VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 29, 1876.

\$3,00 Per Annum,

Banner Contents.

FIRST PAGE. "Permissions of Spiritualism in its Present Status." by Allen Putnam; "Review of the Foreign Spiritualistic Exchanges of the Banner of Light," by G. L. Ditson, M. D. SECOND PAGE, -Poem-''A Mother's Tribute;" "The

Rescue of the 'Donner Party;' '' ''Dr.' Crowell's 'Slik Theory,' '' by Eugene Crowell, M.D.; ''Cul Bono?' by J. Wetherbee; ''Can Christians Prove that the Human Soul is Immortal?"
THIRD PAGE. - Interesting Banner Correspondence;

"Warren Chase in the West; Poem-"Jane Reed," by Bayard Taylor; "The Feast of the Departed;" Oblivary Notices, etc.; List of Spiritualist Meetings. FOURTH PAGE. - Editorial articles on "The Hardy Imbroglio," "Spread of Spiritualism," etc.

FIFTH PAGE. - Brief Paragraphs, New Advertisements,

SIXTH PAGE. - Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd. SEVENTH PAGE.—" Mediums in Boston," Book and oth-. or advertisements. EIGHTH PAGE. - ''Psychophobia' in Russin;'' 'Mat-

ters and Materializations in Washington - A Letter from George A. Bacon; 'Detter from Mad. Ley-marie; 'Tidings from Over the River, 'etc.

Original Essan.

PERMISSIONS OF SPIRITUALISM IN ITS PRESENT STATUS.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Thousands, yes, millions, years ago desired thorough testings by which either the competency or the incompetency of any agents whatsoever known in physical science, to produce all the physical manifestations of Spiritualism, should be authoritatively determined-desired testings of representative cases by several independent experts-by masters, not tyros, not sciolists, in the physical sciences-but by men of such personal elevation, and such eminence in their specialties, that their findings should command the cultured world's most respectful consideration, and justify its saying to any who might call for further testings-" masters have already given a decision; either accept that, or bring on proof that agents they deemed incompetent, have nevertheless been, and are, actual performers of the marvelous works. By no other course can you change public conviction."

The public desire has been responded to. Masters have tested, and the results they obtained are before the world.

Dr. Robt. Hare, of Philadelphia, ranking high among the most expert and able chemists America has produced; Prof. Mapes, eminent for his achievements in agricultural chemistry; Cromwell F. Varley, the proficient electrician who supervised construction of the first electric cable that spanned the Atlantic; Prof. Crookes, able editor of the London Quarterly Journal of Science; Alfred R. Wallace, eminent as a naturalist; numerous able members of the London Dia- quiring general control of some medium whom public, if they shall deny admission of test-han- them would subject the mediums to prolonged "Spiritualism in the United States." lectical Society, and many other equals of these in intellectual discernment and as scientists, have severally observed and scrutinized spirit phenomena over and over again in their own domicils and laboratories, and other places where they could command conditions, apparatus, &c., which would let them work by processes rigidly scientific. Each of the above-named competent investigators found that some unseen intelligent agents, manipulating forces not cognized by physical science, were needful to the production of some of the witnessed phenomena; and each of them, following the leadings of science, and vielding to the sway of sound logic, became a Spiritualist. All physical scientists of marked eminence, who have carefully and extensively examined and frankly reported upon the subject, have, so far as we now remember, conceded agency unknown to science. Faraday is not an exception; for, although he was patient, honest and frank, his own report makes it manifest that his "table-turners" never manifested anything which a Spiritualist, or anybody else, would call other than the effect of tired muscles.

Correctness of the conclusion that spirits act upon man and matter so as to produce "phenomena called spiritual," arrived at by each one (excepting Faraday) of the eminent men named above, who pursued their investigations separately, has strong claims to be regarded as established by science. It would be, if its obvious results all lay within the province of physical science. But in this case the conclusion of such science acts outside of science's own domain, and manifests dreaded bearings upon cherished opinions, faiths and sentiments. But obviously, prejudice and sentiment act | ther confirmation of the extra-mundane source perniciously when they obstruct fair estimation and use of a conclusion to which, even over their life-long convictions to the contrary, well-scanned and thoroughly-tested physical phenomena have logically carried a large number of eminent physical scientists, who were, or are, also high-minded men, and true to both science and manhood, above the average of their class.

Science has established the great fundamental fact that spirits act among us. Therefore Spiritualism may now permit Spiritualists and mediums to dispense with further tests to prove that the basis of their common faith is a rock embedded in the nature of things, for that much has been proved. Henceforth all that investigators should ask, under ordinary circumstances, is fair opportunity to use their senses and judgment for determining whether fraud is being practiced at any scance they are participators in.

There exists a source, too little noted, from which leadings to false inferences and consequent false accusations of mediums quite often flow forth. All man's varied propensities, likings and antipathies both survive and continue to act in the minds of flesh-emancipated hosts who hover over and move among mortals unseen; and | in public halls, and are willing to subject themsome of these find ability to play most amazing | selves to any conditions deemed needful to de-

feats with and among material things where fit- | tect_fraud_or_trick_should_such_be_attempted. | a specially good medium for a particular individ- | mass of Spiritualists need no longer make special many mirth-loving, many morose, many contenditions tempt and favor, to bring into a scance room and to surround or enrobe a medium with practiced by a medium who yet may be as blank or an antic image at a Punch and Judy show. boasters of acuteness and skill as fraud-detecmerriment at the facility with which they can phose fraud-hunters into dupes of playful deception. Masks, skeins of jute, unmentionable articles of apparel, rag-babies, ay, anything likely to be deemed an evidence of preparation to pracbrought from many a house, store, closet, even if room, even through ceiling or closed doors, and fastened skillfully there, or left in the vicinityall this can be done invisibly and in a moment, by beings of the class who transfer fabrics from house to house through the air and through solid walls and closed doors; who bring invisibly, from greenhouses and gardens, fresh cut flowers and flowers in pets, and place them on tables in rooms where all doors are shut; who also exhibit there sea-weed fresh from the beach; who transport live birds from city to city invisibly; who moved for Redman, from Hartford to New York, a large skeleton, piecemeal, and who often transfer very substantial articles of various kinds from place to distant place, whenever they can command good mediumistic elements. Such produce appearances of fraud on the part of an honest medium whenever conditions and motives combine to make it desirable by those controlling. We say this may be done, but not that it is done in all cases of seeming fraud. There are some deceitful and fraudulent mediums, we presume. We presume, also, that many persons eager to detect fraud are often so misled by what they see that they honestly mistake instruments for agents, accuse the innocent, and thereby get into a pitiable condition in the estimation of all observers | affectionate angels prefer to speak and emit halwhose powers enable them to see how essentially

When two bands of spirits, diverse in characeach would like to supervise and train, either band, if apprehensive that its own purpose will be favored by so doing, is doubtless able to put forth many acts through the organs of the medium, and surround the same by many objects which shall demonstrate to external observation such fraud or fraudulent intent as honestly may and even should be used in disparagement of the medium's honesty.

Perhaps occasions for such strife more frequently occur when several persons, strong-minded, and belonging to the doubting and distrustful classes, gather around an honest medium, tolling thither en masse their sympathizing spirits, than at any other times. A band of investigators, bent upon finding fraud, will probably, in most cases, get what to them and to all who ignore spirit action, are convincing evidences of fraud-and this even where the medium is not in the slightest degree a conscious participator in aught that seems fraudulent. Inferences from the facts witnessed are misapplied because of the incompetency of the external senses to trace certain visible performances through their ostensible to their genuine authors. Discrimination between what a medium does and what is done by spirits through him or her, is required by common fairness, and yet only a few investigators ever suspect their great liability to reach false conclusions because of their ignorance of or inattention to this source of error and injustice.

The millions whose faith in spirit advent is so firm that it cannot be made stronger by any additional tests, need neither fear an overthrow of their belief, nor, for their own sakes, seek furof the facts on which their ism is based. A large portion of this multitude, resting upon the conclusion of eminent physical scientists, upon their own observations and experiences, and upon accumulated testimony of trustworthy witnesses, having not a doubt of the solidity of the foundation of their house of faith, are now specially solicitous for increased prevalence of the most favorable conditions obtainable, for gaining knowledge of spiritual truths and philosophy, and of obtaining nutriment which shall give growth and expansion to their own spiritual. powers. Such application of their faith as shall help them to become recipients of higher wisdom, purity and goodness day by day, and fit them for ever-increasing usefulness and peace in all coming days whether here or above, is what many of them are now earnestly seeking.

