digression, I will say that I know a Mr. P. T., who for some years had given up work, and was fast sinking into the grave through the wasting effects of an insidious malady that he could get no relief for from the hands of the medical faculty. One day 1 met-him an entirely changed man, his countenance bright and cheerful, and his cheeks redolent with health. On my remarking on his altered appear-ance he told me that he attributed the renovation of his constitution to the circumstance of having accidentally read an article, written by me that was printed in the New York Tribune, (now some dozen years ago) in which I strongly rec-ommended the use of Brandreth's pills as a rem-edy for almost every curable malady. This arti-cle (with the leave of caviling friends) I will here transcribe, as I think in case the dipiomatic ductors argued in defining adminerativ bucks doctors succeed in driving clairvoyants, hydro-paths, Thomsonians, and other *quack* healers and physicians out of the State of New York, some of its citizens may, like Mr. P. T., derive profit from its neurosal. profit from its perusal :

"HEALING FOR THE SICK.

"Doctors' and undertakers' fees are so high that it is very inconvenient for persons of small means to be sick or die in these times. That most of the maladies that prevail in our climate may be prevented by proper care I have no doubt; and that most of the sicknesses that do occur may be cured at a trifling expense and loss of time, I would now survive to the average age of seventy, instead of half that term of years, if they would live and practice in harmony with the laws of their being ; which, like all Nature's works, are ever found to be as simple as they are grand when understood.

"Moses was inspired to utter a great truth when he declared that 'The tife of the flesh is in the blood." Action is life, and the blood is the organ by which it is communicated to every member of the body. It follows that if the organ be out of tune the music or harmony of life can-not be complete, however cunningly it may be piped upon. If there is discordancy in the in-

piped upon. If there is discordancy in the in-strument it is not the fault of the law—which is ever perfect in itself—but it is the fault of man's animal propensities that transgress the law. "The blood that imparts life and nourishment to the system feeds upon the food we eat, the fluids we drink, and the air we breathe. To preserve its purity, we should eat to live rather than live to eat. Eat slowly, chew the food well, drink sparingly, even of water, and be temperate in all things, and one-half of the primary causes of dis-ease will be removed. Hilarity and cheerful con-versation whilst at the table greatly i sist diges-tion. A hearty, prologized, explosive laugh will well nigh split a pine knot on its passage to the stomach. "See to it, as far as is practicable, that you breathe uncontaminated air, for every breath we draw comes in contact with the blood, and im-parts to it its own quality, whether it be the savor of life to life or of death to death. Look especially to your sleeping rooms, that they are especially to your sleeping rooms, that they are daily (and if small, nightly) ventilated. Avoid beds, and particularly pillows, that are filled with blood-shotten feathers. Keep the pores of the body open and clean by frequent bathing, for all of these are pipes that give tone to Life's organ. Above all things, look to it that there is no decouring vertical and the particular parts no decaying vegetable matter of any kind near no decaying vegetable matter of any kind near or under your sleeping apartments, for probably more slekness occurs from this cause than any one other. If at any time you begin to feel duit and heavy, and good for nothing; if you lose an-imation, and your flesh feels numb and sore; if your mouth grows clammy, and your tongue furs; if your eyes feel as if they had sticks in them, or your head, or side, or back begins to ache, or old some and weak woints of the screep arwight if sores and weak points of the system grumble; if you shuffle, or your voice grows husky, accompanied with a hacking as if to clear the throat. lose no time in ascertaining and removing the local cause, if possible, before you are stricken down by disease "Proceed first to your cellar, especially if you sleep on the ground floor. Examine it well in every nook and corner. You may, in your researches through its dark labyrinths, perchance, stumble upon a dead cat, and perhaps some fes-tering rats; but heed them not. Their aroma is not pleasant, but it is not deadly poisonous; but if you should fall in with a rotten turnip, or pola-to, or cabbage, or any other decomposing vegehouse, with every vestige of its remains, even to the earth it has impregnated ; for the miasma that arises from a peck of decomposing vegetables of any kind, if inhaled into the lungs, and consequently blood, especially during sleep, is suffi-cient, with the aid of the lancet or of a little morphine, to kill a regiment of hardy men, and the stronger and more robust they are the more certain will be their doom. I have myself known many years since, when the lancet was in vogue. scores of hardy young men and women perish, under such circumstances, in a single country town of this State, whose lives might have been easily saved, I am entirely confident, under a different mode of treatment. I have now in my recollection a certain Doctor Sangrado, who then practiced in that town, of whom it might with truth be said, *Death followed after him.* Ile sel-dom entered a family at the season of the year when these morbid attacks were most rife, withwhen these morbid attacks were most rife, with-out sending one, two, three, or even five in one instance, to their graves. Weakly patients, whose strength of constitution was not competent to carry any considerable portion of morbid matter in their blood before it gave way, had some chance of life under the blood-letting treatment of that day, but those of strong constitutions attack but day, but those of strong constitutions stood but These, when attacked, generally kept little. about until their blood became so thick and slug gish that it coursed with difficulty through the thousands of little ducts and vessels that carry life to the surface and extremities of the bod and were unconscious of their danger until the

morbid matter — precipitated, perhaps, by the scratch of a briar or a pin, or a draft of cold air, or other trilling exposure—began to clot or con-gest in the intricate recesses of the brain, the gest in the intricate recesses of the brain, the liver, the plenra, or some other weak or delicate point, accompanied, of course, with pain or dis-tress. Dr. Sangrado was then called, who pro-ceeded at once to draw a heavy portion of the best blood from the system in order to relieve the suffering; and having thus paralyzed the vital forces, they were next stimulated by a dose of mercury, and expected to perform double duty with their instrument (the blood) just crippled by the lancet.

by the lancet. "In other words, the horse that was striving with all his might to extricate a heavy load from the mire, was first knocked on the head to pre-vent his injuring the wagon by his efforts, and then a shoulder was placed to the wheel in the value apple the dubustical to dera it through would enable the dying steed to drag it through the mud. The loss of the best blood the system could afford neutralized the otherwise good effect of the mercury, gave momentary relief to the pa-tient just so far as life had been obstructed, rothen just so far as the had been dostructed, re-laxed the efforts that Nature was making to ex-pel the poisonous miasma from the blood, which, in its weakened flow, went on congesting or clot-ting with accelerated speed. The pain or dis-tress soon returned, and again the lancet was re-sorted to alternately with doses of calomel, until the action of the life with the patient's whole body, deprived of its life-prin-ciple, became a mass of inert and putrid matter;

ciple, became a mass of mert and putrid matter; and "Died of typhus fever" was generally the verdict of Death's coroner. "The practice of blood-letting has been, finally, pretty much abandoned, and one less revolting but little less fatal in its operation, has been sub-stituted by many physicians in its place, viz., that of relieving effects at the expense of aggra-vating the cause by the use of opium. Instead of knowing the borse on the been under the cirof knocking the horse on the head under the cir-cumstances before narrated, his efforts are paralyzed before the shoulder is put to the wheel, by

dosing him with poison. "To illustrate by another homely comparison : If a piece of cloth be run through water saturated with fustic, logwood, or other dye-wood, it will come out stained or colored. Rinse this in a brook, and the coloring matter will soon disappear; but drop a small lump of alum, vitriol, or other mor-dant, in the dye vat before the cloth is passed through it, and all the water of the lakes will not suffice to wash it white again. So, when the blood, by neglect, exposure, or abuse, has become sur-charged with unhealthy matter, sufficient to in-terrupt its bealthy flow, and begins to clot or con-gest, a little stimulus applied in the same direc-tion that the two of our nature is already striving to invade the mide forces will applied than to dia. to impet the vital forces will enable them to dis-lodge the congestion and expel the morbid matter from the blood. But introduce an opium pill or the smallest portion of morphine into the blood, and all the mercury or other cleansing stimulants on earth will scarcely purge it clean. "A bullock's hide once accidentally lodged on

A builder's hade once accidentally longed on a shoal (weak point) in the river Tiber (the great artery of Rome). Against this, the impuri-ties and drifts of the river gradually congested, until it because a fast-anchored island. When first deposited, it is probable a housewife might, with a mere swash of her broom in the direction of the current, have so far stimulated its force as to have removed the hide (congestion), and pre-vented the formation of the Island.

"Before applying such a mercurial remedy, to be consistent with his practice, as applied to the cleansing of the channels of the blood, Dr. San-grado would have first withdrawn from the Tiber sufficient water to have left the builock's hide high and dry in the sand, and then set the wo-man to work with her broom; whilst Dr. Mor-phina should have advised that the swashing process be deferred until the waters of the river with actionable bu frast or thicknead by some were congenied by frost, or thickened by some ingenious process to the like consistency impart-

ed to the blood by optium or other narcotics. "What I have said so far is mostly theory, which readers will, of course, estimate at its worth. What I am now about to say is fact, derived from more than thirty years' observation and experience, applied to multitudes of cases with, as far as I am advised, uniform success, in-cluding billous colic, billous fevers, and all that class of maladies that, under the ordinary medi-cal treatment, end in slow fevers, called in the books Typhus or Typhoid, Pleurisy, common colds and sore throat, Indigestion, and its first-born child Headache, Croup (if applied in an early stage), Dysentery, Diarrhœa, Fever Sores, and running sores generally (the fountain of which is ever the blood), and, in fact, almost every acute ailment common to our climate, that commences with pain in the head, body or limbs, or at the commencement of which the patient recommences with pain in the head, body or hubbs, or at the commencement of which the patient re-marks, in a languid tone, 'I don't feel well,' with the exception, perhaps, of Scarlet and Lung Fo-vers, which the remedy I shall describe greatly benefits, and lays the foundation for a certain cure, as far as my limited experience in these complete where the product of the second states and st

office for over an hour before the dreadful tid-ings were received in Milwankee, by a little boy employed to carry telegrams, who in a fit of un-controllable anguish kept on reiterating to all the officials, 'My mamma is drowned?' 'My mamma is drowned !

"When interrogated how he knew this, and why he cried so bitterly, he replied, 'Yesterday, when she went away, she looked at us and cried. She then took my little sister and kissed her, and with such a woman, my dear." And then she kissed my little brother and said, "If I am drowned, you must be a good little boy, and live "with such a man," but she did not tell me,' said the little weeper, "where I would live."

" It was full an hour after this pitcous speech that the news of the calamity which had involved the mourning child's mother actually reached the office.

It has frequently been urged by way of depreclating the worth of prophecy (even when its facts were indisputable) that its revelations are of too petty and aimless a character to command respect or attention. The brief selection of facts which we have made from thousands of others, proves that the events predicted were far from unimportant or trivial, and though the perceptions of the future thus recorded seemed unavailing to avert the calamities foreshown, their charactor partakes in the highest degree of interest both to the individual and the community.

Let us remind our readers of the immense mass of prophetic utterances that foreshadowed the j great American war. Were those that were published and spoken under spiritual influence, to say nothing of various communications made through private sources, to be gathered together and published, they would form a complete folio volume. Some few of these have been narrated in our first volume of "Modern American Spiritualism," and since it may be well to close this essay with some narratives of more general interest than those already detailed, we shall subjoin the following account of a communication given 'to the late esteemed editor and spiritualistic writer, Stephen Albro, of Buffalo. Mr. Albro related the incident to the writer himself, and at her request subsequently published it in the Age of Progress, some four or five years at least earlier than the date of the American war. Mr. Albro received the communication through the entranced lips of Judd Pardee, and his introduction to the incident is as follows :

"On Sunday evening last, at the close of the "On Sunday evening last, at the close of the meeting at the hall, we accompanied Mr. Pardee and Mr. Conklin to the room occupied by the lat-ter. Whilst sitting conversing, the right hand of Mr. P. was extended to us. We clasped it, and looking up into his face, perceived that he was entranced. The friendly visitant spoke to us most acceptably, and as an old acquaintance.

"At the close the medium's hand grasped ours more powerfully; his form straightened, his countenance and voice underwent a change; and he spoke as follows:

•The detute is embodied in a pamphlet entitled " Sci-dences of Modern Spiritualism."

"The dream was to this purport : "He seemed to be at sea in a vessel, that was swept along by an irresistible current toward a maelstrom, from which no power could save her. Faster and faster the whirling waters swept the fated ship toward the vortex, until, looking down into the black abyss, amid the deafening roar of the waves, and with the sensation of sinking down, down, down an unfathomable depth, the terrified dreamer awoke. The same terrified dream Mr. Lincoln had four times: first, before the first battle of Bull Run, again, before the second dis-astrous defeat at the same place, again, before the battle of Murfreesboro,' and finally, as above mentioned, on the night before his own as assi-Mr. Lincoln had at last come to recognize the dream as a portent of some grave disas-

The portents which shadowed forth the death of the great, good preserver of the American nation, Abraham Lincoln, were too numerous for recital ; it only remains for us now, therefore, to notice some of the various methods in which prophecies are given. One of the most universal through the agency of dreams, another by second sight, or visionary pictures, sometimes accurately depicting the forthcoming event, and sometimes, as in the case of Mr. Lincoln's dream just narrated, by an allegorical figure.

Premonitions and strong impressions, as well as declarations made in the magnetic sleep or trance state, are also modes by which prophetic revealments are very commonly expressed.

If we have not touched upon the ancient practices of augury, divination, omens, astrology, etc., etc., it is not because we ignore or discredit them.

The humblest forms in nature may be used as telegraphic signs to convey intelligence by spirits to mortals, or the precession of events may link together in one unvarying chain of motion every sand-grain with every form of existence in the universe, and thus it may only require spiritual perception to read and interpret the whole scheme from an observation of a single part.

One thing is certain: these glimpses of poor, blind humanity into the profundity of that tremendous scheme of destiny where an infinite and almighty hand is guiding the helm of creation, so far from exciting our rebellious and egotistical fancy to suggest some better way, should satisfy s that we are not drifting about on the ocean of blind chance, or moved by the caprice of some partial and prejudiced tutelary spirit.

The stars in their courses proclaim omnis-cience—and the flattering of a leaf or the falling of a pebble are as much letters in the Divine alphabet of immutable law as the wreck of worlds or the fall of nations. If we are too short-sighted, ignorant and finite to comprehend the scheme or appreciate its sublime harmony, these prophetic foregleams should assure us of its stability, permanence and immutability. Leaning on eternal wisdom, and fully confiding in the power that is infinite enough to conceive and execute the plan of creation from Alpha to Omega, we can afford to "trust him though he slay us," and now and ever repose in the assurance that "He doeth all things well." • The San Joeé Mercury of April 6th contains the follow-ing remarks on the question from the pen of its able editor, Judge Owan: "MEDICAL QUACKERY ON TRIAL.

Increments on the question from the pen of its able editor, Judge Own: "MEPICAL QUACKERY ON THAL. "We are disposed to ald in thongitation of this question of medical questery, because it will intre to the benefit of the public. "The actitation of thought is the beginning of wisdom," and we know of but few subjects of comparative importance upon which the masses think so little, and con-sequently have so fittle wisdom. We protest against the action contemplated by the Legislature, because we deem it wrong in princip e, and because that in so far as it shall succeed, it will operate against the best public good by im-peding progress in the line of applied remedies. We know that eminent allograther physicians more emi-nent and learned, perinaps, than any practitioners in this state—bave asserted, over and over again, that medical practice at best is only an experimental science. The most experienced physicians are continually meeting cases al-imost exactly similar to manifestation, which, in response to shull at tra-ment, are diametrically opposed. We know that emission is accounting the action of cases treated by the learned physician, the practitioner abounding with diplomas, re-sult at adily; and we know some physicians which the ron-templated legis atton would proscribe in this State, whose patients, in very arge majority, are publied safely through. Then we know of physicians, thone we written flags at the some templated by the vertice on the streated by the learned physician, the exact proves the earned proving, so far as living these facts facts which every intelligent physician the practical, and involves risks, large, out of all propertion to any possible benefits. "Knowing these facts facts which every intelligent physician knows, and every hones one will readily adult, we provest against any arbitrary lines being drawn, eps-cially of that nature which would prevent the progress of medical practice in the more rational fieles of discovery, in the degration to the practitiner, or a dozen practition

* Dr. John Hunter maintained that the blood lives. It is, as Liebig truly says, "the sum of all the organs that are being formed." "It is if de test (rays Dr. Samuel Dickson), and he who loses a pint of blood loses a pint of his life."

complaints extends, by applying additional sim-ple treatment, viz., *packing* in the former, and certain vegetable cordials or decoctions in the latter complaint.*

"Formerly the manufacturers in the town of South Kingston, R. I., of which I was one, were seriously incommoded by the annual prevalence of the complaint dubbed by the *sangrados* as ty-plus, but popularly known as *fall ferer*. Busi-ness was sometimes brought nearly to a stand-still from the number of hands that were taken out of employ in consequence of long, and, in very many cases, fatal sickness. A young man or woman would leave the mill, complaining, perhaps, of a pain in the head, neck, shoulders, back or side, or difficulty in breathing, send for Dr. Sangrado, experience momentary relief from the free use of the lancet, and, in consequence, be prostrated on a bed of languishing for weeks

or months, and probably die. "I became fully satisfied, in my own mind, that both the sicknesses and deaths were, in a great indjority of cases, the result of improper treatment, rather than the normal character of the maladies, and greatly to the disgust of M. D.s. gave free and wide utterance to my convic-tions. I finally resolved to practice medicine myself, so far as I could obtain patients, from among

those in my immediate neighborhood and employ, gratis; and from that day to this, a period of more than thirty years, out of many hundreds of cases of almost every type of disease, I have never known a death to occur among those who have relied solely on the simple remedies I have furnished, nor have I known of a serious case among them all, of Dysentery, Plaurisy, Typhus or Typhoid, Brain, Congestice, Billious, or any other fever, except Scariet or Lung fevers, of which last, as before said, my experience has been slight, and confined to my own family, in which there have been five cases of Scarlet fever, one of which was treated by the two most re-nowned homeopathic physicians in New York, and died in great apparent agony on the seventh day. Two of the other cases were -qually severe, but all recovered without the interference or aid of the Faculty.

'For some time I relied 'on the 'pills' only in light attacks, and gave from twelve to ifteen grains of calomel, with a good sweat in severe cases. I generally attended to the sweating pro-cess (which I shall hereafter describe) myself, and never, to my recollection, failed to obtain the desired sweat. The mercury stimulated the interior powers of the system, whereby the morbid matter is (as I suppose) forced from the blood into the bowels, and thus passes off; whilst the sweat, operating on the external pores of the body, in like manner as the stimulating mercury acts on the internal pores or ducts, the two forces sympathize and assist each other; and the con-gestion and other causes of disease (unless it has become chronic) are wholly expelled at one op-eration, leaving the system as free from poisonous or unhealthy matter as is that of a new-born babe

"It is now nearly thirty years since I entirely abandoned the use of calomel, for which I sub-stituted 'Brandreth's Pills,' which I have found, after long and varied experience, produce all the good effects of mercury with none of its bad. Too much care cannot, however, be observed in obtaining them, as a large proportion of the pills

*Twenty three centuries ago Hippocrates, the father of medical science, announced the unity of morbid action : Omnium morborum unus et idem modus est-THE TIPE OF ALL DISKABE IS ONE AND IDENTICAL.

۰, APRIL 22, 1876.