Probably such ones can now rationally apprehend that Spiritualism would put forth beneficent influences more widely-would win from error and wrong, and lead to truth and right more extensively, if investigators should cease testing any mediums excepting such as invite the public to witness the phenomena attendant upon them

ism's fundamental claim.

articles suggestive of his or her fraudulent intent, | all the very sen-itive mediums, now wisely both and thereby elicit honest allegation of fraud for themselves and the public, rest upon personal times, characters and deportment as all the evidence of of any intention whatsoever, as is a jumping jack their honesty and of their fealty to g nume modlumship which the present status of Spiritualsome spirits may act thus, designing to create ism renders desirable? The great majority of either general disturbance or a fierce conflict our good mediums can find full employment with of opinions among the beholders. Others, in those whose faith is established and the meeting playful mood, may designedly humbug human of whose wants occasions not a tenth of the exhaustion which attends sittings for doubters. tives, and thereby set the spirits all aglee with | With many of them, sittings for doubters, especially for test-exacting ones, impairs competency hoodwink earth's eagle-eyed ones and metamor- to meet the wants of believers. If there be doubt within themselves the fruits of the spirit, can be better supplied through mediums whose course tice fraud, can, in the twinkling of an eye, be exempts them from disturbance by irritating emanations from such as are solicitous to subject closed, and, invisibly introduced to a scance | them to test conditions, than through those who, to their discomfort, submit to be treated as though placed over or under the medium's garments and I they were suspected possessors of the deep meanness or villainy that might let them descend to fraud or imposition-if there be such doubt we think it is in the minds of others than those who as quasi father-confessors of many sensitive mediums, have become convinced that the merepresence of many a one of culture, respectability and most courteous manners may not only sap medium's vitality excessively, but intensely pain the whole system. Preservation of physical and mental force for use where the outlay will be beneficent, is too important to be sacrificed in warding off baseless suspicions that fraud may be are most desirable organs for communication by wise and refined spirits are so delicate and sensiagents - agents cognized in Spiritualism - can tive that they feel any out's suspicion of their honesty, though it be unaftered, and they are both pained by it, and made less facile instruments for use by spirits. Scientific testings are apt to bring on moods so near akin to the needful ones of the vivisectionist, who lacerates living nerves without sympathy, that they ought to be applied only to the least sensitive mediums that

> May it not be true that very many, ay, most, through whose lips the more wise, loving and lowing emanations, will render their mediumtheir doors to all comers and buffet the consevitality is sapped and whose nerves are agitated

by very slight causes of inharmony. We would plead only for general humane regard to the greatest good of the greatest number ay, the greatest good of all. We have no wish to disparage tests. Many persons lacking belief that, in our day, any departed ones may be in deep need of such proof of spirit reother than rigid test conditions. Surely whatever may be essential to the enlightenment of any in the great mass who sincerely desire to receive, and are in condition to weigh fairly, and to honestly yield to the logical results of evidence when received and tested, should be furnished

if possible. In our own view of the matter, it would be wise for most beginners at investigation, whose mental structure and habits require the basement of the field of facts. their faith to be facts clearly demonstrated, to take their earlier lessons with such mediums as are not excessively sensitive-whose organisms fair calmness amid disturbing action, whether designed or unintentional-and that, too, without much suffering therefrom, either mental or physical, and without such disturbance of their electro-chemical or mediumistic properties, as spirits. Trustworthy mediums of this kind, good as mediums, and of good habits and character, are numerous enough to meet the needs of all who are desirous to commence and prosecute candid investigations under very close scrutiny; and to this class we think all cautious and critical beginners had best resort, leaving unvisited very many mediums of high repute, but sensitive enough to be so pained by the auras of the unbelieving-and especially of the hardened hypercritical-that not many mighty works can come through them where distrust abounds, and who yet are well suited to meet the wants of most who are somewhat advanced in knowledge of the general subject of Spiritualism, or who have in some way-intuitional or reflective-become prepared for and eager to receive its lessons pertaining to religion, morals and philanthropy, to duty in its most comprehensive sense.

Each of the many grades in society which result from varied degrees of attainments, culture and character, contributes of its own members to the quota of mediums, and therefore for each investigator there exists somewhere an organ for communications pretty fairly suited to his or her needs. A befitting medium for him or herself should be sought for by the beginner; but the external perceptive faculties and ordinary men-

ting mediumistic auras abound. There may be These relatively imperturbable mediums, togethough chairvoyance sometimes may. The efforts to proselyte, but can more effectually -analogically there must be-many waggish, er with such others as high-minded scientists, of fundamental qualities which fit for ready co-benefit both themselves and their cause by study eminence in their vocation, may employ private- alescence are probably innate, and pertain, we and application of the teachings of wise spirits, tious ones, many of every character, some of ly, are probably as many as it is needful to test think, mostly to the physical; and yet such are and through preparing by practical beneficence whom will naturally delight, at times, when con- in order to determine the validity of Spiritual- often greatly modified by culture, by variations here for higher and nobler service in the hereafin health, and by the varying disciplines of life, ter. To day it matters only a little to the gen-May not the great mass of other, and especially so that two whose properties at one time will eral cause whether any modern rulers, Pharisees readily blend, may be quite repellant at other or Sadducces-any masters in science -any reli-

best for each one of any considerable number of of the learned, in spite of the skeptical, in spite persons. I may be regularly successful with A of any obstacles, and they are in no more danand constantly fail with B, while you may suc- ger of lapsing from better into the worse than ceed well with B and generally fail with A, and were their counterparts of old in Judea. so through the alphabet. Those mediums whose electro-chemical properties and emanations and go on without our special aid, and their chances whose mental and emotional moods, most readily 1 for finding truth may increase just in proportion and smoothly blend with the same class of prop. as provocatives to and opportunities for disputaerties belonging to the inquirer, are the best for bion diminish. Love of the spice of controversy whether the reasonable wants of the hosts of him to consult; but he can seldom satisfactorily keeps many on the off-side whose convictions do such believers as are seeking earnestly to mirture | determine who those are in any other way than | not fix them there. But it is desirable that they by trying quite a number and noting his success. Should make little use of those mediums whose with each.

ply adequate to the reasonable wants of not only | grow in the fields of Spiritualism. They would all who carnestly seek to be recipients of spirit. favor us by omitting to sap the vitality of our ual good through their investigations and their best helpers in both seed time and harvest, and communings with the departed, but also of other employ the class better adapted to aid them in multitudes heedless as to any special good, who examining our titles to the domain we occupy, yet are ready to extract an evening's entertain, and determining whether it is safe for them also ment from any new thing, and some of them to to invest where their tenure must be precisely lend a hand at perpetuating roughnesses and in like ours. civilities which will mar harmony and obstruct manifestations; these at times like to flock around mediums, and provision exists for the occasional gratification of even such. There are good mediums who do not shrink from the ordeal of exhibitions in the presence of assemblies, a considerable portion of which has but little sympathy with the ostensible performers or with their practiced. Very many among such mediums as cause. Such mediums may be doing very good works; for, though circumstances generally exclude truly scientific testing of them, their presentations requiring mysterious force, may convince many a mind that we live in the presence of unseen intelligences who may be our helpers, and knowledge of whom is worth seeking.

It may not be prudent to assume that any clas of frequenters at séances are detrimental to Spiritualism itself, for that, like many other things, these smart ones have been gulled by invisibles. ship more broadly beneficent, will live in greater ositions and requests are frequently declined, not trial in New York, "Spiritualistic Controverpersonal quiet and peace, and be as well sustained | because of Intrinsic impropriety or unfitness in | sies," Judge Carter's letter to M. Leymarie, furkering ones to their scances, than if they open torture by emanations from the organisms of their testers. These are carping, if not mono. Banner of Light, in which spiritualistic phenomquent annoyances? The mediums who most maniac doubters-ever doubting-always learn, ena are recorded as occurring with Dr. Slade, need this course are the very sensitive ones whose ing, or trying to-and never able to come to Mrs. Tappan, Mrs. Thayer, Mrs. Danskin, Mr. knowledge of the truth, or certainly not to con- Foster, and others in the West. Here are fession of change in convictions, and their invessalso evidences of the spread of our doctrine in tigations, almost inevitably, must be profitless to the rural districts of Cataluna; for, says the edthemselves, unless gymnastic doubtings are help- | itor, the parish priests begin- to combat it, which ful, and the presence of such must be annoying is the best proof of its progress. It is gratifying to all associates whose mental powers and habits also to notice that a society in Cadiz for the Prehold them steadily to the straight tracks of sciwhatsoever have acted back amid survivors here - ence, which ever run midway between skepticism and credulity, where only can logic command turn as is not likely to come forth from amid any perception and make application of all the ascertainable facts pertinent to any particular subject under investigation, and thus fit themselves to own peculiar merit and value, but hardly admitmake man's nearest possible deductions of the ting of any condensation that would not largely whole and exact truth. Proud skepticism, not less than weak credulity, often moves, and persists in moving, where error hides truth from her the article entire on Mr. Hartmann's phototruth, because of her obstinate adherence to a from the Banner of Light by M. A. Bruce, Prostandpoint which necessitates a partial view of

than is proper, should they plainly express de- quotes from Gazzali, a disciple of Mohammed, a sire that all those persons would keep themselves and temperaments permit the maintenance of away from gatherings in which their mere presence must occasion annoyance, suffering and diminution of mediumistic efficiency, because their mental states goad the mediums into conviction that no demonstration of spirit return, mond-his views of the microscopic molecule; however positive, can command their assent to for the time being, will unfit them for use by the fact. The most thorny specimens of the agonizing and obstructive class are generally men of fair standing in society, good members of it in most respects, clear-headed, intelligent, fairly learned, some of them quite learned. Generally they have pride of what the world calls consistency, stronger than is their love of truth. I the Incas of Peru, and as being a complete parity They have such confidence in the extra acuteness of their own perceptives that what they have not learned their inferiors cannot have come to knowledge of. Being habitual doubters, till born again, such can't believe that spirits returncan't-because all their mental habits, their positions, their external interests and their pride of non-progression, make them determined that they won't; and yet many of them are restless flaws in the logic or weakness in the positions of tricks; but though removed to another place, she the public, and ever eager to embrace opportunities to observe spirit manifestations, and especially to drown the voice of logic by loud allegations of the inadequateness of the tests applied. It is usually wise to avoid offering pearls to animals whose propensities may lead them to rend the giver.

Such are some among the many thoughts suggested by interested and rather careful observation of mediums and Spiritualism during more than a score of years. The substance of them tal powers are seldom competent to divine who is | tends to the general conclusion that the grea

gionists or any annihilationists believe on it or Thousands upon thousands haveasked, "Who not the common people receive it gladly, and is the best medium I can call upon?" No one is will, helped from above, move it onward in spite

Those who still seek tests, should feel free to services are specially helpful to full believers in The various classes of mediums embrace a sup- harvesting the moral and spiritual fruits that

426 Dudley street, Boston, Feb. 24th, 4876.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

Two numbers of El Criterio Espiritista -may its shadow never be less!--are at hand. The Spiritualists of Madrid may well be proud of theh able exponent. "The True Plagues" of a nonprogressive country-ignorance its primary one. the learned "Discourse" on the death of Sr. General D. M. Plowes, Vice-President of the Central Society of Mexico; a " Letter" concernmay become all the stronger from endurance of ling the spirit of a lady; extracts from an article buffetings and hardships. Yet one class less nut in El Globo by Emilio Castelar, and "Spiritual merous than pestilent, often represented there, ism in Russia," are the leading articles of the obviously saps the vitality and mars the peace of | one; while the other has a continuation of "The most mediums. Yes, among the zealous to test | True Plagues," "Peace to the Dead," many exmediums are some fearful vampires. Their prop. tracts from the testimony given in the Mumler ter and purposes, wage earnest conflict for ac. by the respect, confidence, and purses of the what is asked for, but because compliance with the remarks of Don Castelar (in the Globe) and

> vention of Cruelty to Animals, is making a protest against the long-established national sport, bull fighting.

The dissertations above referred to are nonphenomenal in character, each one having its detract from its beauty and worth.

The Revue Spirite (Paris, March, 1876) has view, and thus forces her adoption of error as graphic experiments in Cincinnati, translated fessor of Languages. "We do not Know Everything," is a communication in the same maga-In most instances mediums would do no more | zine from the pen of M. Leymarie, in which he sublime paragraph on the nature of soul and body, and their relations to each other and to God; also from Huber, who says that he who watches the actions of an ant will see that he reasons and acts as we do; from Du Bols Rayfrom the sagacious and erudite Brodle, who affirms that the intelligence of animals is of the same nature as our own; from Messrs, Crookes, Huggins and Cox in their various views of matter and spirit; and finally from Dr. Draper's 'Intellectual Development of Europe," where he refers to the social system established among with the social institutions and personal conduct of 'the insect. This is followed by an extract from Sir W. Scott's "Demonology," which embraces more particularly the case of Elizabeth or Bessie Dunlap; then comes a further account of those mysterious manifestations which I recorded as taking place in the presence of a servant girl on a farm near Chartres. The Journal de Chatres ridicules the phenomena, and thinks from desire to detect and descant upon imagined that the girl should be severely punished for her could not divert herself of her qualities as a medium, and through her the same fantastic tricks were played; and for twenty leagues around the people were excited about them. Sticks, stones, plaster, cooking utensils fell from-no one knew where; and this in the presence of persons whose testimony could not be called in question.

Materialization at Guanajuato, Mexico, claims attention in this number. This phenomenon appears to be gaining in positiveness, an indistinct white form being seen at the last scance.

M. H. Coutant writes from Aisne to the editor

o'clock in the morning on the 30th of December, 1875, my sister saw a woman sitting by the fire which was lighted in the preplace. . Her face indicated creat suffering. She had on a cap with is not completed on this stage of our being. a large border, such as is worn at night. My sisvision my sister told to terchusband and myselfmother was hearly burned to death, and after sister was present when the old lady died, and her, and my sister saw her, she exclaimed : See ! kind of a cup worn by the apparation, and appro- & Co. priate in this case, made the whole thing special-

Another article from the Banner of Light appears in the Region of hat communication purport ing to some from W. B. Aster. I

Numbers 1 and 5 of the little Ley De Amor. have also dome to hand. This publication, tremthe quest attle corner of the earth, Merida, Yucatan, Ceaching out into the Gulf of Mexico as it. inviting art, the commance of the world,) has its itable Worlds," on the "Influence of Education," on the "Pinra"ity of the Existence of the Soul," and the "Triamph of Spridualism."

were, in a mut shell. It will hardly be possible. to do more than name its various articles, though I know that the readers of the Banner would be pleased with all that emanates from the pen of such persons as Prof. Perty, Dr. Jacoby, Dr. Prof. A. Butlerow, Chancellor Aksakoff, Prof. F. able reply to Fref. Tyrafall; but the more lengthy - falsehood. communications are concerning a scance with Home, where those manifestations took place with which we are all tamiliar; the ting-test and other phenomena which occur with Williams and the Eddys; "New Experiences of a Dutchman 4 in England," (manifestations in full light,) in which a long and accurate description of Spiritnalistic doings must be very satisfactory to the German-reading public; further experiences of Prof. Butlerow in Lyndon and Brussels, where John King and "Peter" were prominent characters; "Materialism;" and Spiritualism;" Dr. Mile-Jer's letter to the Graphic, and other matter that cannot fail to elicit marked attention.

The Messager, of Liege, of 15th February and 1 1st of March, is also at hand. Its principal artieles are "A Bird's eye View of the Social Situa- $\mathsf{tion}_{\ell}^{(\alpha)}$ "Spiritualism in Russia," the " Necessity of a Renovated Religion," "Spiritualism Everywhere," "Spirit-Photography at Naples," by Sr. D. Damiani, and "Victor Hugo's Thoughts on the Immortality of the Soul," translated from the Banner of Light. Regarding our cause in a Russia, the Messager quotes from a speech made by Chancellor Aksakoff, in which he stated that the difficulty in the way of the advancement of our cause in his country was the governmental supervision of all publications, which was extremely rigorous-no books treating of politics or religion being admitted into Russla that might tend to subvert the established order of things. Hence the works of Davis, Hare, Edmonds, R. D. Owen and others, are prohibited. Mr. Boulton had translated into the Russian language the works of Allan Kardee, but the printing was prohibited. The same in regard to Swedenborg's works, which Mr. Aksakoff had translated, and which he consequently had printed at Leipsie. Further, no public lectures can be given without especial permission, and none ever on Spiritualism. Mr. Crookes's pamphlet was permitted publication there because it was purely a scientific treatise ; and only under such an aspect can Spiritualism ever hope to win a position in that em-

cently in a sermon on the immortality of the soul, poccurs in connection with the author's descrip-In which Saul and Samuel are referred to: "You see clearly, my brethren, that there exists an im-further patience by calling attention to what mortal soul, hence one can evoke it as they do in Spiritualism." The faithful, however, were warned against the mania, for "God permits the demons to tempt men," of course to their designation of the ill-famed 'Donner Party'—then an unknown, unheralded cavalcade of emigrants—starving in mortal soul, hence one can evoke it as they do

on Japan is an account of a manifestation known as The Spirit of Sakura. One Sogoro, a teacher, and all his family had been put to death for pleading in favor of his profession. When dying he predicted that his royal murderer would be punished for the crime. Soon nocturnal noises were heard in the chambers of the wife of the latter, and then she fell ill and died. The prince himself was pursued by these knockings or sounds, and by the spirit of Sogoro and his murdered wife, till he was converted and became humane. Sogoro was preclaimed a saint, and a particular chapel was erected for him. This story, the facts of which were known throughout i Japan, was very popular and extensively circulated, printed, in the seventeenth century.