LIGHT. BANNER OF

sold in New England are spurious, notwithstanding their close resemblance to the genu-ine and the oaths of the unprincipled men who ways and can be sure of the unprincipled who vend them. To make sure of the genuine, I al-ways obtain them from Dr Benjamin Brandreth's own office, which is at the 'corner of Broad-way'and Canal street, New York,' and who sends them to order free of charge for average for the them to order, free of charge for express, for two dollars per dozen boxes. One or two boxes (or not over twenty five cents' worth) suffice generally to keep a family of ordinary size in health

for a year. "Thus any man, by an expenditure of two dollars, may keep his own family, and those of some five or six of his neighbors in health for a year, and that with very little if any loss of time. year, and that with very little if any loss of time, and not a farthing's expense for medical aid. This, as a general rule, I pledge my word I know to be true by actual practice and observation— although I suppose it will not be so regarded by most readers. These pills are as efficacious in cases of hurts, bruises, cuts, sores, &c., as in other maladies. By inmediately cleansing the blood they remove all danger of lock-jaw, fester-ing sores, or congestion of the blood, at the wounded or ailing points—and Nature speedily restores the injured parts. Not unfrequently restores the injured parts. Not unfrequently from the use of opium in some of its varied forms, or other malpractice, the morbid matter in the blood seeks to escape through vents called fever sores. I have known instances of this kind wherein, after the patient has been in acute pains for weeks, a dose of Brandreth's Pills has turned this current of morbid matter from the sores to the bowels, through which it has been passed off, and the patient been healed almost at But I do not mean to be understood to say that this is *the* rule, as when the system has been surcharged and weakened by poisonous and stupefying drugs, Nature's vital forces cannot always be rallic quainted with. rallied by any treatment that I am ac-

I will close this long (and as doctors will doubtlessly say absurd and foolish) article with a simple recipe, which if adhered to in all its re-guirements I feel sure will heat at one operation a great majority of the ills we are liable to in this country.

know that it has been used with entire effect in cases of yellow fevers; and 1 now have in my possession a certificate, signed by every member of a company who were nine months in the army of the Potomac, at a time when thou-sands were dying around them, with small-pox, swamp fevers and dysentery—the health of every one of whom (without an exception) was pre-Served simply by relying solely on 'Brandreth's Pills,' a quantity of which had been presented to the company, with directions for using them, by their fellow-townsman, Dr. Benjamin Bran

Recine -- In cases of slight hurts cuts bruises punctures, &c., or slight indisposition, take from punctures, ac., or signt indisposition, take from one to six BRANDRETH'S PILLS, according to age and constitution; say one pill for a child one year old, two for a child of three years old, and four or more for adults. "When any malady has made such progress as to cause difficulty of breathing, oppression or se-tore and in convert of the back back or der in brea-

vere pain in any part of the body, head or limbs, place the feet of the patient in water as hot as it can by *any possibility* be borne, and throw a blan-ket over the knees to keep in the steam. Do not let them remain in the bath to exceed four min-utes. Wipe the feet dry as quickly as possible, and rub them hard with a dry towel. Then get at once to bed, and take from one to six pills as above. (In cases of intense billious colle or pleurisy, give six, cight, or even more, until relief is obtained, but by no means attempt to alle viate the pain at the expense of the life by blood letting or narcotics.) After swallowing the pills, drink a glass of weak lemonade (or molasses and water, if iemonade is not to be had) made almost boiling, and so hot that it can only be taken in sips; then cover warm, and a sweat will shortly ensue. This treatment will set all the vital forces of life to work, both internal and external, and not only remove the effects but the cause of the distemper, as the most ignorant cannot fail to perceive, not only by the relief that will be experienced, but from the offensive character of the matter that passes from the bowels, a large portion of which proceeds from the blood, liver, or other vital intestines.

"Water gruel alone should be taken for eight-een hours after taking the pills, after which, so far as my experience has extended, patients, as a gen-eral rule, will be restored to health, and in a siteral rule, will be restored to health, and in a sit-ger of relapse, for the simple reason that the blood, the seat and organ of life, is freed from all impurities, and consequently there is nothing in the system to cause a relapse; nor can sickness again ensue until the blood becomes surcharged

again ensue until the blood becomes surcharged with extraneous and morbid matter. "Some readers may possibly suppose that, in accordance with general usage, I may have some interest other than that of a desire for the good of others in reasonance with general usage to the term of the good stated ; of others in recommending 'Brandreth's Pills' (which, by-the-by, are *always* inclosed in a certificate and directions folded around each separate box, with a government stamp on the envelope). For the benefit of such readers I will just say that I have never seen Dr. Brandreth in my life, nor have I ever received from him or any other person a farthing for anything done by me in relation to his pills; that I have always paid full price for every box I have had; that I have never received a penny for any disposition I have made of them, although I have probably administered and given away hundreds of boxes; that I esteem a judicious distribution of them, in a charitable point of view, as of more use than a hundred-fold of the same value bestowed in money ; that in case of leaving my family for any consid crable season. I should do it with an easier mind if satisfied they would on any and all occasionsof accident or disease-resort to the foregoing prescription for cure, than I should were they left in a position to command the best medical advice (apart therefrom) in the world : and this assurance has been derived from a long and va-ried experience, that has fully satisfied me that there is no necessity that one life should be lost in New England where there are now ten by what is called Typhus or Typhold fever-which in fact, as a general rule, is but the ebbing away with a slow fever of the life from the blood in conse-quence of the impurities it is forced to consort with, first engendered by breathing foul air, gluttonous and hasty feeding, and other causes and exposures, and subsequently aggravated by the malpractices of physicians--among the most prominent of which was the former practice of bleeding and parching to death with thirst, which practices were only abandoned by the Faculty in consequence of an outside popular pressure, since which morphines and other narcotics have been substituted for the lancet with almost equal fatal effect; and which will be doubtlessly persevered In so long as ignorant patients measure the doc-tor's skill by his ability to relieve effects at the expense of aggravating the disease, instead of working them off by removing their cause.

DOROTHY.Q. A FAMILY PORTRAIT.

Grandmother's mother; her age, I guess, Thirteen summers, or something less; Girlish bust, but womanly air, Smooth, square forchead, with uprolled hair, Lips that lover has never kissed, Taper fingers and slender wrist, Hanging sleeves of stiff brocade, So they painted the little maid. On her hand a parrot green

Sits unmoving and broods serene; Hold up the canvas full in view, Look ! there's a rent the light shines through, Dark with a century's fringe of dust, That was a Redcoat's rapier-thrust (Such is the tale the lady old

Dorothy's daughter's daughter, told. Who the painter was, none may tell, One whose best was not over well ; Hard and dry, it must be confessed, Flat as a rose that has long been pressed ; Yet in her check the hues are bright, Dainty colors of red and white; And in her stender shape are seen Hint and promise of stately mlen.

Look not on her with eyes of scorn, Dorothy Q. was a lady born 1 Ay 1 since the galloping Normans came, England's annals have known her name; And still to the three hilled rebel town Dear is that ancient name's renown, For many a civic wreath they won,

The youthful sire and the gray-baired son. Oh damsel Dorothy t Dorothy Q.t Strange is the gift that I owe to you; Such a gift as never a king Save to daughter or son might bring. All my tenure of heart and hind, All my title to house and land ; Mother and sister, and child and wife,

And joy and sorrow, and death and life t What if a hundred years ago

Those close shut lips had answered, No, When forth the tremulous question came That cost the maiden her Norman name; And under the folds that look so still The bodice swelled with the bosom's thrill? Should 1 be I, or would it be One-tenth another to nine-tenths me?

Soft is the breath of a maiden's Yes; Not the light gossamer stirs with less; But never a cable that holds so fast Through all the battles of wave and blast, And never an echo of speech or song That lives in the babbling air so long ! There were tones in the voice that whispered then You may hear to-day in a hundred ment

Oh lady and lover, how faint and far Your images hover, and here we are, Solid and stirring in flesh and bone— Edward's and Dorothy's—all-their own— A goodly record for time to show Of a syllable spoken so long ago ! Shall I bless you, Dorothy, or forgive,

For the tender whisper that bade me live? It shall be a blessing, my little maid ! I will heal the stab of the Redcoat's blade, And freshen the gold of the tarnished frame, And gild with a rhyme your household name, So you shall smile on us brave and bright As first you greeted the morning's light,

Through a second youth of a hundred years. -0. W. Holmes.

Banner Correspondence.

Nebraska. MADISON. - A. C. Tyrrel, Esq., writes

spiritualism, which has been met on every hand

with scorn by the church element here, is gain-

ing ground much faster than the cause of Chils-

tianity as laid down at Westminster Abbey as an infallible guide to faith and practice. While the believers in our beautiful, ennobling philoso-phy do not seek to "cast their pearls before swine," they are not felle, but whenever an oppor-tunity is presented by their light below.

tunity is presented let their light shine, impelled by angel bands, who seem determined to give tests that shall *force* conviction upon the minds

And live untroubled by woes and fears

that this is the *d-adest* place you ever saw for one that is *full of life*. Possibly, a good sized comet crashing down in its midst might create a comet crashing down in its must might create a slight commotion, but nothing short of this could arouse the mental leftnargy of these staid and peaceable citizens. Maybe it is ungenerous to criticise, for personally I am received with the utmost kindness and cordiality, although sen-tence has been pissed upon me as being a sort of *mild binatic*. Heaven be praised 1 May God in his infinite mercy be pleased to send among them a few more "innies." A little handraft of Spirit malists. (breather it not aloud.) or crasionality conualists (breathe it not aloud,) or asionally con-vene in this mighty kingdom and hold whispered

onverse with the dear unseen. But ah, how happy are these few favored ones! From the inspiration of heaven we gather beau-titul gens of thought that touch the heart with sweet and holy memories of the loved that have gone before. And in the sweet dawn of early youth, or in the decline of fading life, when our eyes are closed on the last scenes of an earthy existence, and our weary feet touch "The Shin-ing Shore" of elernity, then, oh then, will our beloved ones lingering near "The Beautiful Gates Ajar," echo the first glad cry of our enraptured vision, and welcome us to " Home, Swee Home

For the many soul-trying years in which you have labored with undaunted courage to do good for good's own sake, for the thousands of wound ed and breaking hearts you' have healed, the angel throng will bless you here, and in the sub-lime moment of life's mysterious ending, may the great Universal Heart bear you gently through the mystic shades of death to the joys of an immortal life.

Wisconsin.

DARIEN.-Will C. Hodge writes : Allow me to express my admiration for the splendid atticles by Thos. R. Hazard, and the thorough manner in which he is scalping the M. D.s, a class who, next to the priesthood, are doing more to undermine the health and intellect of the Ameri-can people than all other causes combined.

We have had an uncommon open winter, but little snow, and roads almost impresable a good part of the time; and, in common with other places in this part of the country, business has been in a chronic state of depression. Spiritual-ly, however, we are in a tolerably good state of preservation, having, kept up our circles in spite of hard times and the natural depression of spirit which such times bring to every community. Two public and two private circles for development are held weekly, and an increasing interest is manifested by investigators to discover the the mannested by investigators to discover the pheretofore hidden genus of spiritual truth, which we know of no way to obtain only by patient and persistent effort, and we have not been without our reward, having received many cheering messages from that other side toward which we are all hastening. We have here a Children's Propressive Lyceum, which in the face of much op-position and some discouragements, has been maintained for a number of years, and which at the present writing is in a reasonably prosperous condition," with Mrs. Elizabeth 11, Johnson as Conductor. We also have several good mediums, trance, inspirational, clairvoyant, musical, healing, &c, and are happy to be able to state that the problem of continued life after so called death is not altogether "guess work."

The outlook for the cause of free thought and freedom for humanity never was brighter than now. On every side, in every commanity where the gospel of Spiritualism has a toothold at all (and there are but few places in this latitude where it has not), the cry comes up, "Can these things be;" and many who never before gave the subject a serious thought, are asking permisthe subject a scrobs chought, he asking permis-sion to attend our scances and investigate for themselves. At the present writing I am spend-ing a few days in Albany, Wis., and assisting the triends here to the extent of my ability in holding scances for tests and development. They have here a small band, who are very much interested, and circles are held weekly at the house of Harry Van Wart, an carnest Spiritualist Judging from the, many applications made to at-tend their circles, they are making themselves felt in the community. They have a faithful worker and finely developed trance, test and speaking mediam, in the person of Mrs. Jane Bagley, who is not only a good medium, but bears the remutation of below a thorowards good weathe reputation of being a thoroughly-good-wo-man. Some of our good Christian brethren are looking from under their theological specta-cles wondering what these things mean, and have several times attended our spiritual meetings.

Maryland.

BALTIMORE. - Charles E. Brooks writes, April 7th : "So far, to my individual knowledge, everything seems bright and promising, spiritu-

foreign Correspondence.

D. D. Home's Reply to "J. R. B." To the Editor of the Banner of Light:

SIR-A great English writer has remarked that if a man states the facts upon which his opinions are based, he is in great danger of being disbelieved, and treated either as a knave or a fool ; impartiality of judgment he can hardly expect, to meet with ; still, if he be a conscientious man, he cares little for this, and is content to tell his ; this advice, and trust that by a constant reliefation of the story and abile his time." I propose to follow this Association shall be entitled to definission therefore, and trust that by a constant reliefation of the story the general public may at last detect. FIL this constant down and be have may be re-vised or charged by a majority vote of this Association. arrive at a correct conclusion as to both my position as a true and most carnest Spiritualist and to the doctrine I have sought to teach.

In the Banner of March 11th there is an arthcle signed "J. R. B." I do not wonder the writer should be ashamed to give his name, for a more absurdly ignorant article could not well be imagined. As to the "assaults and poisoned ar-rows" to be expected from me, when they are fortheoming they can be criticised, but I maintain it to be most unjust to thus assault a man before he has been heard. The ignorance of the writer only excites pity. He says : " Mr. Home is identified with the Catholic Church." Will you be good enough to lend him a copy of the first volume of "Incidents in My Life," and he will find that not only am 1 excommunicated, but have had bitter persecutions to bear from the "Catholic Church." That "Mr. Home may gather sensational cases of insanity in apparent. connection with Spiritualism" Is quite true, but Mr Home has quite discrimination enough not to make use of such. And what is more, in every public lecture 1 bave given, I have stated, and still maintain, that in all my extended ex-perience I have never met a single case of insanity directly traceable to Spiritualism; nay, more than this, it has cost me no small amount. of time and trouble to thoroughly incostigate every *hearsoy* case of insanity of this kind, and thus far 1 have proved in every instance the ef-fects to have atisen either from distinct and easi levels to have affsen either from distinct and easi-ly-traced hereditary disease, or to be the results of pure accident. I have no doubt my good per-sonal triends, Dr. Wilkinson or Dr. Sexton, could give fuller details, than 4 can on this point, but not more thorough. So much for "J. R. B.'s." insulting ignorance. But there is still a point 1 and allow to basis unnoticed. "All is ach must not allow to pass unnoticed : . "At is evi-dent, therefore, that he has no sympathy with free progressive trath-seeking Spiritoalism; and the style of private gossip in which he indulges concerning eminent Spiritualists is a sufficient premonition of the unwholesome character of his promised work, in which he is expected to gather the filthy records of real or pretended im posture, and all the exceptional instances in which insanity has appeared among those interwhich insanity has appeared among those inter-ested in Spiritualism." I am not aware where "J. R. B." gets his "evidence" front. "My whole object in life has been to maintain "truth-seek-ing Spiritualism ;" and I defy "J. R. B." and the whole world to prove aught to the contrary. As to "the style of private gossip in which he in-dulges concerning eminent Spiritualists," one might infer from this that "J. R. B." had assist-ed at a tew scances of "nivate massin". I now ed at a tew scances of "private gossip." I now ask him to give the full detaits of what I say con-cerning "eminent Spiritualists." I stand ready to bear the consequences – I have ever sought to maintain the *dignity* as well as the *bruth* of Spiritualism; and even when but a lad in America, I made myself many enemies because 1 was out-spoken. In the case of Mr. Sothern, when the "miracle circle" was in full blast, 1 attended one of the seances, and said it was all share. A par-cet of rabid enthusiasts would have form me to shreds for this ; but how did it ferminate? I was wholly in the right, and the blow given by the "miracle circle" was anything but pleasant. Then again, Bly: I said he might even possess mediumistic powers, but his principles of hon-esty were so in a minority that he was not to be depended on. From Barnun's Museum he went about the country "exposing Spiritualism " Can "J. R. B." allade to these instances, his igno-rance is so palpable that I would not be surprised. I am at all times willing my "private gossip" should be made public, and I prefer all facts and

names to be given. My advertisement, which you were kind enough to insert, (some of our leading Spiritualistic or-gans both in England and America refused to print. II - very like truth-seeking this,) has called out the most absolutely wonderful replies, the majority warmly applauding me, and offering every possible assistance. Side by side with these I have a goodly share of the most insulting and abusive letters, without a shadow of reason in Mr. Frank T. Ripley, stationed at the hall 92 them. And all this because I wished to get pos-West Baltimore street, has given many of our session of so-called facts, and only use them at my discretion. Even more : before publishing my book, it is my intention to have it read before a committee of leading Spiritualists, ladies and gen-tlemen, and the publication will depend wholly on their decision. The impression made that I am waging war against mediums is most erroneous. I wage war against impostors, and I expect every true and honest medium to say "Well done" when they read what I intend writing about them. I think it is but fair that judgment should be suspended It is but fair that jungment should be suspended until my work is accomplished, and people like "J.R.B." should reserve their "assaults and poisoned arrows" till such time as they know what they are writing about. Yours for "truth seeking Spiritualism," *Xica March* 27th 1856 D D. Howe.

nt of the same shall be made by an order from the Secro-

ment of the same shall be made by an order from the Secre-tary upon the Treasurer. A quarterly statement of re-celpts and expenditures shall be made by the Financial Secretary to the Association, After eV. The terms pointing Secretary shall conduct the correspondence of the Association and preserve repiet of all unportant communications of the same. The Re-conding Secretary sharkkeep a separate record of proceed-ings of the Association and of all important acts of the Executive Board, and shall originate the Associ-lation except flows for a state shall conduct in a suffa-bility of the associations of the year shall be a the Associative Board, and shall be a state in the Associ-lation except flows for a clear with the after soft the Finan-chalber three the state with the after soft methods for en-stitution and to have of the same, with the names of mem-ber subscripting thereto. After V. Associations theorements of this Associ-ation and by have shall there the bear in and the Associ-ation, and shall be entitled to yote and hold office in the same.

Passed to Spirit-Life:

From Hyde Park, VL, Feb. 9th, Ruth Strong, in the 16th car of her age.

Seat of her age, Around her young life clustered for dhopes and either and to horizons. Sature that generoosly endowed her with in-behavious power, and thit she had improved the twith in-teneous power, and thit she had improved the twith given here a opportunit, off red, itselfor hor the Area that at the femiler age of filtern she commenced have ing an effect here and have a red with the twent on when the destroyer came, and have do be in that we attain when the destroyer came, and have do be a premature grave. Transition and a varient gath in spurparises, her tree is are not constanties, but reasize that in the symmetriand she will model in one grander and happed wom and so that is possible on earth.

March 26 h. Morray Noble, age 1 2 cycare,

Match 25 h, Matray Noble, nge (2) years. A young mate of great promise real statist integrity. Well may the children of varith he yed when one some affinesded is lest. But can be autiful philosophy asymptotic to the lising $M_{\rm eff}$ is a second range can be apply so $h^{-1}_{\rm eff}$ if the "'which firsts" of his leve are still origing so $h^{-1}_{\rm eff}$ if the "'which firsts" of his leve are still origing so $h^{-1}_{\rm eff}$ is the and leve buff one with still design induced. Here we are and level with the weak, constantial the bar the sec-sed sisters. If the weak constant the bar is the for-ion of Spintmation, here which the set satisfy polytimized is ended with them, and when there eachly polytimized is ended with we come them to a higher life.