No. 1 of a new little paper is before me. It is in the Swedish language, and is called Agathokraten. The price is fifty cents a year, and one may subscribe for it, or send money, through the Monticello post office, Minnesota. "The Agato-look, as totally unsophisticated in the expression crat, as the word signifies, is the government of as if he had never heard of a philosophic doubt the good, and cooperation with all its rational or question in his life, marked him as the true patriarch. The conversation turned, I know not consequences; demonstrating that one can live well with little and honest work, and that all rogues are fools." It desires exchanges, and intends soon to appear in English as well as

Another number of the Recolution Medicale, of Brussels, is also at hand; but as it is entirely devoted to the Homeopathic school of medicine At my request, he gave me his story. About (though evidently progressive in its tendencies, and hence deserving of encouragement,) its contents would not particularly interest the readers of the Banner.

Several numbers of the Scandinavian Dagslyset have been received since my last. It is published at Chicago, for one dollar per year. Its most lengthy articles are on the Thomas Paine's birthday celebration, as carried out in Chicago, Milwaukee, Pittston, Pa., Topeka and Lawrence, Kan., New York and Boston; and "the Religion of Brahma." These show that fraternizing and liberal spirit which will be the marked charncteristic (as compared with the present) of the next coming century.

Another number of "The Critic," of Madrid, has a good notice of the "Biography of Mrs. J. II. Conant." "This interesting work," says the editor. "offers to the skeptic in a compendious and impressive form an unequivocal individual- all necessary provisions. The neighbors were alike.

Those who doubt the immortality of the soul will find here irrefutable arguments and the bases of a firm conviction" that the drama of life

"The Critic" contains also notices of a work ter thought she recognized her mother in law, by Sr. D. Victor Ozcarizy Lusaga, El Universo but had rever secrober with such a conflure. This Especificita, and of which it says it evinces rare erndation; "Pastoral Instruction Concerning The next usorn 52, by a hornble accident, our Spiritualism," by the Bishop of Toulouse, and "Reputation," by M. Tournaer; "Le Photothirteen days of a tensor agony succanded. My graphic Spirite," etc., by M. I. Legas; "Spirit emotion," etc.-studies by Dr. Hugnet; "Souvewhen her last terrestral toolette was placed upon pairs of Folly," obtained by Antoinette Bourdin, (medium by the use of a glass of water); and Pat is what appeared to see! It was you, my | "Soilta di Commincazione Spiratiche," second | mother, whom I was " Indeed, that peculiar edition, published at Turin, Italy, by G. Baglione To the Editor of the Banner of Light:

Among the short notices of "The Critic" are: spirit photographs; that in Lima, Peru, much valuable contralections on the "Pintality of Habe respond to all the objections raised against the suspended a silk handkerchief by two corners truth of the manifestations of intelligences from the other world;" that the "Spiritual So lety of Pesaro lad sustained a carious 'polemie' with "The Position Studen, New York and Leip - the Catholic clergy who do not deny the Spiritzig, February, 1876, embraces the whole field of malistic phenomena, but, (like those of Belgium, spiritualistic interature and phenomena, as it and of our own country, and elsewhere) attribute them all (with us, however good, virtuous, holy we may be) to the devil." This is the first notice little city of the Adriatic. In Montevideo the Revista has published an article on the "circufar" of the "Nuncio Apostatico" in Spain; but Hoffman, Count Powinski, Gr. C. Wittig, etc. 1 our Spanish friends may not deem it prudent to will, however, state that among the "short artiss reproduce it. The angels of truth and light are lines, for me to cover his head entirely with the eles" appears a brief notice of Mr. Sargent's moless active than the demons of darkness and

> Written for the Banner of Light, A MOTHER'S TRIBUTE.

I feel thy presence round me, I know that thou art near: Though angel bands have crowned thee, And fadeless joys surround thee, Earth ties still bind thee here.

Thy years were full of sorrow, Sicaness and pain were thine; And Hope no ray could borrow, To cheer the coming morrow, Save from the love divine.

Full well we knew life's pleasures, Life's joys were not for thee; In beaven's o'erflowing measures, Better than earthly treasures Were laid up, love, for thee.

So kind and patient ever, Dear boy, 't was hard to part; But though death comes to sever Earth-links, 't is not forever, So faint not, stricken beaut.

Thy life was sad and weary, Thy cross so heavy, love, But from the shadow dreary, Looked forth the spirit cheery, Which saw the light above.

Scarce could I live without thee, My precious angel-boy, Were not thy love about me, Did not hope shine from out thee, And fiff my heart with joy.

Blest hope! which comes to cheer us, And check the rising sigh, Death does but more endear us To loved ones hov'ring near us, Not lost, but ever nigh. E. P. M. Cambridgeport, Mass.

The Rescue of the " Donner Party." pire. Readers of Bret Harte's "Gabriel Conroy" A Jesuit father residing in Brussels said rest will remember the following foot-note, which

tion of scenes in Starvation Camp:
"I fear I must task the incredulous reader's truction.

Spiritualism in Japan. In Mr. Mitford's work made known to Captain Yount of Napa, in a ream. The Spanish records of California show that the relief party which succored the survivors vas projected upon this spiritual information."

In the thorough scrutiny to which everything relating to the Heroic Age of California has been subject d, there are, probably, few beyond the mountains who are not familiar with the details of the above expedition. There are many in the ast, however, who will be interested in Captain Yound's own version of this strange occurrence, as related by him to the late Rev. Dr. Horace Bushnell. We quote from "Nature and the Supernatural," pages 475-6:

"As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of Catifornia there are no many transparents."

Catifornia, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle. The stranger, as I af-terward learned, was Captain Yount, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. ow, on Spiritism, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his overion.

six or seven years previous in a mid-winter's night he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the vereast of the scenery, marked by a huge perpendic ular front of white rock cliff; he saw men cut-ting off what appeared to be tree-tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their par-ticular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter contrade, he told him the story, and was only the more deeply impress-ed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the Pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and

of the Berne as follows (in brief): "At six | ized example of the good there is in Spiritualism. | laughing, meantime, at his credulity. 'No mat-I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said: 'You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of a saviour.' These names he gave, and the places where they reside, and I found, afterward, that the California people were ready, everywhere, to second his testimony."—Scribner's Monthly.

Dr. Crowell's "Silk Theory."

Since the publication of my article in your Journal of March 25th, on the property which The formation of a new Spiritualistic Society in silk possesses of insulating a medium from the the Spanish city of Loja and in Orgaz (Toledo); psychologizing influence of his controlling spirat, the rapid propagation of our doctrine in the Island | I have had the opportunity of experimenting of Puerto Rico; that in Rio Janeiro there has i with Dr. C. T. Buffam, of Worcester, Mass., who been demonstrated the reality and possibility of for the past week has been a visitor at my house. On Thursday last, while Red Jacket was conactivity prevails among the Spiritualists; that 'trolling his medium, I proceeded to test the latter Baton M. de Gintero de Bozzi has published in as I had previously tested Dr. Kenney, both me-Turin "Three important communications that dium and spirit consenting to the experiment. 1 behind his shoulders, and slowly raised it to the back of his head, where I held it for a minute, when Red Jacket said he felt as if a pressure were made upon that part, and soon after complained of painful sensations in the lower limbs of the medium, and upon covering the head but not the forehead; he said his ability to see was much diminished and his mind obscured, and I I have seen of any movement in our cause in this noticed his articulation was affected, when I removed the silk altogether, and all these symptoms immediately disappeared.

I then proposed to Red Jacket to release the medium, and, when fully restored 'to conscioussilk, and that then he should endeavor to control him. He accordingly relinquished control, and as soon as the medium was fully restored, I covered his head-he wearing a silk undershirt which protected his body—and requested Red Jacket to renew his attempts. I had previously agreed with Red Jacket to remove the silk at the expiration of five minutes. In about one minute the medium complained of painful sensations in his hands and wrists, and in a short-time thereafter of similar sensations in his lower limbs, and of a pressure on the top of his head. These sensations were experienced continuously, the consciousness of the medium being unaffected, when, at the expiration of the five minutes, I removed the silk, and in less than half a minute he came under control, and Red Jacket declared that his attempts to control had been altogether unavailing, and a continuance of them would have resulted in exhausting his own strength, and he felt weakened by the efforts already made. He was much interested in the experiment, and was equally emphatic with the controlling spirit of Dr. Kenney in declaring his opinion that no spirit could control a mediumistic person thus prôtected.

It will be noticed that the painful sensations experienced by the medium-were confined to the lower limbs and hands and wrists, which were not covered by the silk undershirt, and this experiment has satisfied me that the body can be thoroughly protected by such a garment, while silk of a single thickness is equally effective in protecting the head.

In answer to my question whether he had ever visited a lunatic asylum, Red Jacket replied, "Yes, a number of times," and he was satisfied that fully one-half the inmates were victims of obsession, and he believed could be permanently cured by this remedy, as a few fruitless attempts by the obsessing spirits to accomplish their purposes would give them a great repugnance to further attempts, as the feelings produced in spirits by their failure would not only be exceedingly disagreeable, but their strength would be hausted in a singular manner and degree.

As to the reliability of this medium and his controlling spirit, my extended and unrestricted intercourse with both justifies me in expressing my perfect confidence in their veracity and honor, and in bearing witness to the intelligence of Red Jacket and the accomplished mediumship of Dr. Buffum.

This discovery relates to every class of cases in which the influence of disembodied spirits upon mortals is apparent, or reasonably inferred. Enilepsy, like insanity, is in a very large proportion of cases the result of spirit obsession. Melancholy, though not so frequently, is yet in some instances' equally dependent upon this cause. The means are now placed within the reach of that class of the intemperate who are the victims of obsessing spirit--and very many are such-by which they can protect themselves from this demoniac influence, and be left free to strive alone against the cravings of their own appetites, instead of as now being compelled to helplessly struggle not only against these, but those of invisible drunkards as well.

The disposition to suicide I believe to be quite often dependent upon the promptings of disembodied spirits. Ordinary somnambulism probably is sometimes the result of spirit-control, while trance and ecstasy, in the great majority of instances, are wholly the results of the action of foreign spirits, and enveloping the subject in silk will probably prove efficacious in restoring him to his normal condition. It is also highly probable that in those instances-many of which are now well established—in which certain highly impressible persons are subject to the will of certain other persons, the former may be perfectly protected from this influence by the application of this remedy.

It would afford me much pleasure if some of the intelligent and advanced minds in our ranks would assist in prosecuting these experiments and publish the results, as the field undoubtedly is more extensive than I now suspect.

EUGENE CROWELL, M. D. Brooklyn, N. Y., April 16th, 1876.

The Proof Palpable of Immortality." At a time when the public mind is being so deeply agitated with regard to spirit-materialithe special attention of the reader to that admirit leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in

free Thought.

CUI BONO! BY J. WETHERBEB.

To the Editor of the Banner of Light:

What a shallow expression are the words so frequently uttered in reference to the spiritual manifestations—"Well, suppose they are true? what is the good of it?" A table is moved withont physical aid, and Simmons says " Cui bono? why can't the spirits lift a few barrels of molasses from the hold of a vessel on to the wharf, and so be practically useful?" wholly losing sight of all that is interesting in the subject, the intelligence connected with the phenomenon. To the Spiritualist, who has had evidence that these things can be, and has fair rational inference as well as often unmistakable proof that a human being passes through the portal of death with his line of thought unbroken, that he is the same man on the "to-morrow of death" that he was on the yesterday of spirit minus his jacket, and his only evidence is in the phenomena referred to-what a cold chill or feeling of pity comes over him then when he hears this oft repeated expression, "What is the good of it?" as though Spiritualists were looking at the manifestations, instead of through them to the intelligence that is their potency.

I was at Mrs. Hardy's crucial test scance, where the parafilne mold was produced in the locked wire box, where every one and any one knew from ocular observation and otherwise that she had no tricky connection with it. For the purpose of this article I need not extend into an account of the séance; that has already been done by others. I have merely referred to the occasion, as a setting for what I have to say.

A stranger sat by my side. He was intelligent, a man apparently of a good mercantile and social position. He had a matter-of fact, business way with him. He watched the operation. It was evident to his mind that it was not a neat trick, as he had supposed it would be. It was clear to him that it was fairly done. He knew Kerwin, of the Herald, one of the committee, and then he had eyes himself; he knew there was no illusion and no confederacy. The committee were skepties, and if they had not been it would have made no difference, for, using common language, an impossible thing had been done before his face and eyes, and being done, the cause was in the unseen world. The man referred to said, after tacitly admitting what I claimed, "Well, what is the good of it?" Right here the sage of Galveston would say-in fact, he did say when I was telling him about it-" What does the man mean by 'good'?" What is the definition of "good"? Think, dear reader, it is as hard to tell as to answer the question, What is truth? Here is the logical place to define what is meant by good, but I will leave it for another essay; the expression just made, "unseen world," is alluring for the moment, let us drift into that. There are two "unseen worlds." My neigh-

bor was thinking of one in this connection, and I was thinking of the other. The materialist has an "unseen world:" savans have lectured on it. and grown even poetic in their inferences; what wonderful effects from that unseen world of matter, manifesting in this-silent, unintelligent workers, which blossom into visible use and beauty in tree and bird; learned discourses by thoughtful, scholarly men, lift the listening soul by their sentiment and eloquence. How much of activity there is in the forces of that unseen world, and entirely beyond the domain of human sense! Listening to one rapt with the subject of these deep material soundings, and of the lower depths beyond soundings and even sensings, speaking of sounds for which man has no ear, and rays of light wholly lost to man's narrow learned words on the persistency of force, silver not the phenomena that are fascinating, it tipped with atoms, and atoms which are wholly inferences without proof combining into molecules, and so in wandering mazes lost; but the listener did not then say, "Well, what is the good of it?" Astronomers may grow old watching stars, resolving nebulae, telling us that in some thousands of years the pointers in the constellation of Ursa Major will cease to point, and all this lore may not boil his pot or butter his bread, but no one says cui bono? because there is something in life besides common sense, or even the sphere of bread and butter. Still when I see so much wading through slaughter to say "Eureka" to some new asteroid, or some fossil found that connects or points to a connection of two distinct species, I feel like saying cui bono? much as I like culture, when I compare material research in the domain of matter and its primary potencies, which we know as much about as we do about God, with sounding into the other, or spiritual, unseen world, which is just as reachable as the material one. We know just as much potentially of the world of spirit as we do of the world of matter; the latter is just as much a terra incognita as the former.

As sarans of the Tyndall stamp infer but do not prove in their lower soundings, so may we infer also, and inferring, I think the two unseen worlds are parts of one piece, and matter and spirit are two strands of one cord; they are a unit somewhere; their junction is below the human horizon, and may forever be, so that don't trouble me, and "cui bono" in a certain sense may not be out of place. Still the same persons. like my neighbor at the Hardy scance, never ask the question when the scientist gets beyond his depth and assumes and supposes, he never says to their probabilities or possibilities, " Well, what is the good of it?" It is only when dredging the deep soundings of the other unseen world, that the knowledge, inferences, or manifestations, are of view, or in the words of our subject, "what is the good of it?" Whittier says in his Maud Müller, "are the sad words, it might have been." More prosy but full as sad were my neighbor's thoughtless words, " what is the good of it?" in their reference to the life to come.