From Glover, Yr., March 21st. OringFrench, aged 76

From Glovel, VL, Match 21st, Orim French, aged to years. Mr. French was been in Glover, and at an early agree im-memory to work at the shoemaked is trade for almost fifty verts between the first method, he has continued in the first news. The posters we man, Whatever, he between the be-freed to its, and advocated it feathesity. Short's atter the structure of the structure is the first in the struc-ture of the registers we man. Whatever, he commenced investigating spiritualism, and was the first in Glover and among the first in the State between the structure of the spin-ciples. He took, the Spiritual Telegraph is long a sit was provided by we one of the first to such that be the linear of this influence that momber issued, and up to the tone of this death had reschool every identifies. It was provided by we one of the first to such the first in Glover the tone of this issue that mechanism first be tructure in G. as it over the cause which he is carried every spiritual to be when do when mitting dividing, and her the difficult in G. as it over the the influence and even is the structure in G. as the structure of a structure of a structure in the influence of an even is the the struc-ture of the influence that momber is structure in G. as the structure of the influence is an even is difficult on the influence of the influence of a structure is the structure in the influence is memory. In this influence is an even is grant is a directly be even into the influence of a structure is the structure is an even restructure. In this is the order of the influence is the ave-linest memory first the influence is a leaver the structure is the struc-ture interval. In this is a structure with a structure is a structure, K.

From Norway, Me., March 03t, Galista Mathews, n/ar-y 12 years of age, left her earthis form and j emed the anges after a short success of five days.

She had a very superior intellect. She was what we clied a struct get in every sene of the work, and yiten don he to clushed her need, web body and fail it low, her presen-

smart gitt in every sen ent the world and taken donkle in entrief her poor, were bedded in a construction body and latt H tow, her presents were bedded in a construction of which left the body show not channess gravitational which left the body show not channess gravitation and body which left the body set of the theory of the test of the set of the

From Dayton, O., Feb. 9th, Mrs. Susannah Codington,

From Dayton, O., Feb. 95, Mis, Susannah Codington, aged 75 years.
 She has endured much suffering for the last iw e years, but her consolation threigh this long period wisher communion with the loyed ones gone better. Highly sprittent is nature, and a good medanic, the endowed the Sprittent Philosophy with rule carnet essilishes and the sprittent of the construction in the rule to the past tweety five verses and construction in the rule version of the sprittent is busyless and the structure of the sector of the sprittent in the rule of the sector is the sector is a structure of the sector is the sector is set of the sector is the sector is set of the set of the sector is set of the sector is set of the set o

From Vineland, N. J., March 6th, Pholos H. Ripp, formerly of Poughkeepsle, N. Y., in the 81th year of her

Though a member of the Society of Friends, yet for many senses as a believer in our bountful Harmonial Phi-losophy – Freeling conscious of the presence of Moved ones gove before, "the feat of that charge called death was

" Vaucluse, R. I., May, 1866.

Men and women of expansive and liberal natures, who remember the dire experiences they passed through whilst striving to obtain light amidst the dark entanglements of the theological creeds of the churches, but who have at length escaped therefrom into the glorious light and liberty that attends on the communion with angels, have a high duty to perform toward their fellow mortals who yet remain in darkness. They have no right to hide their light under a

ushel! They have no right to cry peace, peace, when there is no peace, but it is their bounden duty to go forth into all the world, and not only preach their gospel of lors and good will to every living creature, but gird on their intellectual and privile course and without malice to the individ. spiritual armor, and without malice to the individ-ual, man(ully do battle in the cause of humanity and justice, even to the pulling down the strongholds of the doctors of every creed and profes-sion, who seek to lord it over their brethren and deprive them of their rights, whether by special legal enactments or otherwise. And in closing hese remarks, I will say that for one I am ready to contribute my mite toward aiding in perfecting a plan that will most effectually further these objects, and trust that some younger and more capable Spiritualists than myself will be found willing to engage actively in the cause, and urge the battle for truth, justice and the right vigor-ously onward to a successful conclusion.

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stated: **A remarkable cure of inflammation of the lungs, pur-porting to be effected by spirit power, was witne-sed by yoar correspondent not long ago. Mr. J. D. fould, well known in this vicinity, was taken sick week hefore last, and was griting butter, but unfortunately, through care-lessness of a watcher, took cold, which, as a natural ron-e-quence, caused a relapse, and he grew rapidly worse, and on Monday evening, the 21st, was very low with inflamma-tion of tue langs accompanied with a raging fever. So in-tense was the pain, and the fever so high during the day. his mind wandered, and he suffered excrueining pain every time he coughed, raising blood each time. The doc-tor whom he had a first employed being sick, a medium was impressed to calt on him with a view of relieving his sufferings, which was done in less than an hour's time, the fever entirely broken up, the inflammation sublued, and the patient thrown into a refreshing and invigorating slumber, which had been denied him for two weary days med nights, all being accompilished without giving onx patients, and being accompilished without giving onx burderful feature of the case lies in the fact that the humanity.

Diror of medfeine, and by a person who in his normal con-dition knows nothing of medfeine or diseases incident to humanity. One wonderful feature of the case lies in the fact that the patient was made to perspire freely, without placing reamed corn or hol jugs around him, or resorting to burn-ing alcolio or any device known and practices by the med-ical fraternity, but simply by a magnetic process of 'lay-ing on or hands,' which, as buffer stated, effectually broke up the fever, checked the inflammation and restored him to his right usind. Monday he raised large quantities of blood; two or three treatments stopped it and imparted sufficient strength to enable bin to leave has bed and sit in a chair. I neglected one iMPORTANT fact, and that is this: There was but one thin bin the over has bed and sit in no do sweat by an abundance of bedclothes. The phe-nommone was witnessed by four persons beshe the pathent, two or them being members of the church in good stand-ing. The word of none present would be doubled for one instatement. Many persons maintain that heating cannot ho done in the manner described, and have been chameing de-clared if heating could be done them. A build adhere the was indeal to in the state of the that heating cannot be dense in the manner described, and have been chameing de-clared if heating could be done them. A build adher done in the annot be down in a public statering de-clared if heating could be done them. A the scheen done: the facts are before the peopo-the stubborn facts-which cannot be disputed."

We have listened to spiritual lectures and been favored with visits from good test mediums since I wrote you last. Our speakers draw larger houses night after night during their stay than all the eloquence of Nebraska preachers, who have tried in vain to convince the people of the danger of listening to liberal ideas. The spirits through the mediumship of Mrs.

Smith, one of the test mediums referred to above, promise us we shall in a striking manner witness the power of angels, the necessary material being in our midst; and that Madison will become the headquarters of Spiritualism in this State. Cer-tainly more interest is manifested in the cause here than elsewhere, and by the most enlightened and influential and wealthy members of society and influential and weating memory of society. This fact alone gives it character, for even the churches dare not ignore us. Nebraska is in need of earnest workers. The field is large, but the laborers few, while the opposing element is organizing churches, establishing Sunday schools, even meeting in sod houses or "dug-outs," teach-ing their pernicious doctines. ing their perilclous doctrines. Who will the angels put into the field ? is a serious question, but we have confidence that the time is not far dis-tant when the destitute portion of this young and growing State will be amply supplied, Spiritual-ism be recognized as superior to old worn out theories, which are giving way to a more sublime and beautiful philosophy.

Massachusetts.

AMITERST.-Lessie Goodell Gustafson writes: This blessed and beautiful town of Amherst abounds in elegant mansions and classical institutions, solemn professors, primitive theology, aristocratic society and "retired" clergymen, who return to the "cherishing arms of Alma Mater," for the purpose of educating their fami-lies free of expense. Mr. Editor, I solemnly affirm

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s rature skies skeptical friends hard thinking matter which I judge will take them some time to digest. He is an ardent workman in the great field of spiritual growth, and is winning the confidence and es-teem of all who know him. That this reward will be great on the 'other side' I am Sure, as will be that of all true and reliable instruments now employed by the denizens of spirit-world."

California.

SAN FRANCISCO.-" Veritas " writes under recent date, deploring the want of unity among the Spiritualists of this city ; if some means could be devised to bring together the workers for conjoined action, great advantage in the way of bet-ter halls, etc., could be secured. Many circles for spirit-communion are held in the city. Mrs. Wilson, he says, is announced to lecture in San Francisco during May and June.

Startling if True.

EDITOR PATRIOT - Some years ago your respected town sman, Lysander S. Richards, startled the good people of Quincy by the announcement that he would deliver a lecture on this subject: "Sunday Schools a Curse." Soon after this a minister in a neighboring town, at an evening prayer meeting, took occasion to allude to the lecture, and pronounced the lecturer, in his opin-ion, "a fool or a knave." The Boston Herald ion, "a fool or a knave." The Boston Herald recently contained the following article, under date of New York, Feb. 28th, which if generally (which we hope is not the case,) would show Mr. Richards to have been only a little in ad-

vance of the times: "At to day's session of the Methodist minis-ters, Rev. Mr. Lippincott asserted that, under the present system, Sunday schools were places of flirtation and match making, and the parlors for exhibition of dress-makers. Many of the teachers, he said, are immoral. Children are go ing to Satan by thousands by means of Sabbath school festivals and exhibitions. To remedy all these evils, a general law should be enacted putting the Sabbath school under the control of the church, so that officers and teachers can be renoved at once by church officers. Rev. Drs. True. McAllister and Curry followed in discussion. The opinion was general that more stringent rules are needed for the proper government of Sabbath schools."-Cor. of The Quincy (Mass.) Patriot.

Embryo Subscription Books.

A correspondent in the London Spiritualist of March 31st remarks "that the system recently adopted, of subscribing to spiritual literature while in embryo, will receive a necessary and salutary check, in consequence of recent productions given to the public, and people will wisely wait until books undergo the crucial test of competent literary criticism."

In the Banner of Light Bookstore customers have the opportunity of inspecting books before purchasing them. It is an old proverb, "Never buy a pig in a poke." From what we hear we are well assured that disappointed subscribers to embryo spiritual books may be found in the United States as well as in Great Britain.

A BOOK-BUYER.

Nice, March 27th, 1876. D. D. HOME.

To the Liberalists and Spiritualists.

I am constantly engaged during week days and evenings lecturing on the subject of cooperation in the interest of the National Order of Sov creigns of Industry, occupying the position by election of lecturer in the National Council. Liberals and Spiritualists who desire my services erals and Spiritualists who desire my services on this, or subjects germain to Spiritualism and Free Religion, in the different parts of the coun-try to which my other duties call me, I should be glad-to hear from. During April and May my field of labor will be Indiana and Michigan. R. M. Sherman, test medium, will remain a week at the arch media to be a local to be and the each point where I lecture on Sunday, and the friends desire. Permanent address, Clyde, Ohio. J. H. RANDALL.

Free Lecture Association.

Free Lecture Association. CONSTITUTION AND BY-LAWS. Article 1. This Association shall be known as the Free Lecture Association of New Haven. Article 11. Being estadils red upon the basis of a Free Platform the object of this Association shall be to main-tain the inclucing and supporting the broadest liberal-ity of hought and speech, upon all subjects pertaining to ed by an age of universal emachation of mer's minds from all limitations of creed worship and fellowship. The means to be employed for the furtherance of three objects shall be regular local meetings, lectures, addresses and free discussions upon all subjects partial for their objects the dynarcement and progression of the race whether spir-itual, intellectual, scientife, social, religious or secular-loar motio being a free platform, free speech, and freedom in our individual opinion, holding to the old adage, "hear all bles to danger from error of opinion so long as the true discustors uported for the social religions or secular-form motio being a free platform, free speech, and freedom in our individual opinios, holding to the old adage, "hear all sides and then judge," and believing with one of the graud old exponents of Liberalism, Thomas Jefferson, that there is no danger from error of opinion so long as the cording and Corresponding Screetary. These officers shall constitute an Executive Board. All financia, flatrs of this society shall be regulated by this Board. All accounts of reasturer and Financial Screetary whal be aveiled by a special committee. These officers shall hold differ for one year or until other are appointed. Article IV. Meetings of this Association shall be held quar-tery. Annual meeting schalt be clected by ballot by members of this Association. BY-LAWB. Article I. The President shall preside at all meetings of

BY-LAWS. Article 1. The President shall preside at all meetings of this asciety, preserve order, state question. declare re-sults, and in case of a the shall have the casting yote. In case of absence these duties shall devolve upon the Vice

rase of histonee links entities shall devote upon the vice President. Article 11. The Treasurer shall keep an accurate ac-count of all receipts and expenditures of this Association animake a quarterly statement of the finances of the same. The Treasurer shall pay no money except to the order of the Financial Scretary. Article 111. The Financial Scretary shall receive all moneys, as collections, subscriptions or donations designed for this Association, shall keep an accurate account of and pass the same into the hands of the Treasurer. All bills signing the Association shall be presented to the Financial Secretary, which being approved by the Secretary, pay-

groue neutre, the text of that charge eithed didth was swept away, and she dowed her gives hepearethic summer, to awake, we believe, free from physical suffering in that beautiful home of light and love she had so long wished to reach. suffering in that

(Witnery Notices not exceeding twenty lines juddished gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

National Woman Suffrage Association, 1876. The National Woman Suffrage Association will hold its (inth Araual Convention in Macone Hol, New York, orner Styth Avenue and Twenty-third street, May 9 th petitic, 355.

printly, 1856. This Convention occurring in the Centennial year of the This Concention occurring in the Centendal year of the Republic, will be a nost important one. The underlying principles of government will this year be discussed as never between both foreigners and citizens will query as to bow closely this control will be a source of the govern-ing power, was answered a century ago by the formous Dec-laration of Independence, which shock to the foundation aff recontred power, and proclaimed the right of the indi-ylling is also wall forms of government; but which have be claration of the generative of the right of the indi-ylling is drug above all forms of government; but which have claring its drug be founded on individual right, this nucleus, have fulled to secure the evences of their individual with the right of self-government to vue half the body duals of the na-tion. It has held the women of the inition accountable to have show have had no share in making, and faucht my their one duity that doctrine of tyrants, unquestioning individual.

laws they have had no share in making and fauktions their one doiry that doctine of tyrants, unquestioning obselves. Taberty to dyry is therefore but the heritage of one-half the people, and the centennial will be but the celebration of the independence of one-half the nation. The men-alone of this country live in a Republic, the women enter the second hundred years of national life as political slaves. That no structure is stronger than its weakest point, is a law of mechanics that will apply equally to government, in so far as this government has denied justice to women, his weak, and preparing for its own downfall. All the ha-surrections, rehelibons and matry down of history have grown out of desire for fiberty, and in woman's heart this onsite is as strong as in man's. The history of wiscory have worked together; every when has benefit of women, at years what fine the eation's life, gue and women have worked together; next, husband, sea, in defence of the ty, The work of the women of the Revolution is well known; without their pathetism and scriftles equalied that of the near, but while the men have reaped their reward, we men-ser still suffering under all the oppressions compationed in 1756.

men, but while the men have realed their reward, withen site still suffering under all the oppressions compained of in 1756.
 The live great principles recognized in the Declaration of Independence, are 1st. The natural rights of individuals.
 The astural rights of individuals.
 The exact equality of these rights.
 The track is not delegated by individuals are re-tained by individuals.
 Ath. That no person can exercise the rights of others without delegated authofity.
 The track is not delegated by individuals are re-tained by individuals.
 The track is not delegated by individuals are re-tained by individuals.
 That non-nose of tights does not destroy them.
 Under these principles the rights of every man, black and white, native-bern and naturalized, have been secured; but only through equal, impartial suffrage for all efficients, without delegated.
 All persons who believe these principles should be carried out in epitt and in truth, are invited to be present at the May Convention.
 MATHEDA JOSELY CAGE, President.
 STEAN R. ANTHONY, Chin Er, Com.
 N. R. The New York State Woman Suffrage Associa-tion, torganized in 1869 will conduct proceedings the sec-ond day, with view of arranging a Algorous Sine cam-paign.

ond day, with view of arranging a vigorous state cam-paign. Eleason Rink, Secretary, SUSAN B. ANTHONY, Con Ex-Com. A Control and the state of the secretary should be address at to Little Deventury BLAKE, 106 E. 55th S., New York.

Convention in Michigan. The next Convention of the Spiritualists of Van Buren County, Mich., will be holden at Paw Paw, in Prof. See Xe Music R-some April 24h and 26h, considereding at two o'clock P. M. on Saturday, and contouting over Sunday. Such M. Johnson is engaged as one of the speakers. Let there be a general attendance of all interested, as the friends in Paw Paw and vicinity will spare no points to make the Convention a success. R. BAKER, Pres.

As Christianity is gradually compelled oglve upcivil gov-ernment, so it will gradually the compelled to give up asso-clations with instabilistics, with long creeds, and with postoile successions, with chorals and candles, and be also apostulle successions, with chorats and candles, and be also therif hits the soul, and find its empire to be bounded by faith in Christ, and an upright life. In that day, and may it havien its confug, all the hearts that love Christ and do the will of God will be one. -Darid Swing.

BY-LAWS.

BANNER LIGHT. OF

To Book-Buyers.

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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, Hammond, and Dr. Alexander B. Mott, all of where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite volir attention.

attention. We are prepared to forward any operandi of producing what are called spiritual of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on conmission, Hammond, and Mott : or when cash does not accompany the order. Send for a free Catalogue of our Publications.

67 In quoting from the BASSER or LIGHT, care should be taken to distinguish terms or effortal articles and the commute at these of denses or otherwise) of orterpoint-ty. Our coloring area particle the efforts of of impet-chating the state of option to which our correspondents the article these of option to which our correspondents give interpoint.

Banner of Light.

EOSTON, SATURDAY, APRIL 22, 1876.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor).

GIANT FOR THE BANNER IN SEW YORK. 2011 HE AMERICAN NEWSCOMPANY, 119 NASSAI'ST.

COLBY & RICH. 15 CLISHERS AND PROPRIETORS.

37 Letters and communications appertaining to the Education Department of this paper should be addressed to far much council and all BUSINESS LETTERS to ISAAC B. RUUR, RASSING FLOORT CURRENTING HOUSE, BOS-TON, MASS.

"While we recognize so man as master, and take no book $\mathbf{s}_{\rm c}$ as unerflucted when its we most conflatly accept all great nenastights of the world. The generations of men come and go, and he alone is wise who walks in the light, rever-

Opposition to Materialization.

For nearly half a century the phenomena of mesmerism and clairvoyance were before the world without producing any great effect except in individual cases. Such mengs Kerner, Eschenmayer, Deleuze, Billot and Puyseour recognized the spiritual bearing of the phenomena, and proclaimed to the world that the facts led up in the direction of a full scientific proof of the immortality of the human soul. But all their statements and reasonings produced little effect on the minds of the many. The physicists denounced these investigators as dealing with fantasies and shadows; and proofs of clairvoyance were set down either as results of coincidence or of sympathy and prepossession. Notwithstanding the strong confirmatory evidences, given by mesmerism, of supersensual faculties latent in the nature of man, the effect upon popular belief was very feeble, and only a few alert and receptive minds took in and recognized the vast significance of the phenomena, and followed them out to their legitimate issues.

The spirit-world, seeing mankind thus apathetic and obtuse, seem to have resolved, in the fullness of time, upon something more decisive in order to awaken the attention of the many. They began by rapping out signals of their presence and proofs of their intelligent action. Then, they showed their power of tipping and moving tables, transporting objects independently of human touch, lifting mediums from the floor to the celling, producing materialized hands, arms and feet, speaking with the direct spirit voice, bring- from date, as workmen will commence making ing material objects through closed doors, and producing phonomena in unlimited variety to ar- stead of a week later, as we had supposed they rest the attention and rouse the reasoning facul- would. And we here take occasion to remark ties of mortals in regard to the question of the that Mrs. Rudd's ministrations have been very continued existence of persons who have left this 'acceptable to the full audiences which have ocearthly sphere.

the full materialized form, hitherto a rare occur- to their dear ones on the earth-plane, are extremerence, has been revealed to us and made common : by grateful, and from them thanks continually of

Spiritualism Again Exploded. This time it has been done at the request of the Rev. George H. Hepworth, Dr. William A-New York. The distinguished "exploder" is Mr. W. Irving Bishop, of No. 40 West Seventh street, New York, who, in his letter of reply, Orders accompanied by each will receive prompt professes to place "before the public the modus manifestations," and "to expose the huge fraud." The following is the letter of Messrs, Hepworth,

"NEW YORK, March 30th, 1876. W. Irving Bishop, Esq.: DEAR SIR-It has given us great pleasure to

witness the very satisfactory manner in which you show the fraudulent nature of the pretensions of the so called spiritual mediums, especial-ly those of Apnie Eva Fay, who has received the endorsement of Mr. William Crookes and other fellows of the Royal Society. We believe the performances of these people are calculated to produce evil effects upon the credulous and dis-endorse immediations of many parsons and with ordered imaginations of many persons ; and, with a view to put an effectual stop to them, we earnestly request you to communicate to the public the manner in which the so-called Spiritualists conduct their deceitful practices. Such an *cr*-pose as we refer to can only be productive of good results; and we trust, therefore, in view of the importance of the whole matter, that you will accede to our request. With great respect, we are your obedient servants," &c., &c.