If there is one thing more important than any other in this world it is to know beyond a peradventure that death does not extinguish us, that zations and Kindred phenomena, we would call the dissolution of the body does not dissipate the conscious soul. Wealth, knowledge, power, poable work by Epes Sargent, Esq., whose title sition, culture, charity, are all important; they heads this article. The volume embraces within | are the juices of life; what a tasteless institution its pages the solution of the most important life would be with any or all of these left out, question which ever claimed the attention of the | and still more, what a desolate domain life would human race, viz: the existence of the spirit after be with them if death finished us! Henry Thomas Buckle says, if the belief in a future life were eradicated from human thought it would America, it should receive the attention of the great mass of investigators and Spiritualists alike.

drive most of us to despair. Well, the belief was getting in this materialistic age to be very thin and weak. What, then, is there so deeply interand weak. What, then, is there so deeply inter-

esting, by the side of which all other interests pale, as to know or even suspect that the great congregation of the dead is a world of living entitles, human beings marching forward as their fancies, inclinations and capacities dictate? Intuitions are great collateral to more positive evidence, the heart's desires also; the testimonies of what the intelligent world calls superstitions also: the Bible spiritually explained is also evidence, but unendorsed by current facts they hold no water; so long as "death is the bourne from which no traveler returns," these cumulations or collaterals are valueless. Now it appears to me, when without any preconceived impression, a few raps heard by a little girl, that responded intelligently to her request, "now rap six times," and it did; so the mystery then was intelligent. and interviewed further, it said, "I am A. B. I was a peddler. I was murdered, and my body was buried in the cellar," it was the brightest flash of light ever thrown into this dark and dying world. The history of Modern Spiritualism, the manifestations of the succeeding twenty-eight years, is but persisting wide-spreading proof of this all-important fact, by the side of which all other facts pale. Ah! does some one say, are you sure of your facts? I can only say I am, and thousands can say the same; and it is wor. thy of attention and investigation if there were but one chance in a thousand of its being the truth claimed by Spiritualists, and never yet disproved, nor any other solution offered that would fit the case equal to it. The Nazarene said, "Seek first the kingdom of heaven and all other things shall be added," &c. The human heart says, seek first the truth that death does not end us, and all things shall follow. It is the one fact of all other facts that the world needs to day, and yet an intelligent, matter-of-fact man looking at a phase of manifestation, that was the act of no one in the form, he admitted that the cause was in the spirit world, it was an intelligent cause, claiming to be some one who had lived on the earth and died in the usual way, and allowing it to be true, as claimed, said, "Well, what is the good of it?" God have mercy on the thoughtless soul who sees superlative good in words or manifestations that enrich materially the life that now is, but sees none when it bears upon the life to come, without which this life would despair. What good? why, it gives me a hope without which I would curse, with Job, the day that I was born, and I am not alone.

Newton may see the apple fall, and the knowledge of the law of gravitation born thereby, and you may say "What good?" for the world would have revolved without Newton. Kepler may discover his celestial laws, and still you may say 'What good?" You may see the fossil fern leaf in the shale or the coal, and learn that the world was an old institution six thousand years ago, and still say "What good?" I will pity your proclivities, and will not discuss the matter; but when intelligent manifestations claiming to be from a disembodied source are witnessed, insoluble by any other hypothesis than a spiritual one, and that one the desired and needed of all others, do n't respond Cui bono? You are a man and not an animal, or ought to be; but go and sell everything else and buy this truth, for it is the pearl of great price.

I am not overlooking the inconsistencies found in its company; frauds, also, too numerous to mention; the people also who believe it; often no better than outsiders, and often worse; but sad would be the day if this light should go out. True or false, speaking from an outside standpoint, it is worthy of thoughtful attention, for there is no other light but this as yet, and I feel in my soul that it is the light of truth, and ample evidence to sustain the feeling. I wish one thing of the looker-on, and that is to give this credit to spiritual believers that it is not the manifestations in themselves that are attractive. Tables are moved far better by mortals than by spirits, scale, but I heard no one say cui bono? The man | and as to that, legerdemain far surpasses in cuteat my side that I have referred to listening to ness these "dealings with the dead," (?) so it is intelligence back of all, claiming every time, and persistently, to be our departed friends, that commands our attention, and to that claim no thoughtful man can say Cui bono? even if it be questionable, for as yet the spiritual theory has the inside track. There is no other explanation within a thousand miles of it.

Thoreau (looking at the glass in a window, I suppose) says:

"A man who looks on glass
On it may fix his eye;
Or through it let his vision pass,
An I all the heavens spy."

This quality is not confined to glass-there is transparency in most everything—to be looked at or looked through, and the spiritual manifestations are no exception, looking at them Cui bono, though no argument may not be out of place, but looking through them the remark is both thoughtless and meaningless.

CAN CHRISTIANS PROVE THAT THE HUMAN SOUL IS IMMORTAL?

To the Editor of the Banner of Light:

We are told by Orthodox Christians that it is not necessary that we should receive communications from spirits; that we can get all the information that it is necessary for us to obtain in regard to the spirit-world, from the bible. We want stronger proof of the immortality of the human soul, than statements found in books written eighteen hundred years ago.

When we read the bible, we find that portions of it teach that the human soul does not live after the death of the physical body; that "the dead know not anything, neither have they any more a reward;" that "he that goeth down to the grave shall come up no more;" that "they are dead, they shall not live; they are deceased, they shall not rise;" that "a man hath no preëminence over a beast," and that there is no "work of no account in a matter-of-factor business point | nor device nor knowledge nor wisdom in the grave whither thou goest.

Orthodox preachers say that the human soul is immortal, but they bring forward no facts or sound arguments to prove that this assertion is true. They do not admit that we can receive communications from spirit-friends. They say that the spirit-world is a country "from whence no traveler returns." Thirty millions of the earth's inhabitants pass every year to the spirit world. If none of them can return, and if we can receive no communications from human spirits, how can we know that they still live? How can we know that the human soul is immortal? If we can get no communications from any of the inhabitants of the spirit-world, how can we know that there is a spirit world?

The people of this country are paying millions of dollars to support preachers, and it is the duty of the preachers, instead of talking about heaven "and the burning lake," to prove to the people that the human soul is immortal, that we shall all live after the change called death. If they

Banner Correspondence.

Chicago Items.

To the Editor of the Banner of Light: Edwin Forrest says, "It is vain to promise, when the execution of all promises lies with the gods." Circumstances have been such that the 'gods" have prevented me from writing "Items" on time, according to promise.

Allow me to assure you that our cause is not at a low ebb here. There seems to be a constant and increasing desire for knowledge upon the subject, and the class of minds now seeking to investigate Spiritualism desire philosophy as well as phenomena. People are beginning to realize the fact that something can be learned of a future life before the spirit leaves the body; consequently the demand for good, reliable media is very great, and the supply, I presume, is as good here as anywhere in this country.

Bastian and Taylor are residents of our city,

and I am constantly hearing of satisfactory materializations seen at their scances. Parents see and recognize their children who have passed to the spirit land; husbands their wives who have gone before. Tests unmistakable are presented to prove identity. Evidently these gentlemen

are doing a good work, and I trust power will be given them to satisfy the most skeptical. Mand E. Lord, one of the most successful physi-cal mediums, is again here. Her séances are well attended, and the demonstrations convincing; many personal tests are given at each scance. Mrs. L. is doing much toward opening the eyes of those who are spiritually blind.

of those who are spiritually blind.
Dr. J. II. Witherford, physical and materializing medium, is attracting some attention. His cabinet scances are considered quite equal to the Davenports'. While secured with handcuffs, tied Davenports'. While secured with handcuffs, tied in a bag, wire netting around him, &c., &c., canary birds, doves and flowers in profusion have been brought into the room and presented to members of the circle. Persons of undoubted in tegrity and reliability testify to the genuineness of Dr. W.'s mediamship.

Miss Laura Morgan (only fourteen years of age) for a month past has been giving cabinet manifestations, each evening, at the residence of Dr. Samuel Maxwell, and she is secured in such a manner that even the most skeptical declare

a manner that even the most skeptical declare that what is done is by some power foreign to her. The Bangs children are still in our nidst, and I am credibly informed that their mediumistic power is increasing. They have cabinet and other physical manifestations, independent state-

writing, etc.
As test and business mediums, there are none better in the world than Mrs. Mary Weeks, Mrs. DeWolfe and Mrs. -Grocker. There are others, but I cannot now call them to mind. These la

dies are kept busy almost constantly.

Healing mediums are largely represented in this city, but I will name only a few of the most prominent: Drs. Bushnell, Wilbur, Bishop, Lord, Maxwell and Dennison; and ladies: Mrs. Dr. Cleveland, Crooker, Fay, Robinson and Amph-

lett.

Developing circles are held regularly by Dr. Cyrus Lord, 420 Madison street, and sometimes very fine manifestations are produced—independwriting, bell-ringing, sounds upon the guitar

and talking through trumpet.

The Children's Progressive Lyceum.—For sev eral years there have been two Lyceums in Chicabut now I am happy to state they have united, and I trust in the future will work harmoniously

At present there are three Spiritualist Societies

in Chicago.

First Society of Spiritualists meets at Grow's Hall. Miss Susie M. Johnson occupied the desk during March and gave good satisfaction, as the following resolutions show. They were read be-fore the large audience which assembled to listen to the words of inspiration which fell from her lips, also those of Dr. S. Maxwell, in commemoration of the advent of Modern Spiritualism. We considered the services of March 26th, which closed Miss Johnson's engagement, as a celebration of the twenty-eighth auniversary of Modern Spiritualism. Lyman C. Howe is the speaker

Whereas, Miss Susio M. Johnson has been our speaker during the month of March, we feel, in view of all the circumstances, that a full and free expression of approval is due her from the First Society of Spiritualists in the city of Chicago, for the Independent and able manner characterizing her treatment of all subjects pertaining to human well heling. We desire also to convey to her our sincere appreciation of the lady-like deportment and the spirit of magnanimity with which under somewhat trying conditions she has discharged her engagement with this society; therefore, erefore, Resolv-d, That in the mediumship of Miss Johnson we

recognize the power to critically analyze and logically arrange the facts of human experience, including modern spiritual phenomena, and reasoning inductively from cause to effect, and deductively from generals to particulars, constructing a system of ethics which, untiling all facts within the view of mortals, makes a goleen chain of continuity and fraternity eneireling the entire human family, equalizing and harmonizing its angularities and antagonisms, and quickening and spiritualizing its affections and purposes.

Resolved, That we cheerfully and unqualifiedly recommended to the control of the c

mend her as a lecturer, and as a woman eminently calculated to secure the respect and affectionate regard of al who may desire her services.

Unanimously adopted, with a request that the Banner of Light and Spiritualist at Work be furnished a copy for publication.

The Spiritual Lecture Association worship at

Snow's Hall. Emma Jay Bullene lectured during March. Mrs. Cora L. V. Tappan is engaged for the month of April.

Progressive Spiritualists have services regular-

at Druid Hall. Thomas Cook and Dr. Mc-Fadden, speakers.

I wish Liberalists and Spiritualists would be-

come more united, quit personal gossip, sectional jealousy and ambitious envy, and unite on great basic principles for the important duties that devolve upon us. I have faith that no one will reach a truth too high for humanity's needs. Let us work together, irrespective of position, and without any feeling of rivalry. There is a general state of uncertainty, discontent and skepticism prevalent in modern Christendom, consequently Spiritualism, phenomenally and philosophically considered, can advance rapidly if unity exists among the workers.

Annie Lord Chamberlain.

164 Warren avenue, Chicago, Ill.

Pennsylvania.

LANCASTER .- A. Allen Noe writes: I can not refrain from taking up my pen in hearty assent to the resolutions passed at the State Convention at Battle Creek, Mich., recently, 'especially the one in reference to counties forming societies whereby a speaker might be supported, to hold meetings in every town, village and school-house throughout the county, in order that the glorious gospel of light and truth might be more generally disseminated among the people, who are actually starving for the bread

Frequently in my travels I have listened to the complainings of those liberally inclined, living out of reach of meetings, which are generally held in cities along the railroads. Their cause of complaint is a just one. I have often been solicited to go out several miles from a railroad to hold meetings—and in fact, one of the best meetings I ever held was in a country schoolhouse,
where I felt the influx of the "Holy Ghost"
heavily upon me, and where the people were
anxious listeners—but as a general thing there
would be but one or two to take the lead and do the paying, consequently a speaker would not be

paid living rates.

If there could be societies formed of one, two or three counties throughout every State, and a speaker supported to hold meetings in every vil-lage and schoolhouse in the county or counties at might he allotted to him, it would not be long before blind superstition would give way to higher, more grand and sublime teachings of Spiritualism. Our Orthodox friends are not idle, they are leaving nothing undone that can be done; they are establishing children's prayer meetings, and we were told by a friend in lowa that he knew a child (at the tender age of four years) to get up in one of those meetings and tell what Jesus was doing for its soul! Thus they are

their religious dogmas. Go where you will, and you find churches in reach of all; but not so with Spiritualism; the masses are not reached, consequently are almost wholly ignorant of what Spiritualism is, or what it teaches.

Colorado.

DENVER .- A. Bailey writes, April 11, as follows: Although quite a long time has passed since I last wrote you, it has not been that you are forgotten by any means, but the turmoils consequent upon life's battles have caused me to not do many things that I ought to have done. At present we are doing nothing as a Society, yet recruits are continually enlisting in the grand army of Spiritual Progression. There has been no public medium with us for a long time, but quite a number of private séances and circles are being held, and several good mediums are becom-

We very much need one or more good and rewe very much need one or more good and re-liable test mediums to locate here permanently— even two would not any more than supply the demand. I have been in correspondence with Bro. R. M. Sherman, of Ohio, whom I personally know to be a medium of the highest order, and am trying to induce him to make this city his abiding place. I think we shall soon see him with us for a good long visit, if not permanently.

The readers of the Banner doubtless recollect a former correspondent, Bro. W. C. McEtheney, for some two years past a resident of Denver, where he has made a host of warm and firm friends, especially among the Spiritualists. I have to announce his birth into spirit-life, which occurred at my residence on the 30th ult. He was firm in the knowledge of the life beyond, and passed away peacefully and gently, like one going into a quiet slumber. He came into our family home to remain the short time allotted to him in earth-life. As we have no clue to his relafurther information in regard to him, it will be cheerfully given by addressing me at our Invalid's Home, Box 733, Denver, Col.

Prof. H. A. Streight still resides here, and is, with the assistance of his spirit helpers, pro-

with the assistance of his spirit helpers, pro-ducing more than beautiful pictures. There are a large number of Spiritualists in Denver, and could they be induced to stand up shoulder to shoulder in one firm, solid column, the tottering walls of the Orthodox Jericho would tumble at the sight.

New Jersey.

VINELAND.—Dr. R. P. Fellows writes April 14th: Mrs. Mary R. Van Voorhis, of this place, passed on to another and a better world, this morning. She was a good soul and a firm be-liever in our beautiful faith. May the sweet spirits bless her as they receive her in their beau-

tiful kingdom of everlasting life.

Spiritualism is on the increase here, and we have many excellent mediums, among whom are Mrs. Julia B. Dickinson (now Cheever) who has become quite celebrated for her remarkable cures and test mediumship. Mrs. Jennie Dixon is doing a good work in her quiet way, convinc-ing many that their friends do exist after death. Mrs. Eunice Shedd, with her strong Indian influ-ences, convinces us all-that the red man is still with us in love and sweet good will. Mrs. Lydia Manks, who can be termed one of the greatest test and business mediums in America, is now permanently located in Philadelphia, Pa.

California.

SAN BERNARDINO .- John Brown writes: Mrs. E. L. Watson and Mrs. Cora L. V. Tappan have both been lecturing here. Mrs. W. came first, and gave three lectures to good audiences, considering the inclement weather, accomplishing a good work. Mrs. T. gave two lectures, which fed suffering humanity with the eternal truths that will forever benefit it. Angels bless

NEW ORLEANS .- Jos. L. Populus, 73 Conti street, writes that he has "witnessed several cases of healing of an extraordinary character by Mr. Lavigne, long a resident of this city, but yet unknown as a healing medium. In my judg-ment," he adds, "Spiritualism is a true and mar-velous doctrine."

Oregon.

JACKSON COUNTY. - Wm. Gale writes Spiritualism has many true believers and admirers in this State, and is advancing slowly but surely. Good speakers are scarce, and the clergy are in many instances bitter in their opposition.

Warren Chase in the West.