Mr. Bishop, the great exploder, is the same youth who got his first taste of blood not long ago at Chittenden, where he discovered that all the marvels appearing in the presence of the Eddy Brothers and their sister, Mrs. Huntoon, were got by means of a false chimney through which trooped the assistants representing the differently clad spirit-forms. This brilliant discovery lost some of its force when it was found that the spirits came just as well in other apartments, away from the "false chimney"; but Mr. Bishop does not seem to have been at all disheartened by the exposed absurdity of 'his Chittenden exposé the exposed absuranty of his Continuence eros and the eros and This time he goes for Mrs. Annie Eva Fay.

As we said long ago, for reasons not unknown

to many Spiritualists, we have abstained from commending both this lady and her husband, Mr. H. Melville Fay, to the confidence of investigators. That they have mediumistic power is highly probable; for they have never, even when working against Spiritualism, been able to prove that they could produce some of the effects they do, without spirit-aid. Mr. Bishop's so-called *rposé* is an attempt to show that he can do the same things by mere sleight-of-hand; and the New York Graphic gives a series of engravings representing Mr. Bishop in various positions, and in the act of performing certain tricks. For example, the effect of the floating guitar is produced by his simply swinging the instrument about with one of his released hands. Now every tyro in the study of phenomenal Spiritualism knows that such an explanation does not begin to meet the conditions of the case. Still it is highly probable that Mr. Bishop may succeed in showing that some of the effects may be produced without spirit-aid.

The noticeable thing in this little "tempest in a tea-pot" is the attempt of the Rev. Mr. Hepworth and his co-signers to implicate all "so called spiritual mediums" in the "exposure" that may or may not have befallen Mrs. Fay.

The Banner of Light Free Circles.

We stated in our last issue that these circles would be closed for the season in two weeks from date (April 15th). We should have said one week repairs upon the building on the 24th inst., in-ⁱ cupied the Hall. The friends on the other side At last, as a crowning evidence of spirit action, 1 of life who have been privileged to communicate

The New York Spirit-Mold Controversy; Explicit Denial Under Oath by Mr. and Mrs. Hardy: Dr. H. F. Gardner's Views: An Additional Word from Brouson Murray, et. als.

The excitement as to the reliability (or its opposite) of the paraffine mold phenomena to be witnessed in presence of Mrs. Mary M. Hardy, of Boston, which was inaugurated by the New York Committee of Seven not long since, seems to continue with unabated vigor, but we have not the slightest apprehension but that the truth will triumph.

The appended correspondence, etc., is given that our readers may be informed of the varied phases assumed by this celebrated controversy.

The following letter from Mrs. Hardy is full of the right spirit, and for her good wishes concerning ourself personally, we return our thanks. We have ever tried to do that which seemed to us just concerning not only Mrs. H., but all the media who at various times and seasons have been called upon to meet bitter denunciations. To the Editor of the Banner of Light:

I cannot refrain from expressing my sincere hanks to you for the brave manner in-which you have defended me in the attacks made upon me by my enemies, those who would put down the by my enemies, those who would put down the Banner and the phenomenal phase of medium-ship, as I believe. Yet I have felt very sorry in-deed that the Banner should have been called into the battle. I would rather bear any amount of slander, and be most severely punished, than, to see the interests of the Banner sacrificed to defend me, for I believe my record for the past ten years will *bear* careful examination, and those who look it over with unretholized minds will who look it over with unprejudiced minds will become fully satisfied of that fact, and those who know me know full well that Spiritualism is something too grand and beautiful to me to be used for any other purpose than to benefit man, and make humanity better.

I trust you may live many years to fill the po-sition you have so nobly su-tained through all the daily annoyances to which you are subjected. I feel confident with my own and the strength of my spirit band combined, you will never have

occasion to regret the battle in my defence. Cordially yours, Mus. MARY M. HARDY. 4 Concord Square, Boston, April 14th.

AFFIDAVIT OF MR. AND MRS. HARDY.

Whereas, A statement has been recently pubshed in the Banner of Light and other pa Impugning the honesty and integrity of Mrs. Mary M. Hardy, signed by Bronson Murray and others, of New York City, in the matter of obtaining molds of materialized hands as claimed by her; also a statement signed and sworn to by Margaret Z. Austin of said city, charging the said Mary M. Hardy with knowingly and will-fully committing gross frauds while in that city, by preparing and having in her possession molds of hands, and passing the same off at public scances as the molds of hands obtained by spirit-materialization, therefore

waterialization ; therefore, We, the undersigned, on our oaths do say and declare that we took no molds or casts of hands with us on our late visit to New York City ; that we had no molds or casts of hands in our possession while in that city; that we never on any occasion prepared or took the mold of our own hands, and never saw the mold of a hand taken, or claimed to have been taken, by any person living; that no mold of any hand was ever dropped by us in the street, or at any other place; and we also on our oaths declare that each and every mold seen and found under the table at the six scances held by Mrs. Hardy in New York-or at any other place-were obtained outside and in-dependent of any action, assistance, or manipulation of or by either of the undersigned. JOHN HARDY,

MARY M. HARDY.

Commonwealth of Massachusetts. Suffolk, ss., April 15th, 1876. There personally appeared the above named John Hardy and Mary M. Hardy, and made sol-emm oath that the above statements by them sev-orally subscribed or a true hefore me erally subscribed are true before me.

FRANCIS W. KITTREDGE, Justice of the Peace.

DR. H. F. GARDNER TO THE BOSTON HERALD. The following letter from this gentleman appeared in the columns of the Sunday Herald for April 16th :

To the Editor of the Herald; During the twentysix years that I have been prominently identified with Modern Spritualism, my determination has been that whenever I had occasion to publicly make any statements in regard to any per-sonal experiences, or of the phenomenal phases of mediumship which I have witnessed, to care-fully guard my testimony from exaggeration, and to give only the exact truth as I perceived it. In carrying out this determination, I now find myself under the necessity of making an explanation to the public. On Sunday evening, March 26th, a public sé-ance was held in Paine-Memorial building, on which occasion a parafine mold of a hand was produced in a locked box through the medium-ship of Mrs. M. M. Hardy, under what I an-nounced to be strictly test conditions. The result vas considered at the time to be eminently satisfactory, and to fully sustain what my advertise-ment had claimed for it as a "crucial test." At the close of the scance I announced it to be, according to my honest conviction, a perfect demonstration—a conclusive test—and urged the scienific world to the investigation of a subject which allowed of such direct and satisfactory methods of verification. Having no personal interest to serve, and being only desirous to present the public with the "truth, the whole truth, and nothing but the truth," in relation to this great subject, I feel myself under the necessity of tating that cubercurating an imperfection may stating that subsequently an imperfection was discovered in the construction of the box, which invalidated the claim I then made, that the pro-duction of the mold of a hand in said box should be considered a positive demonstration, a "cru-cial test." that no human being in the earthly form could have assisted in the result. Since that time the box has been thoroughly examined, and the defects remedied, and arrangements have been made for further sittings to demonstrate the production of parafline molds under the "cru-cial test" conditions previously advertised. In the meantime we ask for a suspension of judg-ment upon this matter, until after further experi-Let it be distinctly understood that the ments. ments. Let it be distinctly understood that the above mentioned facts in no degree reflect upon the wonderful mediumship of Mrs. Hardy, or upon her personal integrity. On the contrary, I wish here and now to bear my testimony that by means of various sittings that I have had with her for the production of parafine molds, under what I consider test conditions, I am satisfied of the genuineness of her mediumship. I await with intense interest the result of further investigations to obtain satisfactory results, which shall demonstrate one of the greatest truths in the world's history. Respectfully yours, H. F. GARDNER.

from Mr. Charles Partridge, which needs correction. He says that after the reading of the state-ment signed by Mr. Murray and others, in relation to Mrs. Hardy, at the Conference in the Harvard Rooms, "a motion was made by Mr. Farnsworth that the statement be endorsed by the Conference and sent to the Banner of Light for publication." There was no such motion made by me or any one else. I simply moved that it be sent for publication, and took especial pains to explain that the motion did not commit the Conference to the correctness or falsity of the statement.

The Conference on that afternoon was long, exciting and exhausting, and consequently the evening meeting was small. It was then that I offered the resolution endorsing the character for signed the statement before mentioned. No one opposed this except Mr. Partridge, who is not a member of our Association, and was, therefore, wholly out of order in speaking to a question to be decided by members only. When the vote was called he says only scren rose in the affirmative, but forgets to state that when the negative was called *not one* arose. The instruction that the "seven" might be made up wholly or in part by the signers of the statement is unworthy of Mr. Partridge or any honorable man. Not one of the persons who signed that statement was present Yours for the truth, P. E. FARNSWORTH. at the meeting !

New York, April 17th, 1876.

In the subjoined, a witness of the manifestations occurring in presence of Mrs. Hardy while in Washington, gives his verification of her me diumship :

LETTER FROM J. W. COOLEY.

To the Editor of the Banner of Light: The parties in New York who signed the paper in regard to Mrs. Hardy's scances in that city, appear to me to be filled with a very malignant and hypocritical animus in not denouncing a fraud at once if they were satisfied they had discovered one.

They were not *toes* that we saw in Mrs. Hardy's late visit to this city, but fingers and *whole hands*, and more than that, one black and one white hand at the same time. There were nearly thirly people present at the scance I speak of, and three of us were asking mentally for the hand of a friend of ours who passed away about two years since. She had no thumb on her right hand. The last hand shown was a right hand with no thumb, and half a dozen people spoke out at once, "Why that hand has no thumb." It was the *hand* of our *friend*, and when asked who she came for, indi-cated myself and wife. She shook hands with us, also with one other gentleman. A handker-chief was held down the aperture, and was pull-ed upon to the weight of sixty pounds; at the same time the bell was ringing, and at least four people were having gentle taps on their feet, while their clothing was pulled, and mental ques tions were answered in that manner.

Taking it altogether, we thought it a pretty hard thing for two sets of toes to perform. I had a skeptical friend sitting very close to Mrs. Hardy who could see every motion she made, and he is convinced that the medium had nothing to do with the manifestations. We took the cover from off the little frame before the scance began and examined it thoroughly, and removed the frame to another part of the room from where we found

I was not present at a paraffine mold scance, so have nothing to say except that I believe these molds are formed by spirit-power. Mrs. II. made many friends here, and if she should visit us again she would meet with a gen-erous welcome. Workington D. G. April 10, 1876

Washington, D. C., April 10, 1876.

The Boston Herald.

This paper is the most interesting daily in Boston. It contains, in condensed form, the latest events of the day by telegraph from all parts of the world, besides giving its readers a capital epitome of local and suburban news. Under such circumstances it is not surprising that it has so large a circulation in every city, town and village of New England. Independent in politics, it possesses an influence that is almost incredi ble. No wonder the partisan press is jealous of its power.

The Sunday Herald is not one whit behind the Daily in interest. It is a large octavo, eight columns to the page. This sheet, too, is fully appreciated by the reading public, and has an exthere was fear and trembling, or positive unbetensive circulation. It contains full accounts of lief in the dogma of a life beyond the grave."

"Civil and Religious Persecution in New York."

This highly interesting series of articles-in which for several weeks past Thomas R. Hazard, Esq., has held up to the public attention, in their true light, the absurd pretensions of the regular (?) medical profession, the members of which in our day seek to muzzle the mouth of free speech in curative matters, chain the hand of the magic healer, and compel the people of the United States by force of penal laws (as evidenced by their action in various Commonwealths) to abandon entirely all systems not in harmony with their cast-iron chemical formulas-is brought to a close in the present issue of the Banner of

It gives us pleasure to announce that these articles will be at once issued from the press of Colby & Rich in very cheap pamphlet form, in which shape the matter will be much more available through compactness for reference to the people at large. The brochure deserves, on its appearance, to circulate by the thousand copies, that the liberal element all over the country may be aroused to a true knowledge of the present condition of affairs.

Light.

Meeting of the Boston Liberal League.

This organization held a session at Parker Fraternity Hall, Friday evening, April 14th. The following officers were elected : Francis Ellingwood Abbot, president ; Horace Seaver and Mrs. J. W. Smith, vice-presidents; George A. Bacon, corresponding secretary ; Miss Jane P. Titcomb. recording secretary; R. H. Ranney, Dr. H. B. Storer, Mrs. Sarah Otis and Mrs. Mary Buchan, members of the executive committee. George H. Foster, H. S. Williams and Dr. H. B. Storer were elected delegates to the Liberal League Convention to be held in Philadelphia the first week in July. The Rev. M. J. Savage made an exceedingly interesting address on State Secularization. and the school question, and other remarks were offered by speakers in attendance.

Is Free Speech Suppressed in Boston?

Several of our dailies speak with just indignation against the edict that has gone out from a small portion of this community against free speech in Boston. It seems that Mrs. Woodhull, who has given a series of lectures on the social question of late at the West and South, and in Brooklyn, N. Y., to immense audiences and to the general acceptance of her hearers, came to Boston on Monday last for the purpose of repeating her now famous lecture on "Woman's Freedom," but was unable to secure either of the two largest halls in this city for the purpose.

" The Proof Palpable."

Those who have any doubt on the subject of the materialization phenomena would do well to read Epes Sargent's " Proof Palpable of Immortality," a second edition of which has just been published by Colby &-Rich. In this edition all the testimony on which doubt had been thrown by Messrs. Owen and Child has been expunged, and new matter of superior interest has been added. At this time when there seems to be a concerted attempt to invalidate the materialization phenomena, this volume will be read with especial interest.

The Cambridge (Mass.) Press of April 8th, gives a leader of nearly a column in length, wherein, under, the title of "Spiritualistic Consolations," it speaks much more candidly and kindly of Spiritualism and its revealments than was to be expected of a secular newspaper. "This comparatively new faith," it assures its readers in the course of the article, "has taken strong hold on thousands upon thousands of minds in the community, and, by its consoling and assuring character, has brought infinite relief, or has created great happiness where before

arm, why not a face; and if a face, why not the which we shall print in due time. whole person ; and if the whole person, why not | ously the first phenomenon involves and implies Mrs. Rudd as medium. the possibility of the larger and more complex; and what we inferred might and ought to take place has taken place. The phenomenon of the full-form materialization-however skeptics may rail and rave, and however some half-way Spiritualists may sneer and carp—is now a fact just as well established as the minor marvel of the spirit' hand.

But for some cause not easily discernible certain persons who claim to be Spiritualists are manifesting the most deadly opposition to these materialization phenomena." Such persons tell us we ought to give heed only to the higher phenomena, the mental and inspirational; the phenomena that have to do with mind rather than with matter. But if the materialization of parts or the whole of the spirit form be a fact, why should we dodge it or try to blink it out of sight ? Facts, whether physical or psychical, are meant, under Providence, for our instruction, and why should we pusillanimously ignore any of them because they are distasteful, or because we have certain high-strung transcendental notions and preconceptions which are repelled by these vulgar " proofs palpable "?

Let us try to reconcile ourselves, then, to the facts of God's universe ; let us avail ourselves of the light thrown on the nature of matter by these facts of materialization ; let us not curl the lip in scorn, and go off in vain imaginings of how much better we, worms of the dust, could have managed things if we had been in God. Almighty's place. Facts must win in the long run. So let us not be guilty of the folly of trying to suppress them.

A Boston correspondent assures us that "there is at the South End of this city a colored girl about fourteen years of age who has become developed as a medium for raps; different tunes are drummed out with great precision in her presence by an unseen musician. The girl is frightened, and the parents have called upon the police to investigate the cause which produces the phenomena. There is quite a local excitement over the affair."

E Luther Stone, of South Boston, one of the original founders of the Children's Progressive Lyceum No. 1, and an old and active Spiritualist, left the worn-out habiliment of flesh to put on the robes of immortal youth on Sunday, April 16th. He was 67 years of age at the time of his decease.

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in a way to satisfy the senses and the common up to the great white throne of Divine Intellisense of every patient; clear-headed, persevering gence for the wonderful privilege thus vouchinvestigator. This phenomenon is but the legiti- ! safed ; while others-thousands-are waiting for mate sequel to the spirit hand, so common ever an opportunity to communicate. Several of the since the modern phenomena began. If a hand | messages given through the agency of Mrs. Rudd can be materialized, why not an arm ; and if an bave already been verified, testimony concerning

The Circle Room will be reopened on the afterthe appropriate clothing for the person? Obvi- | noon of the first Monday in September next with

The War in Mexico.

James M. Peebles, in forwarding us the second installment of his interesting letters of travel, sends also a private letter, from which we extract the following pen portraiture of the distracted state of everything-public and private-in the unfortunate republic of Mexico. The letter bears date at Vera Cruz :

'Everything is excitement and war in this country. This city is under martial law, and the State strongly against the Government. The streets are full of soldiers. Oh how I despise war! Americans are leaving the country as fast as they can. We were stopped on the railway with pointed bayonets, but were let off because foreigners and Americans."

----137 John M. Tuller, Conductor of the Children's Progressive Lyceum of Philadelphia, Pa., in the course of a late business letter says : "Our school is in good condition, and prospects are cheering for the future. I am sometimes, however, led to wonder at the apathy of Spiritualists concerning all steps toward educating the children in a knowledge of the fundamental principles of our philosophy. It is to be hoped that this condition will in time be outgrown. I have read the Banner of Light ever since its birth, and that is the reason why I am laboring to advance the Lyceum cause."

The officers of the Salem, Mass., Lyceum are as follows : Conductor, Mr. Edward Hall Guardians, Mrs. A. Waterhouse, Mr. Frank Pearl ; Guards, Mr. N. K. Holland, Mr. George Kellum, Miss Emma Chapelle, Miss Anna L. Knight ; Musical Director, Miss Amanda Bailey; Treasurer, Mr. Wm. Mead ; Secretary, Mr. S. G. Hooper, The Lyceum session occurs at 1 o'clock each Sunday, and conference meetings at 3 in the afternoon, and 71% in the evening.

127 Mrs. N. J. Willis, of Cambridgeport, Mass. Spritualist lecturer, has been called to part with the physical presence of her loved daughter, Immogine L., who passed on, April 15th, aged 16 years 18 days. May the consolations of that gospel of peace and everlasting life which she has so often expounded to others be and abide with our bereaved sister.

137 An article from the pen of Eugene Crowell, M. D., on silk and its powers to prevent obsession, will appear in our issue for April 29th. CONCERNING MRS. HARDY'S BEANCES IN NEW YORK FROM MARCH 12TH TO 19TH IN-

CLUSIVE. To the Editor of the Banner of Light:

Mr. and Mrs. Hardy, in the Banner of the 8th,

for the first time have met our facts. They hinge their explanation of twenty ounces parafine, their explanation of twenty ounces parafine, take two and one-half ounces out, and have twenty ounces left, upon their assertion that parafine will weigh *more* if rolled up warm from the water than if allowed to remain until the water becomes perfectly cold. They ask the un-dersigned to try the experiment. I beg you to allow me to say through your paper that I have tried it, and find it makes no difference. The weight is the same in either case. weight is the same in either case. BRONSON MURRAY. New York, April 16th, 1876.

To the Editor of the Banner of Light :

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In your last issue, I noticed a communication reached its fourth edition.

news from New York City, New England specials in condensed form, sporting intelligence, military statistics, theatrical news, capital leading edito rials on a great variety of subjects, attractive. miscellany for the ladies, railway movements, and religious intelligence in brief, including nearly two subjects, the spiritual department being under the exclusive control of Mr. Zenas T. Haines.

Mr. Home, the Medium.

We publish in another column a letter from Mr. D. D. Home, repelling the charge that he is under Catholic influences, and denying that he cherishes any opposition to genuine mediums. We hope the result will show that he has been misjudged. But we cannot too severely reprobate his calumnious remarks upon M. Leymarie the intelligent and trusted editor of the Rerue Spirite, and others. We have had a letter from this gentleman, denouncing in terms of proper indignation the very improbable story set afloat by Mr. Home, in which Leymarie was made to appear as a brutal, upprincipled father and a false Spiritualist. We do not believe that a charge more utterly void of truth could have been concocted by impure spirits. We have also a letter from Miss Anna Blackwell, fully vindicating M. Leymarie. But he needs no vindication. The story bears on its face the marks of its falsity and we put our foot on it, and pronounced it a base calumny, the moment we read it. We hope that Mr. Home will make a suitable reparation for his imprudent utterance.

Dr. Slade and the Russian Commis sioner.

A gentleman resident in Boston, but who has recently been on a visit to New York City, informs us that while there he had the most satisfying and convincing séances with Dr. J. V. Mansfield and Dr. Henry Slade. The latter medium, so states our informant, was tested through a private sitting on Monday last by the Russian Commissioner, and was accepted at once as a representative and reliable medium to appear before the Committee of Investigation at St. Petersburg, toward which point he will soon commence his travels. The friends in New York will do well to bear the fact in mind, and avail them. | land of the Aztecs and Toltecs, will appear soon. selves of the present opportunity-and perhaps last for some time to come-of witnessing the remarkable manifestations occurring at his sittings.

"Permissions of Spiritualism in its Present Status,"

By Allen Putnam, Esq., is an excellently well written essay on a timely subject. We shall print it in the forthcoming issue of the Banner.

That standard work, "The World's Sixteen Crucified Saviors," by Kersey Graves, has

The article contains reference (at lea tially) to Henry Potter, Esq., recently deceased.

Lyman C. Draper, of Madison, Wis., "The" Plutarch of the West," as he is styled in the New York Graphic, is about to bring out a volumewhich will be a rich addition to the records of the columns each week on Spiritualism and kindred | early pioneers-entitled "Border Forays and Adventures." It is said of Dr. Draper, that, "whatever may result, he will enrich the future with his possessions, and when he passes away he will leave behind him the merited fame of having done more than all other men put together toward restoring the lost history of the Great West."

> IT Mr. J. C. Smith, of Washington, D. C., writes us in behalf of a number of ladies and gentlemen residing in that city, cautioning the public against Mrs. Emma Powell of Philadelphia, Pa., who claims to be a flower medium. Mr. Smith alleges as a reason that in two circles in succession held by Mrs. Powell in Washington, her deception was palpably discovered by himself and the parties attending.

The Religio Philosophical Journal, published at Chicago, Ill., by S. S. Jones, its enterprising editor and proprietor, comes to us weekly freighted with good things, and shedding a glow of promise around it wherever it appears. It has now fairly entered on its twentieth volume, and we wish it long life and the success it so fully merits.

A correspondent writing from Bozeman, Galatin Valley, Montana Territory, speaks very highly of the articles furnished for our columns by John Wetherbee, Esq., and says that he [W.] has through them contributed much toward his [the writer's] enjoyment and edification for a number of years past.

Robert Dale Owen is now in Philadelphia preparing for a trip to Europe. His robust and igorous appearance is a matter of great gratification to his friends, who claim that he is lookng better than he has in twenty years.

The second number of the highly interesting series wherein J. M. Peebles, Esq., is detailing for our columns his present travels in the

Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult our agent, Dr. J. H. Rhodes, No. 918 Spring Garden street.

The review of our foreign spiritualistic exchanges by G. L. Ditson, M. D., of Albany, which was to have appeared in this issue, is unavoidably postponed till the next.

J. M. Peebles's popular book of travels, entitled "Around the World," has entered upon its third edition.

BRIEF PARAGRAPHS.

Two hundred years ago-April 10, 1676-Providence was burned by the indians. Chough there was no insurance, the burnt district was s on rebuilt-and reburned.

Orestes A. Brownson died in Detroit, Mich., April 16th, He was,born in Stockbridge, Vt., Sept. 16th, 1803.

The Greek government has taken official notice of the death of Dr. Howe.

Dom Pedro, the Biazilian Emperor, and suite, arrived in New York on Saturday afternoon, April 15th, and were welcomed on behalf of the nation by Secretary Fish, his Majesty declining a public reception. In the evening the party visited Booth's Theatre, and on Sunday, the 16th, attended divine worship in the morning at St. Patrick cathedral, and at the Hippodrome to hear Moody and Sankey in the afternoon. In the evening the Emperor and seven of his suito left for San Francisco, taking the Eric Rattroad hotel coach through and return. He will be it New York again about the 10th of May.

And now the base ball lover buckles up his sleeves, and with a despairing and mournful look at the last straight finger, goes in for the summer's fug_{ij} —Terrs Intuce Kx-press.

The Herzegovinian insurgents, who have been seriously threatening Trebigne, withdrew from its vicinity, April 18th. It is now stated that both Russia and Austria will continue to act conjointly for the pacification of Turkey.

Archbishop Williams and John Boyle O'Rellly have purchased the Pilot for \$28,000, which includes \$7000 of debts due the concern. The purchasers have also assumed the mortgage on the machinery and stock, and guarantee the filling of all unexpired subscriptions. The fact that Mr. O'Reilly, who has long been the editor of the paper, has now an additional pecuniary interest in it, should be a warrant that the Pilot will continue to be a first-class journal for those desiring Irish-Catholic news.

According to Prof. Swing, lace has latterly caused more harm than wine.

"The young lambs are bleating in the meadows, The young birds are chirping in the next, But the young-young children, our brotherst" Die uncared for in the play time of the others In the country of the free ! "

M. Bartholdi proposes to send his statue, commemorative of the friendship between France and America, to the Contennial exhibition. Afterward it will be placed in New York harbor.

An conestrian statue of the Prince of Wales will be crect ed at Bombay, India, in commemoration of his visit to to that country. It will cost about \$25,000.

They have "missionary sugar parties" in New Hampshire.

Horace Greeley's old Chappaqua mansion was totally destroyed by fire Friday night, April 14th.

The ladies of Lexington, Mass., have sent a large box of goods to the Charleston Fair in ald of the Moultrie monument.

The negotiations for the sale of the Boston Post, which have been pending for some time, were concluded on Sat-urday, 15th, and the paper has passed into the bands of the gentlemen who have conducted it for some time past. Associated with them are some of the leading democrats of the city and State, so that the Post will retain the position and character by which it has been so well known.

Great destitution is reported at Cape Bretop; over 300 persons are said to be suffering, near Sidney, for the necessaries of life, and the trouble is fast increasing.

Through the intervention of Captain Semmes of the United States Navy, a treaty of peace has been conclude i between the native tribes and the Liberian government.

At the opening of the Centennial exhibition many distinguished persons are expected, including ex-governors, ex-mayors, ex-pressmen and exhibitors.

Dr. Traubec, the celebrated Prussian physician, is dead.

A Liverpool merchantman is called "The Cork." It can never sink, and the cork's-crew is alwayson hand when wanted.-Chicago Tribune,

A little colored boy in New York described a banjo as a "drum-fiddle."

CHURCH'S MUSICAL VISITOR, published by John Church & Co., 66 West Fourth street, Cincinnati, O., 18 a Ane exponent of what a journal of the kind should be, and has already, won a world-wide reputation for the superior manner in which it treats of subjects both literary and musical. In addition to the regular attractions of the magazine each subscriber receives an elegant cloth-bound collection of music for nothing.

Michigan University has 1,129 students in all-452 in the academic department, 321 in the law school, 212 in the allopathle school of medicine, 24 in the homeopathic school, 151 in the polytechnic school, and 20 in the dental.

THE OLD PEOPLE. - In these centennial days a great many agen individuals are brought before the public atten-tion. Here are a few items treating of the same: Gen. Sabert Ogicsby, who commanded the division of Gen. Jackson's ariny nearest the river at the battle of New Orleans, is still living in Texas. He was ito years old last February. many aged individuals are brought before the public atten-

February. Gen. Santa Anna is still living in the City of Mexico, 80 years old. He is said to resemble Humboldt. The mother of the German Emperor, Queen Louise, colebrated the 100th anniversary of her birth a few weeks ago.

has no notion of deserting Amesbury. He has a relative living in Peabody, however, and has promised to pass a small portion of his time there.

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BANNER

Midas, we read, with wondrous art of old. Whate'er he touched at once it ransformed to gold. This, modern statesmen can reverse with case – Touch them with gold they 'll turn to what you please. Or at least, so it would seem.

The general impression is rapidly gaining ground that the railroad fares are so extremely high that the travel to the Centennial this summer will not be one-quarter as ieavy as expected.

Rev. J. D. Fulton has written a novel entitled "Cor-nella Harmoy: or. Rescued from a Convent." Having learned that Cornella is rescued, few will care to read the rest of the book.-Rochester Democrat.

Our thanks are due to E. L. Freeman & Co., Fancy Printers and Lithographers, Union Block, Central Falls R. I., for a fine specimen of calendar work.

Man's forte is force - centrifugal -And to destruction tends; But woman's, love-centripetal -Which all life's force blends. The reign of force has had its day, And scattered wide its accel: Towe claims the harvesters to way, With woman in the lead,

T. B. Peterson & Brothers, Philadelphia, inform us that on account of the time necessary to engrave the New Portrait of Mrs. Southworth, on Steel, from a Photograph taken of her on March 22d, 1876, a copy of which Portrait, with her Autograph under it, they intend placing in front of the title page in each copy of her new book, " Ishmael; or, In the Depths," now in press by them, as well as on account of the great length of the work, it making a volumo of over seven hundred piges, and the large orders pouring in for it, they have been forced to postpone the day of publication of it in Philadelphia, New York, and Boston, until Saturday, April 221, 1876, but all orders re-coived for it from booksellers or News Agents will be filled and sent prior to that time, so that they may receive it by the day of publication.

NEW MUSIC,-We have received from the publisher, F. W. Helmick, 278 West Sixth street, Cincinnati, O., the following choice nicces: " That Banner a Hundred Years old, " song and chorus; words by B. Devere, music by E-l-die Fox; "Mardi Gras March," composed by F. Hardway; and "All Tied Back," a new comic song and chorus, con posed by P. Ritter.

Movements of Lecturers and Mediums.

C. B. Lynn has returned West. He may be addressed Sturgis, Mich. Mr. Lynn is ready to make engagements in any part of the country for the fall and winter.

Mrs. F. A. Logan has been laboring with good success in Sonoma Co., Cal., for the past three months. She has visited some of the principal towns there, and her lectures have given good satisfaction wherever she has been. Her present address is Oakland, Cal.

A. C. Woodruff writes, April 10th, that himself and lady have had excellent success in Battle Creek and other places in Michigan. He says, "We have been written to from and expect to give April and May to that field of labor, passing up the lake shore to Manistee, and then to Tray rse City, and return by the G. R. & I. R. R. We should like to hear from Spiritualists near our route at once, who may desire meetings. Direct to Battle Creek, Box 1267." G. W. Kates is now devoting considerable of his attention to lecturing. He is now in the South, Sunday, April

24, he lectured at Chattanooga, Tenn. He desires to make engagements South or elsewhere. Would like to gradually work via Atlantic Ceast. He and wife also desire to give elocationary and dramatic entertainments for the benefit of societies, Mrs. Clara A. Field, well known in New England and

elsowhere as a falthful worker on the rostrum for the ad-vancement of the spiritual cause, will be pleased to make engagements with societies desiring her services as a speaker. She can be addressed till further notice care Banner of Light.

Amanda Harthan, M. D., natural physician, late of Cleveland, O., is now located at No. 120 Lake street, Elmira, N. Y.

Dr. W. L. Juck may now be found at his office, 60 Merimac street, Post Office Building, Haverhill, Mass. Augustia Dwinells, the excellent clairvoyant, trance and est medium, has removed to Nassau Hall, (up one flight of stairs,) corner of Washington and Common streets, Bos

on. W. F. Jamieson's two months' engagement with the "Free Lecture Association," of New Haven, Conn., is drawing to a close. The meetings have been very successfal, 11s lecture given Sunday evening, April 16th, on "Slander-the Bad Demon of Society," ought to be heard in every city and village in the nation.

A Card from Dr. Fairfield. DEAR COLBY & RICH—I am obliged to seek help from the Liberal public—friends of progress for whom 1 have worked twenty-seven years. 1 am now in pecuniary embarrassment, suffering for the want of one hundred and fifty dollars, to clear my home. Can it be had in thirty days? Are there one hundred and fifty Spiritualists that know me as a medium, that will give me one dollar apiece and release me from trouble? Yours in hope,

BATES OF ADVERTISING.

Each line in Agate type, iwenty cents for the first, and fifteen cents for every subsequent in-

OF LIGHT.

sertion. NPECIAL, NOTICEN. - Forty cents per line, Minion, each insertion.

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W For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 13 M, on rates mu Monday,

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI -- MRS. C. M. MORRISON, No. 102 Westminster street. Disgnosticating dis-ense by lock of hair, \$1,00. Give-age and sex.

ease by lock of nair, e1,00. Remedies sent by mail. 197 Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, *Boston*, Mass., 13w*, F.12. A Case of Twenty Years' Standing.

From Mrs. Joseph Baker, of Johnson, Vt.

"I feel it my duty to make known to the world "I feel it my duty to make known to the world the wonderful efficacy of your WISTAR'S BAL-SAM-OF-WILD CHERRY. For twenty years I was sorely afflicted with phthisic, and previously to using the Balsam was pronounced by the physi-cians incurable. Two or three bottles afforded me a good deal of relief, and as many more com-biddly reactored me a mot for two years used. pletely restored me; and for two years past I have not had the least return of that painful countaint " complaint.

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

Public Speakers and Singers will find "Brown's Bronchial Troches" beneficial in clear-ing the volce before speaking or singing, and re-lieving the throat after any exertion of the vocal organs. For Coughs and Colds the Troches are effectual.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. Ap.22.

JAUNDICE and BILIOUSNESS. Who knows a good remedy for these disorders? We are assured ATWOOD'S Vegetable, Physical Structure (Second Science) (Second Scien ical, Jaundice Bitters will effect a speedy cure. They have NEVER FAILED TO BATISFY ALL WHO HAVE USED THEM for Jaundice, Dys-ALL WHO HAVE USED THEM for, Jaunaice, Dys-pepsia, Billousness, etc. Beware of Initations. The genuine has private proprietary stamp of John F. Henry over the cork. Sold by all deal-ers. Manhattan Med. Co., proprietors. JOHN F. HENRY, CURRAN & CO., New York, Wholesale Agents. 4w, Ap.22.

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Ap.1.

On and after Dec. 20th, DR. FRED. L. H. WILLIS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sher-man House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., com-mencing Wednesday, Dec. 20th. Ap.1.

MRS. NELLIE M. FLINT, Electrician, and Heat-ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap.22.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap.1.4w

----DR. J. T. GILMAN PIKE, Eclectic Physi cian, No. 57 Tremont street, Boston, Mass.

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

VERMONT BOOK DEPOT. J. O. DARLING & CO., Lunenburgh, Vt., keep for sale Npiritum, Beform and Miscellancous Books, pub-lished by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, IN Woolland avenue, Cleveland, O. Aff the Spiritual and Liberal Books and Papers kept for Spiritual and Liberal Books and Papers kept for

AUNTRALIAN BOOM DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 86 Russell street, Melbourne, Australia, has for sale all the works on Appleitunitam. LIBERAL AND RKFORM WORKS, published by Colby & Rich, Boston, U. b., may at all times be found there.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bioomsbury Square, Holborn, W. C., London, Eng.

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TERMS CASH. --Orders for Books, to be sent by Express must be accompanied by all or part cash. When the money end is not sufficient to fill the order, the balance must be gald C.O.D. paid C.O.D. **\$5**^o Orders for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out ef-print, will be sent by mail or express. Ar Catalogues of Books Published and For Sale by Colby & Rich sent free.

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N.E. HYGEIAN HOME WEST CONCORD, VERMONT.

JUST RECEIVED FROM ENGLAND. FiltST CLASS ratio ad facilities'; White Monotain scen-ery; a ple usant bone. Send stamp to J. A. TENNEA, M. D., for a Circular, 13w-April 22.

The Rev. W. H. H. Murray said in his sermon a week or two ago, " lleaven is not populared with singing thieves or paim-bearing bankrupts, who settle with their creditors at twenty five cent; on the dollar Wednesday, and rido to church the next Sabbath in a thousand dollar coach with a man in livery on the box."

When the Black Hills adventurers reach their destina-tion their troubles are not o.e. - Lowell Courfer.

A tornado occurred at Bowen, Queensland, Australia, causing great destruction of property. Wagner's liotel, the land office, and several other buildings were leveled. Many people were injured and made destitute. No lives were lost. The school of arts and the hospital were left a perfect wreck.

It is rumored that the California "Argonauts" of '49 and '40 will rally in friendly welcome to Dom Pedro II., in memory of his kindness while they were in Rio.

The Indians call crooked whiskey "panther tail firewater, "

The San Luis Obispo, Cal., stage was upset in the river the other day, and the passengers were rescued by an Indian who threw a lasso over their arms and drew them one by one to shore. He then took them singly on his horse and carried them across the stream to a place of safety. They made up a purse of \$120 for him.

A King's jester was once asked, "What kind of a place do you think Heaven to be ''' ''A place, '' said he, '' where naught but good is spoken of the neighbor.'' '' And in what,'' it was again urged, ''does its supreme happiness consist?" "In the feeling that no one will slander me there, and that if I have any faults it will be so unfashion able to speak of them that I and all will soon forget them."

The submarine cable between Australia and New Zealand has been laid.

The English princes are traveling in all parts of the world-the Prince of Wales has hardly returned from India; Prince Arthur, incog. as Duke of Sussex, is in Alge-ria, and Prince Leopold, or Lord Balmoral, has been in Paris, driving about the Bols, and apparently in the enjoyment of excellent health. He stayed with Lord Lyons at the Embassy.

Dr. Guthrie says that an iron ball at white heat refuses to receive a charge of electricity; when cooled down to red heat it will receive a negative charge; at a dull red hea; it will receive a positive charge; and when further cooled down it will accept both kinds.

A few days since a tank of oil containing 12.000 barrels at Bear Creek station, on the Alleghany Valley Railroad, was set on fire and exploded by lightning. At last reports, oil amounting to 55,000 barrels was burning, and a loss of about \$100,000 had been caused.

The most valuable cargo that ever arrived in America from Great Britain is the consignment for the Centennial. brought by the Pennsylvania. It is valued at \$1,500,000,

Now comes in the gentle spring time, with a flavor of buds and blooms in the air and little bits of faint green grass coyly peeping from under the warm sides of old trees. and men go down on all fours, with a table knife, digging heads off of obstinate carpet tacks.

Swearing away character is mighty mean business.

Sankey is a lanky, cranky Yankee; his long wind comes from his lankness, his music is turned from his crankness and his trade is the tatest development of Yankeeness.— Petersburgh Indez.

Fifty thousand dollars were recovered from the wreck of the German steamer Schiller at Penzance, Eng., recently.

Various stories have been going the rounds of the press as to where the poet Whittler was to make his home this season. It has been extensively circulated that he would take up his residence in Peabody, but the fact is Whittler

DR. H. P. FAIRFIELD. Greenwich Village, Mass., April 12th, 1876.

Colby & Rich respond with ten dollars. Who next?

When there is a lack of "harmony" at spirit circles, the spirits are probably not direct-ly affected thereby, but their instrument, the medium, being in a state of timidity or distrust, they cannot act so well, a calm, happy state of the nervous and mental system of the medium being desirable. When a medium is agitated by passion, not by anxlety, cpirits with physical power have more scope than at other times, for that state of mind, as we have seen on more than one occasion, permits the veriest fiends to run riot; it is the very reverse condition to that in which a medium may place himself by prayer.— The Spiritualist, London, Eng.

As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in their advertisements each week prior to that time, otherwise they cannot appear in the edition of the Banner for the Saturday following. The same will apply to communications sent to this office for publication, as well as to the appointments of lecturers, spiritual meetings, etc.

A friend in Plymouth, Mass., sends to our Circle several beautiful bouquets of May-flowers, for which he has our thanks. The spirit visitors always like to see natural flowers on our Circle-Room table, as, they tell us, these exquisite productions of the Creator are emblematical of the higher life-a link between earth and heaven.

A fine article from the pen of John Weth-

erbee, Esq., prepared expressly for these columns, will be printed in our next.

Parties intending to visit Philadelphia during the Centennial, should read the card of Mrs. S. S. Orem, on our fifth page.

Parties intending to visit the Centennial Exhibition, and desiring a quiet place to remain a fewdays or weeks, can be accommodated at the Belvidere Seminary. Children will be taken for the Summer and re-

ceive every care and attention. Terms moderate. Address, E. L. BUSH, Belvidere, Warren Co., N. J.

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ATTENTION has been called to the fact that inasmuch as salts of Hypophosphites are more readily absorbed by the system, they are better indicated as auxiliaries with which to improve the Blood, and generally to cure wasting dis-And since Phosphorus enters so largely into the animal

conomy, it becomes par excellence the best vehicle with which to associate the other vitalizing ingredients of healthy blood, nerve and muscle.

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IF the microscopist would not injure his evesight; if the scholar would avoid destroying his digestive organs by lapsing into irregular habits of eating; if the pale and perwous female would rather have roses in her cheeks; if the wretched dyspeptic would have a renewed lense of life and its pleasures; if every one wishes to banish dull care, and to enjoy the elasticity of spirit felt only by the healthy-lef them use with prudence Campbell's Quinine Wine. For sale by Geo. C. Goodwin & Co. 2w-April 15.

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Spiritualism's capability to infinite to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for

strength, sent out to a ligher power, is of from the cares that so keenly beset the pligrim in life's fighway. The

sick in soul may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual heating

and rejoice; and the desolate monther can compass, through

its unvalument of the certainty of register with the depart-ed, a consolation which nothing carthly can take away.

The persistent existence of the human soul, the ennobling

power of the future state, the gradual bettering of even

mortal conditions, the glorious culmination of progression under the great law of the Influtte, and the sure pres-ence over all and in all of the etchnis spirit of Truth, are

here acknowledged and set forth in earnest, feathear and yet reverent guise by many leading infinds in their day

and generation, the walls of whose widely differing earth

onditions have, fallen at the touch of the great Angel of

Change, and who have become blended by after develop-

ment into a band of brothers in the pursoit of Truth a glo-tious prophecy of what manking shall yet be when the

Kingdom of that Truth shall come, and its will be done of

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MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIUM-HIR OF

HRS. NARAH A. DANSKIN.

(Wafe of Colored Washington A. Danskin, of Baltinope, During the last theory years bundleds of Spirits have conversed with their free become the or equipped with the molecular distribution of the molecula dition totally unless letter.

Answer to Inquirers about Kate Morton and the Priest.

There have been more inquiries in regard to this messize, we the warper's define the Banner of April 10, too many fear warper's quarter, there is a will avail myself of the first of at one to all my correspeted to set this ch the entry of the same of the we past read the remnund-entry of K to Morrow, together with the polestic interfor more π , it anythemas. It is note with the saily perplosition that the open it from from the hindranes and fotters of earth, tele should be the childred and bound its sphill-life by the superstitions of one of the most super-syllous religlona, " S.

During this twenty years' experience of Miss. Datakin and my set in spirit heterories, we have found that there appressive repeats shortly, or homediately after having pase d from carrier as a long normalized in pressure relation particles and the second constants in pressure of the particles particles. In the product of a strength of pressure do not parfrom the most back set the plastic deform defaid asble. It was not the resters dooly that was Christian or Heathers or Protestants R was not ingredy the covering of some cost in devotion is fore, that after where its topt en al rifes had been needved; it was not the enter For f_{1} and f_{2} is the first that was been to bound ge to any form f_{1} and f_{2} is the first three forms that was been to bound ge to any form f_{2} and f_{3} and $f_$ eventuals researce, that to estimatible principle of life, that is to gent, intellectual entity which lives right on without between today of costation, that was held in sub-Jarta n to the left between of a superstitious faith. The metefact that the help and of the fish dies not obliterate. In an instant from his memory all that he her Rethered during his outline. If in his code natal condition, while the endays do nuclearwas being enveloped in the lishy casement, the mother paid daily tractice of the shrine of her religious faith; if she kuelt before the altar, looked with revenue chappenthe crucifix, asked in trusting coulidence for the protection of the Holy Virgin to be thrown forn habe she ters within her boson, would not an inject of a fee many seven of a spin range of the an-effage above some to the mean second of the throw the self in an-hour. They by 11 the spirit finds in their group units broader and more introllgent views of existence and its purpose gradeally unfold through the educational processes of the lister to alles.

All classes and conditions of spirits have been brought, and, moder proper supervision, have conversed with me in private or at our circles and I have not met with a singis instance where the influences of the earth-life were not distinctly manifested. From my extended observation 1 am co-varied that the Raman Catholic Church, with its inparaticled power of dominion, holds its adherents, for a time at least, as absolutely under its control in the spirit World as it does with us. The magnetism of this (eligibute organization in the un-

con world is the which gives such worderful power of co-octory and concentration to the fastitution here. This Church has for a and order, and system, and the magnette for each is apprind guide and solutions are not scattered, as is the each of a great extend in the Protestant Church, and to a much larger digree among Sphilualists, I would be pleased to say more upon tilds subject, but my limited space for ads. WASH, A. DANSKIN.

Helen Taber, Albany, N. Y.

Helen Taber was my name. I was only fourteen years old. I died of heart disease. My father's name is Charles Taber. My mother's name is Margaret Taber. I lived, or rather I was buried at Albany, N. Y.

Expression, mother and father, is scarcely strong enough to make you feel the warmth of the blessing which has been given to your daughter Helen.

You see it was beautiful to close the eyes in this world, and to be able to realize sight and endearment in the other.

God loves little children. He said, of such ithe ones, much younger than myself, are here in great numbers. Some I know, and some I do not world into which I have been carried I Know, but I am so penceful, so happy and so "T is the soul speaks, friends of earth, for it hath contented ! I did not think I would be, but I am, found kindred in the skies." for the angels are so kind, so tender, so thought-ful. Mother and father, death is not so terrible of the body have been wafted to the four quaras you have always thought it was. It is only a The Lord love you, mother and father, and friends; may He bless you and give you of His is strong, and I shall safely reach the inner courts glory, as He has given to me. This is all that 1 of the temple. I go. Good-by. can say. Amen.

drink the bitter gall, the vinegar will be placed to my lips-and this is what is done, this is what is offered to one who passed from virtue into

What utility is there in giving a spirit work to do? I thought that when the dead bones rattled together, and the flesh had taken its proper place in the earth, the spirit would stand face to face with the one who created it. Mistaken! mi-taken! The gallery of fine paintings which I had hung up in the chambers of my mind is but pictured deformity ! This I feel, and this I pronounce through the feeble lips of a woman, that this creation, this life and this death is a gigantie blunder ! It were better that chaos had ever reigned. The great Creative Mind could have had no set purpose in this work ; he has allowed all things to run at angles. The sun neither rises nor sets; the winds blow not; the voices speak in thunder_tones; lightnings flash-and then comes utter darkness.

Is this picture too strongly cast for a dead man to speak to the living? Where is Hell? where Is Heaven? In days gone by, my position in society was envied; but in latter days, when I should have been an ornament in the community and a pride to myself, I have been an outcast, wandering in a foreign country, with no friendly hand extended, no friendly voice ever given to cheer me on my way.

Cursed be the children that dare condemn a father; curses on the woman that calls herself a wife, and nursed or nurtured the tell-tales of others.

I have done, in my testimony from life unto death, what I thought was my due.

The bright and beautiful child of mine, who went to her higher home in years gone by, hovers that over me; but 1'll hold to earth until justice is done me. When that is done, I'll join her lilywhite hand with mine own, and lay my sorrowstricken brain upon her bosom for rest.

And this is all that a feeble outeast can give. Put it down in type of black and white, and let the world read it. II. W. B. was my name. Storms and tempests

have been hurled at it, still I 've held it with its weights and its measurements.

Did they not hunt me like a wild beast? Did not an indices it in he made as strong as generally to be the they not drive me from my home? And did I not say to the throbbing, burning temple of thought, " be still," but it could not, for memory would come back to its kindred, and to its home.

Have I lost the equipoise of my individuality? [Chairman.-Your intellect seems unimpaired.] Then my identity is preserved.

Elizabeth Frye, Detroit.

The superintending spirit of the circle said when this spirit was brought : "Her name is Elizabeth, she is from Detroit, but she may not be sufficiently educated [in spirit] yet to speak correctly." The communicating spirit then tim-Idly said : I could possibly give the communication, but if the lady [spirit] thinks I cannot I'll withdraw. (She was encouraged to proceed, and then continued :] My name was Elizabeth Frye. I died at Detroit, but I was buried from my mother's residence, and she lived on Beech street, New York. Her name was Lillingham. Can it be supposable that I died and then came to life again! Yet it was so. I would like to have justice done to my spirit, for I feel at a loss for words to convey my ideas as regards the immortal part of myself having eternal life.

The grave, oh friends and relations, is only the depository of that part that naturally belongs to earth and earthly things, but the grace of God and his wisdom and his love guide and govern and protect that part into which he has breathed his own existence.

Oh how worthless appear the teachings of those who say that God is located in one spot, and does the kingdom of heaven, and it is true, for the lit-the kingdom of heaven, and it is true, for the lit-the kingdom of heaven, and it is true, for the lit-

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIL'MSHIP OF MRS, JENNIE S. BUDD.

(Of Providence, R. I.)

A These Circles for spirit communication will be held rigularly on the after cons of Monday, Tuesday and Thorsday, and report d relation for the Banner each weyk, until further notice.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have any questions we are ready to hear them.

QUES.-(From E. T. Dickinson, of Elgip QUES.—(r rom F. 1. DECHISON, OF FARD III.) A masterly article from the pen of Thomas R. Hazard, entitled "Cremation," appeared in the Banner of Light some time ago, setting forth some very strong arguments in favor of that theory; but in the following October number of "Brittan's Quarterly Review," appears a mes-sage from split theor have a poold sage from spirit Hon. Henry I a vrence, an old revolutionary potentate who ordered his body burned, in which he said he suffered incredibly during the process, almost as much as if the operation was consummated upon the living body, and also said he would not undergo crema-tion again "for a hundred worlds." Will the controlling intelligence state his convictions upon the undergo the subject?

Ass .- We can only state our conviction from our own standpoint. We are individuals in spirit-life as much as you are here, and each individual has his own ideas on each subject. The suffering would be according to the magnetic relation which the spirit at the time was holding to the body. If it was not completely severed, every the being cut, there would be sorrow and suffering; but were cremation to take place after every magnetic relation with the body was completely severed, I can see no reason why the spirit should suffer, except so far as the suffering is the result of peculiar organization. Some of you, perhaps, have taken an old article of clothing, an old hat, maybe, or an old dress which you wore years ago when there was some association connected with it. You value it to day. You like to go into the dusty attic and take it out and look at it, because it was yours at a time when some association connected with it made it dear. So do we in the spirit life sometimes feel with regard to our old bodies. They are to us as the old hat or the old dress were to you. They served us for a season; we manifested ourselves through them; consequently we like to see them laid away carefully, pleasantly and with love. That cremation should make every spirit suffer as did this one, I cannot believe; yet you make many blunders in earth life in regard to the laying away of what you call your dead. You must realize this : that there is always an attachment more or less of the spirit to the body for some hours after what you call death ensues. We are obliged to draw from our bodies every magnetic relation-we are obliged to sever every magnetic chain, before we can truly float away as an enfranchised spirit ; consequently if our bodies are taken and placed upon ice as soon as the breath leaves, or as soon as it can conveniently be done, we must experience some trouble in severing our connection with them, we must feel some sorrow at the process because we certainly must-endure some forture; therefore it would become Spiritualists, it seems to me, to be careful on these points, and give us time to get through completely with our old bodies. I don't mean to say there are not some persons who seem to jump, as it were, from one world into the other. It takes less time, to sever the cord with some than it does with others. It | do n't want to talk it in public. I want my mothwould take a long time to go into particulars on this subject, for there are many of these magnetic laws which are constantly being ignorantly

them that as 1 look around I often feel like saying, "Spiritualists, of what are you thinking?" Q .-- Do mankind at death linger on earth awhile and then depart, or do they generally depart at once?

broken. Indeed, so little attention is paid to

A .- Again I must say it is according to the development, the unfoldment of the spirit of the way or the woman. Some can as I said before sever the connection sooner than others. Having no desire to linger around the old rooms, they at once seek their spirit-home, carried by familiar friends, or rather assisted by dear ones from the Summer-Land who are there watching and waiting. When the gate is open, they are ready to go forth with them to their spirit-homes. Others have a strong attachment to this life and to their old surroundings. They linger for days, for weeks, for months, ay, and for years, around the old spot from whence the spirit took its flight from the body.

the hungry, anxious faces of the people that had congregated here from week to week, we determined that we would try. We labored long, and looked about us many weeks, until we found one whom we thought might interest you, one whom we thought night be able to bear our messages back to earth again ; and, as I sit before you today, I feel all the old love coming over me like a wave, for I remember the pleasant hours we have passed together in the circle room-not here, for I went out looking for a home for the old Banner, and came back to find it had one.

I would beg you to be true to the spiritual-to grow wise in the spiritual laws-and to remember that all the old conditions of the past are necessary for the present. Forget not our poor; forget not our mediums, but let us learn of each other.

Thomas D. Lane.

been to these old Banner rooms a good many

times, and sat under its preaching, and I thought

I'd like to come to-day. I take a good deal of

pleasure in coming here. I might say I en-

better than I did having mediums come to my

house, and 1 come here to day because my wife

was coming, and I wanted to look at her. I am

glad the old circle-room is opened again, for I

I want to see the old steeples round Boston

they get it into the church it don't make 'em any

better for me so long as they talk so much about

I 'm just as glad as I can be to see you all here.

do n't feel like myself, but then I did n't expect

to. I don't feel so comfortable as I did when I

used to come through that blessed woman [point-

ing to the portrait of Mrs. Conant], but then it's

pretty good now. I'm glad I see my wife here,

and I tell you, Abbie, that there's a good deal

for us to do for Spiritualism now. I don't sup-

pose it's much use to tell who I am, for you all

Charles Allen Farrar.

I don't know much about this thing ; it's some-

thing new to me; but when I was dying I saw

such a beautiful vision! I saw my brother Bial,

who passed away during the war, holding the

gate open for me to go through, and what was

my surprise when I got out-when I was dead, as

they call it-to find I was still alive! I knew of

no place where I could get hold of my people-I

print what you 'say.] I want to ask my mother

to go somewhere where there's a stranger medi-

um, and let me come. I want to ask my wife,

Carrie, to do so, too. I want to tell them I am

taking just as much care of myself as I can. I

learn that it was my own carelessness that

brought on my disease, which was consumption,

and I've got what I'd like to tell them, but I

er, Mary G. Farrar, to know that I 've come back.

She has asked many times if Bial could come. I

want to tell her that Charles Allen has come. 1

Dr. William Cooley.

I was a physician while here. My name was

William Cooley. I believe that there is a greater

work going to be done on earth than ever before.

I don't think I was ever very pious, and I must

went out from South Scituate, Mass.

body's welcome; is it so? [Certainly.]

hell. I've had enough of the hell-fire doctrine.

think it 's a good thing.

know Thomas D. Lane.

Yes, I am glad to come back again. I have

where they have such funny places in the cellars. 'T wan't a bed I had-'t wan't nothing but some straw. Nobody gave me any home. Everybody pushed me out. Why don't you push me out? [We had rather help you.] Will I grow any? Will the bunch go off my shoulder? You won't let old Molly whip me? [No, she will not hurt you any more.] I'm glad. [How old are you?] Eight years old. They found me awhile ago, and that man [Mr. White] said and that lady [Mrs. Conant] said I could come and see the flowers. I feel better. Do those folks have little boys? [pointing to the audience.] They do n't get pushed nor told to run away, do they? Everybody said, "Johnnie, run away."

I thought you'd say it. Can I carry these off? [holding some of the flowers in his hands.] [Yes,

you may have them.] Well, good bye; I 'm going.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

 THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.
 Mary Carler, Brunswick, N. J.: Mary Gettler, Catons-ville, Md.: Timothy Kirley, Chelenali: Mary Mahone; Thoma- Ripley: Rached Conse; Esther Thehory Mary Miles; John Rie, Dumfrischtre, Scotland; Corneta Van Ness, Rosevelt; Tonda, of Scocharle, N. Y.; Richard Moore: Samuel Cooper, Beech Hill.
 Lillie Bowen; Wm, Brandel; Sarah Wheaton; Patrick Camon, Ella Rogers, Homan Miles; George Scott; Mrs. Walace, Fast Orange, N. J.; A. D. Capt, Allen Hablard; Mary Ann Taylor; Wm, Kempt Hattle Row-hand, Philadelphia; Louis Radoph, Bultimore; Ada Lucia Rinads, Brooklyn; Marguret Thompson, Philadelphia. joyed more in the old circle room than I ever did anywhere else. Spiritualism was my hobby, and I suppose I used to talk it a good deal, but I want to talk it now. I never enjoyed anything

THROUGH THE NEDIUMSHIP OF MRS. JENNIE

come down a peg. 1 know they tell us that we must join with the churches. I had enough of

'em. 1'm never going to join one of 'em. They steal all the Spiritualism they have; and when

THROUGH THE MEDIUMSHIP OF MRS. JENNIE. S. RUDD.
William Penbody, of Providence, R. I. Mary Ellen Brooke, of Perrywood, St. George's Co., Md.: Magee May Ely, of Cleves, Ohle: Old Grandma Wewen's of Hingham, Mass.; Henry Wilson: Rey, Dr. Edward N. Klik, of Boston; Moll Pitcher (colored); Nel-lie Cuberl.
Charles E. Dowd, of New Orleans, La.; Anonyr ons; Norm in Mitton Bainard, of Bloomfield, Conn.; Tem Col-lins: Henry C. Wright.
Thomas Cushing Ioman, of Bakersfield, Vi.; Mary Pan-tine these: Chaolotte C..., of Pawincket, R. I.; Old Father Bates: Morning Star.
Capite Bates: Morning Star.
Sarah B. Remick, of San Francisco: Mary Johnson, to John Robert Johnson: Dankel Hill, of Hingham, Mass.; Grand-inson, Maria; Rotel: Nelle Cuber.
Theodore C. K. Mee, San Francisco, Cat.; Bradford Fran-tis, New Redford, Mass.; Haritet N. Holdbook, to Asa.W. Holbook: Mary Cabili, Acins W., Spragne: Addite, to John Geodrich, Plahidelphia, Pa.; Deliverance.
And M. Bradley, of New Haven, Conn.; Willets H. Fargo, of Decatur, H.; Annie Gibson, Texas; Emma Iay, of Morrial.
Cara H., Wheeler; Filen Hollahan, of Boston; Maria Winder, Walker of Morton, of Galveston, Texas; Emma Iay, and Mortreal.

worte, Slaven Island, to Col. G103001; Emilt Al-FICH, H-sea Rallou; Shuon Morton, of Galveston, Texas; Emima Day, of Montreal.
Chara H. Wheeler; Ellen Hollahan, of Boston; Marla Elizabeth Walker, of Boston, formerly of Portsmenth; Dr. Irv ng Webster, of Plumotth, Mass; A McManus; Al-mira Duvol-, of Philadelphila.
Dr. William Tinkhanu; Frank Stebblus, to Amelia Steb-bins Clark: Edward L. Weston, of Charleston, B. G.; Charles P. Straw, I. G. Weston, of Charleston, B. G.; Charles P. Straw, I. Kuston, R. I.; Charles E. Smith, Born St. Edward L. Weston, of Charleston, B. G.; Charles P. Straw, Charlestown District; Josiah Danham, of South Boston; Minnie Danforth, of Boston; Anony-mos; Johnnie the Yan; Ella M. Hyland; Frank. Ernest F. Arnold, of Johnston, R. I.; Charles E. Smith, J., Haski S, of Boston; Ellam Frances Maynard, of Now York Chy toher parents. Richard Blanchard, of South Weynouth, Mass; James Blood, of Miford, N. H.; Ellza F. Emery, of Quincy, IL; Charlotte Hubbard, of Newport, R. I.; Samuel M., Lughlin, of Troy, N. Y.; Ebenezer Totman, of East-Weymonth, Mass; Frances Augusta Barnard.

knew of nowhere that I could go till I accidental-Emanuel Swedenborg; ly learned of this place. I understand that any-What I say may reach my people? [We shall

HIS LIFE AND WRITINGS.

BY WILLIAM WHITE.

RECOND LONDON EDITION, REVISED.

This work of 767 pages, fine muslin binding, contains a catalogue of Swedenborg's writtings, arranged chrono-logically, with the date and places of publication. It also contains four steel-plate engravings of the followng subjects:-

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Emanuel Swedenborg, Conied from the frontisplece of the Opera Philosophica et Mineralia.

Swedenborg's House and Summer-House,

Engraved from photographs in Stockholm in the summer of 1862.

-Swedenborg in Old Age,

Copied from an engraving inscribed, "Eman. Sieden-borg; Anno Elidit 80, Nat. Holmia, 22th Ann. 1888, Denat. Lond, 29 Mart, 1772. J. F. Martin, Sculps, Hol-mia,"

APRIL 22, 1876.

Mary Haley, of New York.

A conceivability of life after death ! I know your law taught that man was wondrously made, but from whence comes this power to speak after death? Mary Haley was my name. I was a native of the parish of Ahemelish, County Sligo, tive of the parish of Ahemelish, County Sligo, Ireland; but alas, I died not there. In the broad, vile city of New York I left my form to moulder and crumble with its mother earth. I was fifty-two years old, without the slightest conceivability of God or God's habitation, or of his angels; and when I first arose and found myself alive. I heard the trumpet sound, and then a voice came rippling down, and at last I caught it, and the sounds were these : "She that was dead ready to join the bands of angels that have gone on before."

Conceive of my surprise when darkness passed away and light shone round about me.

• .*

Thus I have spoken to those I 've left behind me. Read, friends, read, and let the wondrous tale be told, that she whom thou didst place in the coffin and lower into the grave now speaks with renewed life.

I go, for I have fulfilled my mission. Condemn me, friends, or praise. Do that which seemeth best. I have done what the angels told me to do. My residence was Leonard street, New York.

H. W. B., Baltimore.

Scarcely has the torch gone out when the mandate comes, "re-light it; re-light it; and do your work over." 'T is a task binding in hardship to become subservient to others. But as it stands one of the immutable laws of the universe, that the high shall descend, and the low shall come up, I'll commence work at the last round of the ladder, feeling that then I'll have time; for time sweeps into eternity, and ceaseless ever is the ticking of the time-piece.

In this unknown world we are unrobed, and the taint that lies within is brought to the outersurface, where both yourselves and others can read, and in that reading you are made to know yourselves as others know you.

Here comes the lightning's flash ; my eyes are opened; and I see written in the sand by the seashore, " Depart from me, for you are wicked ; filth and dirt did follow in your trail."

This angers me, for I know that I am con-This angers me, for I know that I am con-demned by the gods. Never, never will I be able you, as he has been with me. Farewell. Reto drink of the wine that is sweet; I will have to I member, I see, I feel, I know.

ters of the globe ; that now I stand triumphant

Wallace Graham, U. S. N.

Erie, Pennsylvania. Wallace Graham, Lieutenant in United States Navy. Thirty-two years of age: My father's name is John; my mother's name is flelen. I died of pneumonia.

, So I perceive there are miracles performed. He that dieth hath power, through the instruthe instrumentality of others, to be quickened into life with

I have not as yet seen Him of whom I was taught in my religion as being God. I have met those who are finely clad, beautifully unfolded, that stand as educators to myself.

I scarce have language deep-toned enough to speak appropriately of the grandeur and beauty of the life which is mine in this realm of thought and activity. I devote my time here to unfoldand the sounds were these: "She that was dead ment spiritually, trying to gain preëminence in in trespasses and sing is alive; is being made culture which was denied me in my sphere of action.

The sun warms me, the birds warble and give me pleasure by the sounding of their voices. The waters ripple, and their accents I catch, and all this spiritual life around me tells me that I have a work to do, that I may gain the place upon hich I have set my heart

When opportunity is mine again, more lengthy will I speak, but now I must say adieu. Be sat isfied, knowing that I am so.

Mary Miles.

My name was Mary Miles, of Fairfield, Conn. I was in the seventy-ninth year of my age. My residence was Brunswick street. And my light went out on earth to shine in those benutiful realms where neither sorrow, sickness nor death can enter. He or she that defileth themselves with sin cannot enter into those courts prepared for the righteous and for the angels. Now, as l look backward, it appears so strange that men and wonien will take the wide path that leads to utter destruction, instead of walking in that nar-row path that leads to life everlasting, where the torch is ever lit by angel-fingers, to show the pil-

To thee, maker of all things, I give praise, for thou didst take an earthly life away from me, and in its stead thou didst give a spiritual life which has no end. Progression is the talisman here, and the password with every one. Onward, upward, forever and forever, until the ascension This came to me like a magic tale, woven with

the fancies of the brain, until I tested its truth and its honesty; and I find a law woven in with it, unchangeable, unwavering and perpetual; belonging as well to the lowest as to the highest. He that believes and trusts does the most perfect work.

And now, friends, she, the one whom you think dead, has arisen to manifest life through human

Q.—It is well known that the physical body cannot long subsist without material food. Is the spiritual body subjected to like conditions ?

A .- We are not obliged to eat in order to live in spirit-life, yet there are spiritual elements by which the spirit is fed. The spirit-world is much like your own. I might almost say, yours is a very poor imitation of ours. We live and work and talk in spirit life with each other as you do here. We have enjoyments the same as you have. We have fruits that grow on spiritual trees, spiritual fruits, and if we need material food, we know full well how to receive it. We have only to come into one of your homes, and when your table is set, we are able to take from the food spiritual essences which we may need. Q.-Has Jesus of Nazareth ever written out his experience on earth through the hand of any medium or mediums?

A .- To answer that question, I must be particularly familiar with Jesus of Nazareth. I know his sphere, I have felt his power, and have basked in the sunshine of the magnetism which is sent forth from him. I have never seen him directly write, or known of his directly writing one line; but remember, there are medium spirits in the spirit-world, and they are controlled for circles there the same as the instrument which we are holding this afternoon is controlled for you; and I don't know. I'll not say that Jesus of Nazareth has never written a line in that way; but, so far as my investigation goes, (I have not been long in spirit-life, but I have tried with all my power to understand if this thing be so,) I cannot find that directly has he written out his life, but indirectly I think you have received messages from him.

William White.

It gives me pleasure to come among you to day, and to look upon the upturned faces before me. It seems but a short time since I presided here as you do, [addressing the Chairman,] and our beloved medium occupying this chair. I am glad that the old Spiritualists of Boston and vicinity are still with us for the cause of truth. I cannot tell you how much anxiety it cost us when our medium fell by the wayside, and we found that the circle-room door was

say I am d--d glad that I was n't, for I had no religious instructions to get over. Anyway, I came into the spirit world free, and I don't believe in crawling behind a bush to day and hiding my name for the sake of popularity. I believe that there is a big spiritual wave coming over the country, that will sweep away some of the old landmarks in the medical world and in the theological world. I was a regularly educated physician, but I believe there are natural physicians to day that could push me completely in the shade, and I should have to say " beat " more than once. I know it's hard for our people to swallow it. They like to keep it out of sight and say it will do very well for ignorant people, but intelligent people must have a regularly educated physician, or be lost. Now I've been looking into this thing since I've been up here. We've got schools of medicine here, and I find that they 've got completely ahead of your medical world in regard to medicine and practice. I am glad to find that it is so.

Spirit-life is very real to me. I enjoy practicing medicine up here. I sometimes practice it down in your world, when I can find something I can bark through. I have a son, a physician. I have been warning him for some time that unless he was honest to himself (he is a good medium) that I should come forward and tell him in public that if he did n't do different, did n't take hold of the work, I should leave him. I have warned him of it for some two or three years; now I warn him of it in public.

If he would mind his impressions that I give him at night, (I've saved his boy for him already) if he would mind his impressions, and do as we ask him to do, he would be successful. I know he has failed in one or two cases where he might have succeeded.

Mr. Chairman, I said I would n't get behind the curtain; but after all I suppose the devil will have his way with a man, therefore I want to send my message just as it is, without giving my name. It will reach my son; there will be those who will recognize it. -

Nobody's Boy, Johnnie.

I am nobody's boy. I don't know nothing. Won't they hurt me? [No one will hurt you here.] I come in here to see the flowers. That man said I could come [pointing to Mr. White's portrait]. I think it's nice here. They won't hurt me, will they? They won't whip me 'cause I come? [Have no fears.]

I can't tell what my name is. Nobody ever called me anything but Johnnie. [Where did you live?] In that great big city-not here.] come here in a steamboat. I expected they'd push me out. Everybody used to. [Where did you come from ?] What's the name of that place, ever so much bigger than this, lots more houses and horses and carts-I most got run over-New

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8

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Reported for the Banner of Light."

Address by Henry T. Child, M. D.

These Anniversaries of Modern Spiritualism, which in the swift rolling tide of time come to us so rapidly, are fit opportunities for reviewing its history, as well as considering its present condition and prospects.

Spiritualism has proved to a demonstration that man is a spirit; hence its record is the history of man, not alone from the time of his inception on this little globe, but the history of man on the most ancient of all worlds, far beyond our finite conceptions. This history has been written by the finger of the Infinite upon the tablets. of the human soul, and we may read the fragments that belong to our own experiences, or have come to us from others.

We propose giving a brief chapter of this history prior to the advent of Modern Spiritualism, which is distinguished from Ancient Spiritualism by the fact that it is capable of being evoked, since we have learned the necessary conditions— that it is more intelligent, and better understood, because it speaks for itself and answers many of our questions ; but here, as in all departments of knowledge, that which we do not know far ex-ceeds that which we do. We date the history of Modern Spiritualism twenty-eight years ago to-night, that being the time in which the first intelligent answers were received, and a regular system of communication adopted. Long before this there had been numerous efforts mude to in-troduce this subject, both on the Eastern and Western continents. One of the most striking of these was that which occurred in this country about the year 1600, and which is familiarly known as Salem Witheraft. Those who are agquainted with Modern Spiritualism will readily perceive that this was an effort on the part of spirits to introduce a more intelligent com-munion between the two worlds. But history shows that it was promature-that it was not at all understood-that the ignorance and bigotry of the people led to such fierce persecutions, imprisonments, tortures and executions, that it was determined by the councils in spirit-life to post-pone the attempt until a future and more auspi-cious period.

The history of this country, as well as that of other nations, abounds with illustrations of these manifestations, interesting accounts of some of which will be found in the work entitled, "Foot-falls on the Boundary of Another Word," by our friend Robert Dale Owen.

We design calling attention to an antecedent chapter that occurred among the Shakers, a pecuhar people, living in section due of an anomalities, hav-ing but little intercourse with the world, and being less known to it. In the year 1830, Fred-erick W. Evans was so well satisfied of the truths of Spiritualism, as they existed among these peo-ple, that he renounced Materialism and Infidelity and joined them, and has been for a long time a prominent Elder among them.

Spiritual manifestations had occurred in the Shaker societies from their origin, as they have in the commencement of almost all religious so-cleties; but in the autumn of 1827, two young women. Efficite Gibbs and Ann Marlah Goff, at Watervliet, near the city of Albany, N. Y., were entranced, and described wonderful visions of spirits and spirit life; many others soon became exercised in the same manner. These trances lasted for hours, and sometimes days; they saw and described the spirit-world, its inhabitants, their dwellings, employments, pleasures and pains. All the ordinary phenomena of trance mediumship, now so common, were manifested by these, in their descriptions of the spirit land, which they called the heavens; they would im-ploringly exhort all by standers to free themselves from sin, as an appropriate work for en-trance into these beautiful habitations.

"Soon," says Elder Giles B. Avery, from whom we have the above account, "the work spread throughout the eighteen societies of believers in the second coming of. Christ, in the female. Its generate character was examines the in astonishing operations of the physical bodies, affecting all the faculties; sometimes administering remark-able gifts of healing to the body; at others pro-ducing such strength as to enable the subject to order a the most score and protocold actions. endure the most severe and protracted exertions; sometimes taking away the power of speech for

knowledged, let it come from what source it may. blue sky, the homestead is God's universe, the This was qualifying us to accept the true and re-ject the false in all human productions both ancient and modern, so far as by living the Christ the light who learn to see truly spiritual things." We have quoted largely from these writers, and we can understand that they would rejoice in the fulfillment of the predictions made among them. It must be evident to all that there were advantages in introducing Spiritualism through such conditions as these communities presented, where the mediums, even if they were not un-derstood, would be guarded from the rule as

saults of those who were entirely ignorant of conditions; such a school as this was of the hight importance. Let us now turn to the present condition of Spiritualism. During these twenty-eight years it has moved on in undulating waves, but its course has always been onward, and one wave of manifestation has rolled over humanity after another, until to day millions of earth's children rejoice to sit under its broad panoply, in the con-sciousness that life here and hereafter is one and the same, continuous and unbroken, that no link can ever be lost from it. All the loved ones who have gone out from our midst, the old and revered, the young and beautiful, or those in the middle walks of life, are "not lost, but gone before.

Thousands there are to day, the light of whose souls would have gone out in darkness if it had not been for the blessed revelations which are constantly coming from the land of the hereaf-The sting of death has been removed, and in the light of the new revelation millions look calmly upon the change, which has been so long dreaded, as the means which shall unite again the severed ties of earthly kindreds and friendships. Mediumship has been extended in all di-rections, new recruits are constantly coming forward to join the ranks of earth's redeemers, the little measure of fraud incident to the conditions nthe measure of fraud incident to the conditions of humanity is slowly but surely melting away beneath the sunlight of truth and the advancing revelations. In the language of Thomas Starr King, through Katie B. Robinson, "They that have waited patiently and have watched earnest-ly for the light of this truth that has dawned up-on the people, will be rewarded. They that have heen persecuted, and have passed through trials, and sickness, and sorrow, will be rewarded. They that believe in the Divine Spirit that breathes over his children to-day shall be rewarded by seeing and knowing that their angels, pure and good, are walking in their midst, ever ready bless them. They that realize that God, their Father, has prepared a home for them, shall be rewarded by coming into a knowledge of that home of beauty, peace and love, and there they will learn that those who have suffered most in this life have ripefied more beautifully for the

The time is approaching when all honest mediums will demand that they shall be tested, and they will not be willing to submit to the influence dence as will satisfy the honest inquirers after truth. When this is the case, then will the manifestations come in broad daylight, and in such a manner as to remove all doubt, and establish the fact that the revelations are as they profess to be, from the spirit-world. The time is near at hand when the intercourse of spirits with mortals shall become such a tangible reality that there will no longer be any reasonable ground for doubt; your loved ones shall walk in your midst, realized and recognized in the most absolute manrealized and recognized in the post absolute man-ner, giving you such satisfactory evidence that all may learn the truth. Beautiful thoughts! sanguine prophecy! yet

Beautiful thoughts ! sanguine prophecy ! yet who shall say it is not true? The revelations of the last half century are but the beginning of the grand work which is going on. Spirits and mor-tals are working together, and as there is.a. steady progress on the part of both, these things must inevitably follow. Let us, then, with earn-estness of purpose continue our part of the work, and our experiences will be like those of the Shakers, that the highest teachings of the suriris consist in calling on us to show our love spirits consist in calling on us to show our love to God by our love to our fellow-man. We will close with one of their songs :

Pure love: pure love, Blessed seal of discipleship, In three we feel the powers Of the world to come. We feel that the angel hosts are near, Lifting us up to a higher sphere; Drawing our souls away from the earth. Unto a new and heavenly birth.

members are the human family memoers are the human family." Treating all teaching in the light of reason, the speaker said: "This is an age of thought, ay, the age of reason. Thought is the grandest icon-oclast of today, and it is a privilege to live in ancient and modern, so far as by living the Christ life we have gained wisdom and spiritual dis-cernment; for none can judge truly, while under the influence of any evil passion, whether they be in the body or out of it. True inspiration must, in its teachings, correspond with the ele-ments of primitive Christianity; therefore all mother's milk. The consequence is growth, expansion, free thought. The consequence is growth, expansion, free thought. The cobwebs of igno-rance are being swept from our mental horo-charity is absolutely erroneous. It is only those whose constant aim and practice is to walk in the light who learn to see truly spiritual things." theological idols; the sword of iconoclasm is cleaving right and left, regardless whether the lipt ear belong to the high priest's servant, or the high priest himself."

Speaking of the ladder of love which Jacob saw, and which had never been withdrawn, she adverted to the many leautiful spiritual truths as the messages of glad tidings which spirits are bringing to earth: to the transition of our friends into spirit-life, and their return to us : to the de-rision in which skeptics hold our beautiful phi-losophy, pitying us for our delusion, and said, "As well may the little stars which twinkle in the blue vault of night, pity the bright golden beams of that orb of light, the sun, by whose effulgence their own feeble rays are eclipsed. As well may the little rivulet pity the mighty ocean to which it is wending its way to be lost therein."

Referring to the many "incidents and illus-trations in sacred history of Spiritualism, of com-munion and ministration by spirits," she asked what the Bible would be without these facts and incidents? A. dry, tasteless, lifeless husk, that is as worthless as the shells we burn when we have extracted the rich kernels therefrom. She declared, "It is only by the aid of Modern Spiritualism that the richly laden pages of past in-spiration can be understood."

Speaking of the rapid spread of Modern Spir-itualism, she asserted that the wings of the morning, under spirit direction, had borne the truth onward; that it was seductive and contagious, as the churches charged, because it was a natural religion, a religion suited to the needs of humanity; it had not only won the best men and women people of highest thought and culture-had not only swept through the halls of the great and palaces of the rich, but beyond to the peasant's cot and was still sweeping onward like a mighty, resistless avalanche, overleaping barriers, spurn-ing obstacles, laughing at impossibilities, and would yet throw the clearest light on the dark sayings of Scripture.

She then made an earnest appeal in behalf of our poor persecuted media, who had been chas-tened and fitted by such terrible crucifixions, and forced through fiery furnaces into the ranks of the world's workers and saviors. Alluding to this anniversary, she said the so-called Christian religion was eighteen centuries old, while Modern Spiritualism had reached to the isles of the sea-in fact everywhere that the Christian reli-gion had been wafted, this babe of twenty-eight years, yet in its swaddling clothes, had gained a years, yet in its swaddling clothes, had gained a firm foothold; and it seemed fitting that Roches-ter Spiritualists should meet *here* to commemo-rate this day, under the roof of two able and faithful workers in this grand and glorious cause. "When our beautiful philosophy was a by-word and reproach our hostess and her ascended hus-band became its firm adherents, and ever after there their testimenes to its truth despite the bore their testimony to its truth, despite the world's sneer or frown. Together in this home they lived and wrought as noble, self-sacrificing

toilers in the good work. Need I tell you of the many rebuffs the scorn ing world gave them for their devotion to spirit-ual truth and light? How this home has ever been the refuge of the tempest-tossed media? how by kind-words and willing hands they have ministered unto them, and sent them on strength-ened and girded to renew their work? Need I tell you of the going forth of Mrs. Post with the Fox sisters, and that here in Corinthian Hall, where another dauntless, fearless woman has so lately poured forth eloquently unpopular truths, she, our hostess, and the timid young sisters, barely escaped injury from the maddened, jeer-ing populace, and must be guarded to her own door by the city police? I would gladly rehearse these facts, which have now become historical, but I cannot. A more eloquent tongue than mine must do justice to this theme. I can only remind you, friends, that the home in which we meet is consecrated ground; that as far as the teachings and history of Modern Spiritualism have gone, the homes of Isaac and Amy Post are known, loved and honored."

PSYCHOGRAPHS.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Mrs. Neaver's Neauces.

To the Editor of the Banner of Light:

Sunday evening I attended a séance at Mrs. Sea er's, 34 Bromley Park, at which an unusual manifestation (to me at least) occurred. The Indian, Honeymoon, came out of the cabinet in an entirely new attitude from what I ever saw her assume before, looking sick, and moving about slowly and as if in pain. Her feet were swollen, and altogether she presented a very forforn appearance as she appealed to us for sympathy in behalf of her especial medium, Mrs. II-, who I learned was then confined to her house, through illness, some distance off. Mr. Brightman, the conductor, told us that since Honeymoon's medium had been sick the spirit had always presented herself in this way, and that his own feet had become swollen after some of these visits, wherein Honeymoon had made passes from her own crippled limbs in the direction of his.

The spirit of a lady I had known in New York, who had passed away some forty years ago, beckoned me to come to her at the window of the cabinet, and after a pretty certain recognition, she came out twice in full view of the company. She was most elaborately dressed from head to foot in what appeared to be, both to"the sight and touch, the richest kind of material, resembling black silk velvet, heavily embroidered and trimmed with costly lace. Her hat was also very tastefully and richly ornamented.

This was in exact accordance with the earthly tastes and appearance of the lady, who was a reigning beauty in New York, and dressed very expensively and in exquisite taste. To have purchased such a dress as she exhibited Sunday evening I think would have exhausted a much fuller exchequer than Mrs. Seaver possesses, or ever possessed. This spirit lady was less in height than the medium, and more embonpoint in form, which was characteristic of her in lifebut still, like most spirits who manifest at Mrs. Seaver's, I thought I could detect a slight resemblance in her features to those of the medium from whom the elements of materialization were no doubt largely drawn.

In conversation with John King (the conductor of the circle on the spirit side,) through the mediumship of little Willie, who speaks through Mrs. Seaver, I learned that he was willing that professional skeptics should examine all the surroundings of the circle-room and cabinet provided some truthful Spiritualist was with them at the time ; and further, that he would permit them to be present at the séances if they would occupy positions outside of the circle, apart from the wire, and permit themselves, after being searched, to be securely tied hands and feet and placed in a strong wire cage with a rope or small chain put tightly about their neck, and fastened to an iron ring in the wall. King said that the magnetism of such persons operated on the powers of the spirits, and weakened and confused the manifestations very much the same as the presence of a venomous reptile coiled at his feet might well be supposed would effect a lecturer in his exposition of any of the sciences.

This I have no doubt is true, as many of us have learned that thought meets spirit out of the form, with like injurious effect that a threat or blow does whilst it exists in the body.

Even when confined, as described, Willie said malignant influences might be brought to bear on the medium, that would prove more or less disastrous to the manifestations, though in a less degree than if the professional testers were left loose, and thus keep the medium and her guides under constant apprehension of an attack, or other mischlevous device.

I have myself noticed (as Mr. Brightman told me was formerly always the case) that when the Indian spirits first present themselves at the opening of the cabinet, preparatory to coming outside, they frequently cast a keen, searching glance into the faces of some who are present in the circle, as if striving to divine their real character and thoughts, before they ventured

Spiritualist Meetings in Boston.

CHESTER HALL. - Children's Progressive Lyceum 1 holds its sessions every Sunday morning at Rochesten holds its sessions every bunday morning at Rochester, 730 Washington street, commencing at 10% o'clock, public are cordially invited. J. B. Hatch, Conductor;

The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter. Cor. See'y. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuewday atternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary. LUILINK HALL.- Proc Public Circles are hold at this Hall, No. 3 Winter street, every Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at-tend.

RAYMOND HALL.-Spiritual Meetings are held at this hall, 172 Main street, Char estown District, Sunday after-noons, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free.

Rochester Hally-The Children's Lycoum regulariy aeeti ig at this place, will hold a May-day festival. Particulars next week.

The Lyceum convened as usual on Sunday, April 15th, There was a good attendance, and general interest was manifested. The speakers and readers for the occasion were Mr. Mann, Ernestine Eldredge, Freddy Bowman, Mabel Edson, Alice Bond, Johnny Balch, Lizzle Thomson, Ludwig Gerhardt, He on M. Dill, Florence Hull and Carrie Osgood. A song by Mr. Fairbanks and a plano solo by Neille Thomas gave, increased interest to the exercises, Dr. Currier and Prof. Carpenter made brief addresses to the children, and Mr. Hatch added a few words which were full of carnestness and feeling. The session was a pleasant one. JULIA M. CARPENTER, Cor. Secy. pleasant one.

Paine Hall,-Dr. Dewey was announced to lecture at this hall on the subject " After Spiritualism, What? " on the morning of the 16th, but ill health prevented his fulfilling the engagement, and the audience which met to listen recoived itself into an active conference, which proved so interesting that it was continued in the afternoon. The remarks of the speakers were fashioned in reply to the ques-tion expressed in the lecture subject above given, and the exercises were participated in by Dr. H. F. Gardner Horace Searer (Editor of the Boston Investigator,) Miss Lizzle Doten, Robert Cooper, Messrs, Row, Bradford, Verity, Kirkwood, and others. Miss Hattle W. Harrington also enlivened the morning meeting with the voice of

Charlestown District. - Raymond Hall. -Sunday afternoon, April 16, a very interesting meeting was held in this place. Several very fine tests were given, which were replace. Several very fine tests were given, which were re-cognized by persons in the audience who were strangers to the mediums, Miss Clara Mayo, of Wakefield, and Mrs. Balch, of Somerville. Miss Clara Mayo, who is only 17 years of age, and who has been known to the public for but a few months, is one of the most reliable mediums now be-fors the people. As she is about to leave her native State for California, we can recommend her to all who may wish to secure the services of a good medium.

to secure the services of a good meanum. Next sunday, april 23d, there will be another meeting in this hall, at 3 r. M., when Mrs. Balch and other good medi-ums will be arcsent. C. B. M.

A TIMELY BOOK. An Epitome of

Spiritualism and Spirit-Magnetism,

Their Verity, Practicability, Conditions, and Laws.

and Laws. These subjects, to receive universal attention, should have an established philosophy founded upon laws and princi-plex that are entable, and will defy all reasonable opposition, skeptics should know what Spiritualism proper claims be-fore making an assault upon its teachings. Mitskes and inconsistencies are acknowledged and explained. Persons interested pro or con, should know of the doctrine if they desire to meet it understandingly. SUBJECTS. Modern Interpretation of the Bible: Medi-omship, its Laws, and the Reliability of Spirit-Communi-cations; Re-Incarnation; Alchemy, Magic or Fanaticism, Which Y Mind Reading. Psychometry and Clairvoyanced Spirit-Healing the Highest Mode of Treatment; Magnot-ized Paper: "Social Freedom " an Obstacle to Spiriti-hilderine and Disease Imparied to Children; Church Pre-indie, Bible in Schools, Religion; Materialization, Spirit-Photography; Indielity, Capital Punishment; Reasons why Spiritualists do not Organize, and the Ultimate Re-sults of their Teachings. Multion of copies should be sent to skeptical church members during the entential year. Trice, paper, Sicents, postage 5 cents; cloth, 60 cents, Prostage 90 cents. Trice, naper, Sicents, postage 5 cents; cloth, 60 cents, Prostage 90 cents. To stice wholesale and retail by the Publishers, COLBT & RICH, AN, 9 Montgonner Place, corner of Province street (hower floor), Boston, Mass. JUST ISSUED FROM ENGLISH SHEETS.

JUST ISSUED FROM ENGLISH SHEETS.

Hafed, Prince of Persia: HIS EXPERIENCES IN

Earth-Life and Spirit-Life, Being Spirit Communications received through Mr. DAVID DUGUID, the Glasgow Trance-

Painting Medium.

WITH AN APPENDIX, CONTAINING COMMUNICATIONS FROM THE SPIRIT ARTISTS HUISDAL AND STEEN. Illustrated by Fac-similes of Forty-five Drawings and Writings, the Direct Work of the Spirits.

Writings, the Direct Work of the spirus. This strange book can be outlined to the general reader only by offering selections from it. The medium, David Duguid, a Scotch cabinet-maker, has for some time past attracted special attention to himself for his remarkable powers; and this stoat volume is the result of the sorvice to which the spirits have put him, containing as it does the most striking communications from ancient spirits, who made paintings and drawings in his presence without the

weeks, and at others enabling them to speak in several different tongues, entirely unknown to them. Thousands of curious songs were given by the spirits, the poetry and music sometimes them. really impressive and very interesting. "After a time multitudes of spirits of different

nations appeared, and spoke and wrote in their own languages, and caused the mediums to present the habits of the different nationalities. These manifestations were so real and lifelike that none could dispute them. We found great difficulty in controlling the manifestations and keeping them in proper bounds, for many unde-

keeping them in proper boundary of veloped spirits came." In the year 1827 a series of communications were received, some of which have been published under the name of "The Koll Book," which have been published under the name of "The Koll Book," which contains some very excellent articles, bearing the most emphatic testimony against sin, the lusts of the flesh and worldly pride. "Great puriflection of the people was the general result of the spirit manifestations. For several years be-fore Modern Spiritualism appeared these manifestations were mostly closed in all the societies. Prophecies had been made that in a short time similar manifestations would appear among the world's people. These have been abundantly and strikingly verified. It was prophesied that the climax of the work in the world would be marvelous admonitions to sinners, discriminating revelations to the uncodur who revel in wright revelations to the ungodly who revel in unrighteousness, attended with great conviction for sin and repentance of the same. Multitudes are the prophecies that have been and are being fulfilled, both national and-sectional, that were given more the Shelcon during this method." among the Shakers during this period."

Another writer among these people, Chancy Dibble, remarks: "I can say in honor to Spirit-ualism among us, it has produced pure and holy teaching from child the produced pure and holy teachings, free from all immorality. Our books of inspiration are repetitions of Christian principles, all having reference to purity, temperance, industry, peace and love. The manifestations were different, proving that ' the spirit of the prophets, as in olden times, ' was subject to the prophets, and that the character of the medium had an in-fluence upon the communications coming through them.

Their experiences were the same as those which we as Spiritualists have had: ignorant and un-developed spirits came in great numbers, and controlled the mediums, as well as the wise and good. Brother Dibble continues, "We have had good. Brother Diddle continues, "We have have no table-tipping, moving of materials or mate-rializations, no dark circles; every proceeding was subjected to the severest criticism, in open view. Between the years 1827 and 1844 most of these meanfunctions contrad. We ware told these manifestations occurred. We were told that the spirit manifestations then amongst us would go out into the earth with mighty power; that the whole community would be agitated by that power; it has gone out as was predicted. We put very little confidence in native spirits, or those on the earthly plane, yet we received them as forerunners of a better class of elevated spirits, and appredia who, came revealing the cothem as forerunners of a better class of elevated spirits and angels who came revealing the se-crets of our hearts, and searching us by the light of truth, so that we often trembled. 'The query arose in our minds, shall we condemn Spiritual-ism and all its productions, because some medi-ums have proved false? The answer was; No t There are cternal truths written in these manu-control that are relationst and under ishes a scripts that are self evident and undeniable, al-though mingled with error. So we learned the great lesson that spirits, like mortals, are not in-fallible; but truth is mighty and worthy to be ac-the old roof tree, where the roof is the bright



The meeting-which occurred at the residence of Mrs. Amy Post—was called to order by Mr. C. Austin, Rev. Mr. Ottoway was chosen President, and Sarah A. Burtis, Secretary. An able address was then given by Mrs: Helen Millington, an extract from which is herewith subjoined. After listening to the address, the President and several others made appropriate remarks in regard to the dawning of this light in Rochester, when, by request, Mrs. Post gave the reason whythe term of the "Rochester Knockings" had so generally obtained.

The meeting closed with an inspirational invoeation by Mrs. Eliza Allen and an original poem by Mrs. L. C. Smith. SARAH A. BURTIS, Sec'y.

Rochester, April 10th, 1876.

EXTRACTS FROM OPENING ADDRESS BY MRS. HELEN MILLINGTON.

"Progression is the unchangeable fiat of Deity; order is Heaven's first law. There are no 'clog-ging wheels in Nature's revolutions, but wheel within wheel, circle within circle, sphere within sphere, all things finite in Nature move together sphere, all things finite in Nature move together in such divine harmony as proves to us the in-finiteness of our Great Architect. All things tend onward, upward, heavenward. There is no stand-still in Nature. Turn our eyes whither we may, we find her mile-posts marking time's cycles and earth's progression. In the early dawn of crea-tion, when the bright morning stars sang togeth-er, earth was one vast, arid wilderness. Eons upon acons may have elapsed since that fiat of God went forth, 'Let there be light !' and, in re-sponse, from the outekened womb of choos, the sponse, from the quickened womb of chaos, the primal sun burst upon the darkened earth and opened wide the gates of day. The east grew rosy in his embrace ; shadows and darkness dis-appeared, warmth and brightness filled all space; with his coming the skies were penciled with matchless blue and spangled with glowing stars; earth's bare, brown bosom became tinted with emerald and studded with bloom. Over all reigned that divine studied with bloom. Over all reign-ed that divine stillness which makes silence elo-quent.—Onward rolled the wheels of time, until man also came upon the stage of being. Whether he sprang upon the earth at a bound, or whether through many and varied evolutions and re-incar-bations he but around the bains the matter nations he has grown into being, it matters not in this connection, since we find upon his brow the signet of God, the seal of sonship, the stamp

of divinity." Tracing the absurd ideas of God, she compared the sun-worshipers to the blind followers of the so-called Christian religion, and yielded to the so-called Christian religion, and yielded to the Pagan the palm of reason, declaring that the first duty of Spiritualists was "to dissipate the old false teachings of theology—that we are but dust, are worms of the earth, unworthy God's notice—and to teach man in their stead that he is divine; that instead of a groveling worm, he is an aspiring emanation of divinity, originating from that one Infinite Centre of Life, and that he must return at last to that source from whence he sprang ; though the way be rough and thorny, though he grope in a mental darkness worse than Egypt's night, the day dawneth at last, and like

I basten to inform you that last evening, April 17th, five out of eight trials at Mr. B. P. Brown's room, 863 Washington street, for obtaining pictures in total darkness, were successful. He and myself were the only visible persons present. Preliminary to each trial he took a plate from my hand, selected, examined and rubbed by me, and in my presence he prepared it as for reception of a photograph. At each trial we went to the camera in company, and I seated myself at the front, or tube end of the instrument, and he at the other end. The cap of the tube was under my sole and immediate inspection and care, and I know that it was on the tube throughout the entire period of the trials—two hours—from 8 to 10 P. M. Therefore no light could possibly enter the cam era.

The first, second and third trials for ferreotypes, barely induced to further efforts. The fourth gave the head and shoulders of what may be a flat-head Indian. The fifth also was a bur-lesque upon humanity, full-length, nude, tall, with both arms and one leg—both uplifted and half formed—face distinct, uplifted and gazing at some object above, in form like a spread umbrella. Some object above, in form five a spread uniorena. The sixth was dim, but apparently like two youthful heads resting against each other. The seventh was on glass, was a distinct and express-ive face of a female of middle age, but the negative was not ht to print from. The contrary on on glass, presented a beautiful female in early womanhood in great distinctness. The negative is need and conies are to be worked off. That some pictures are not photographs, and may be called psychographs, was proved last evening. April 18, 1876.

New Publications.

THE HOPES OF THE HUMAN RACE, HEREAFTER AND HERE, by Frances Power Cobbe, is a volume from a dislinguished English authoress, containing a preface referng specially to Mr. Mill's Essay on Religion, The Life after Death, in two parts, an address entitled, Doomed to be Saved, and the Evolution of the Social S-ntiment. Three of the above papers are reprints from the Theological Review, and all are the powerful productions of an original mind, that is gifted with rare insight, possesses thoroughly trained powers, and has a facility and force of expression which are rivalled by those of few even eminent writers on liberal subjects. For sale by James Campbell, Boston,

Among "Loring's Tales of the Day" is THE LUCKY DISAPPOINTMENT, by Florence Marryat, which is in a nice form for rapid and desultory reading, on the sofa, or in the cars.

WATER WAIF, a Story of the Revolution, by Elizabeth Bladen, is a tale founded on incidents connected with the battle of Trenton, and is published in a very neat style by Claxton, Ramsen & Hafelfinger, of Philadelphia.

HEAVEN is the title of volume two of the "Swedenborg Library," from the same house, and in condensed and consecutive thapters embeddes the complete doctrine of licaven as set forth in the visions of the famous seer, Emanuel Swedenborg. The popularity of this series is ichly deserved by the pains taken by the editor, B. F. Barrett, and by the taste and skill manifested by the enter prising publishers.

IPHIGENIA, and other Poems, by Henry Pride, pub ished by J. Burns, London, is a collection of verses of wonderful power. Spiritualism receives in them striking illustration. The volume is fitly dedicated to Gerald Mas-sey, the author hoping, in his preface, "to bring nearer the time when Spiritualism shall have the close study of the best.

forth-as in case of being violently laid hands upon, with a strong malignant will-force to back the assault, great injury, and perhaps the death of their medium, might be the result. Hence the necessity of the wire netting and ring in the wall.

Since the above was written on the 17th inst., I have attended another scance at Mrs. Seaver's held on Tuesday, the 18th inst., where a very harmonious circle of ten persons had convened. As on Sunday, many spirit forms presented themselves very distinctly; among others an attending Indian female spirit, who purported to be (and was recognized as such,) the familiar attendant of a young man medium, who was present. The Indian was much shorter and lighter in form than the medium, and was remarkably agile and graceful in her movements, and shook hands with me twice, as naturally as any one in the form could have done. Two little children from three to five years old, a boy and girl that had appeared on Sunday evening, again opened the aperture in the curtain and peered into the faces of those present and retired. "Willie" said they were burned in a fire at Chicago, and came alone to look for their parents, and always cried when they had to go away without finding them. Two spirits purporting to be daughters of mine showed their faces and busts at the window quite plainly, though the materialization was not perfect as regarded their features. The sailor boy came dressed as usual in his blue middy uniform, and walked out boldly, slapping several of our hands with his, with boyish, frolicksome energy. The light of the room was about equal to that given by the half moon in a clear atmosphere. Upon the whole, as on Sunday evening, there was on Tuesday afternoon more logical evidence of a future existence, and a clearer elucidation of its character conveyed to the minds present, than has probably emanated from all the pulpits in Christendom during the century.

tests are sought for. THOMAS R. HAZARD.

1

Parker House, Boston, April 19th, 1876.

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