The first quarter of the eventful Centennial year has past, and the country is not saved. Congress still refuses to relieve the financial embarrassment by giving the people greenbacks to do business with, to pay debts and taxes with, and prevent their depreciation by making them, when in excess of demand, convertible into interestbearing bonds, and thus covering the national debt with a non-interest bearing currency, and a low rate of interest bonds. They seem still to be legislating for speculators, and not for the

The press still teems with failures in business, and its columns are thickly studded with accounts of crimes that result almost entirely from the hard times, scarcity of money and forced idleness of those who are willing to work, and if at work would not fall under the old adage, "Satan finds some mischief still for idle hands to do." The roads are lined with tramps, and the streetcorners and saloons of our cities are thronged with anxious, restless and excited men, waiting for something to turn up, and often getting into quarrels and brawls. A poor show for the Centennial year of a people where the Government is said to be "of the people, by the people, and for the people." If we substitute speculators for people, the saying is correct at the present

We are not saved religiously either. Moody, Sankey, Hammond and Van Cott, with all their help, have done very little toward saving the lost sheep; the few stray lambs they have taken in were mostly those whose age, ignorance, excitability or recklessness is such that they will need converting over next year. Some do not run a week with the new heart before they get the old one back. Spiritualism seems to be the only rellable salvation, gaining its points by evolution and retaining them by the rooted growth in the human mind. It seems to have a constant, steady and reliable growth everywhere, strengthened by every attempted exposure, whether made by friends or foes to the cause. Some of the sifters sift themselves out, while the pile of grain increases by the sifting.

During the quarter I have lectured in Nebraska, Iowa, Missouri and Illinois, successfully as ever, occasionally dropping in a lecture on the currency and finances, to great acceptance among the producers of the West. I have lost no time, spared no pains, wasted no strength, and, I trust, done some good where there is so much need of light and truth and reason on the subject of religion and life after death. I have visited the materializing medium, Little, at Otumwa, Iowa, and am fully satisfied that he is honest and truthful and reliable, and his scances honestly conducted, the materializations genuine, and wholly spiritnal.

molding the minds of the children to believe in I have also visited Mott at his home in Mem-

phis, Mo., after meeting him twice elsewhere, and attended two séances in his own house, with every opportunity of examination and criticism that I could ask for, and I do not hesitate to say that he is a genuine medium, and both himself and his wife as honest as any people in that enterprising county seat of Scotland Co., where they are as much respected as any of the two thousand inhabitants there. The scances held while I was there were perfectly satisfactory to all, several of them being strangers to spiritual phenomena. The materializations were plainly genuine, and the language of the friends unmistakable to me and the others who had calls from the "strange visitors." The little girl is not used as a medium now, her parents fearing it might hurt her physical growth. The West is rife with stories about Mr. Mott having been exposed, abandoning his business, repudiating Spiritualism, &c., and these stories are bandled about by Christian lips to keep people from visiting him, while there is not a word of truth in them, and he is at his home, and likely to stay there, and is giving séances and satisfying at least nine out of every ten of the people who visit him and examine the evidences of spirit-life through him.

I gave two lectures in the place in the Court House, to large and enthusiastic audiences, who pressed me for a speedy return, but my face is eastward just now. From Missouri I visited Rockford, lil, to close out the quarter with a course of eight lectures. We can safely report progress in our glorious cause over the West.

JANE REED. A PENNSYLVANIA BALLAD.

"If I could forget," she said, "forget, and begin We see so dull at the time, and, looking back, so plain: There's a quiet that's worse, I think, than many

a spoken strife, And it's wrong that one mistake should change the whole of a life.

"There's John, forever the same, so steady, sober, and mild; He never storms as a man who never cried as a child:

Perhaps my ways are harsh, but if he would seem to care, There'd be fewer swallowed words and a lighter

load to bear. "Here, Cherry !--she's found me out, the calf I raised in the spring, And a likely heifer she's grown, the foolish, soft-

eyed thing!

Just the even color I like, without a dapple or speck— Oh, Cherry, bend down your head, and let me

ery on your neck! The poor dumb beast she is, she never can know

And it seems to do me good, the very shame of the spell; So old a woman and hard, and Joel so old a man— But the thoughts of the old go on as the thoughts

of the young began! "It's guessing that wastes the heart, far worse than the surest fate;
If I knew he had thought of me, I could quietly work and wait;

work and wait;
And then when either, at last, on a bed of death should lie,
Why, one might speak the truth, and the other hear and die!"

She leaned on the helfer's neck; the dry leaves fell from the boughs, And over the sweet, late grass of the meadow strayed the cows?
The golden dodder meshed the cardinal flower

by the rill; There was autumn haze in the air, and sunlight low on the hill.

'I've somehow missed my time," she said to herself, and sighed; What girls are free to hope, a steady woman must hide, But the need outstays the chance; it makes me

ery and laugh,
To think that the only thing I can talk to now is

A step came down from the hill; she did not turn or rise; There was something in her heart that saw with-

out the eyes. She heard the foot delay, as doubting to stay or 'Is the helfer for sale?" he said. She sternly answered, "Not"

She lifted her head as she spake : their eyes a mo-And her heart repeated the words, "If I could only forget!

He turned a little away, but her lowered eyes could see His handas he picked the bark from the trunk of a hickory tree.

"Why can't we be friendly, Jane?" his words came, strange and slow; "You seem to bear me a grudge, so long, and so long ago f

You were gay and free with the rest, but always So shy of me,
That, before my freedom came, I saw that it could n't be."

"Joel !". was all she cried, as their glances met again. And a sudden rose effaced her pallor of age and

pain. He picked at the hickory bark: "It's a curious thing to say; But I'm lonely since Phebo died and the girls are married away.

That's why these thoughts come back: I'm a little too old for pride, And I never could understand how love should be all one side:

'T would answer itself, I thought, and time would show me how: But it didn't come so, then, and it doesn't seem so, now !"

"Joel, it came so, then!" and her voice was thick with tears: "A hope for a single day, and a bitter shame for

He snapped the ribbon of bark; he turned from the lickory tree: 'Jane, look me once in the face, and say that you thought of me!"

She looked, and feebly laughed: "It's a comfort to know the truth, Though the chance was thrown away in the blind mistake of youth." "And a greater comfort, Jane," he said, with a

tender smile, "To find the chance you have lost, and keep it a She rose as he spake the words: the netted heifer

Her muzzle between the twain, with an animal's strange mistrust; But over the creature's neck he drew her to his "A horse is never so old but it pulls with another

'It's enough to know," she said; "to remember, not forget!'
"Nay, nay: for the rest of life we'll pay each other's debt!"
She had as will be rest of life we'll pay each

She had no will to resist, so kindly was shedrawn, And she sadly said, at last, "But what will be come of John?" Bayard Taylor, in April Atlantic.

According to the humorous Brooklyn Argus, money given at the present day to "whitewash" besmirched political characters is awful, when it is considered that "Thousands of immortal young souls are running wild through the jungles of Africa without clothes and without a God."

"The Feast of the Departed."

"The Feast of the Departed."

"The Feast of the Departed." is what the Chimese call the custom of ollegring food to their decased buthren. Three seasons a year are set which is a part of this service, the due observance of which is a part of their religion. Happening into the office of Dr. Ah Kee yesterday, we asked him to give us the history and significance of this custom, and he stated that the history of it had back to the remotest antiquity. The significance of it, he remarked, was purely religious. White we know, said he, that the dead can cat inching the pood offering we believe to be pleasing to them." "We call it," said he, "The Feast of the Departed." He went on to state that the Chimese believe in the immortality of the soil, and that death is only a relief from earthly cares. A man after death is just as conscious of all that transpires as when his soil existed in the hold. The three seasons that are set apart for the oldering of food to the dead, continue for ton day canch. Only upon such eccasions are the dead supposed to feast their senses. This offering is to bind the spirits of the departed in close friend ship with the spirit of the dead, continue for food as the spirit triends, who would be travelly says by and would not influence for good their gotten, and so that, while they would pass by and would not influence for good that companious on carth. When the food is soff-eight the spirit says to itself: "My friend remembers me, and comes to offer me food; therefore will be thread him." Says for stayling is beautiful and submethed him." Says for the departed in close soff-eight when a good man due be goes into a field of the enjoys perfect freedom, and comes to offer me food; therefore will be thread him." Says for stayling is beautiful and submethed he had been an absoluted by the enjoys perfect freedom, and comes to offer me food; therefore will be threedom, and comes to offer me food; therefore will be threedom, and comes to offer me food; therefore will be the companions on carth. When the

The Northern Illinois Association of Spiritualitis will hold a grand camp-meeting on the Winnessage County Fair Grounds, Reakford, Ill., commetching on Weltneyday, June 71ff, 1856, at 20% look P. M., and will hold over 8 no day, the 11th, five full days, during which every attention will be paid to the wants of those attending the camp-meeting. Tents will be pitched on Morday and Tues tay, the 5th and 6th of June. Provisions will be furnished at the lowest market price. The grounds are enclosed with a substantial fence; the gales will close at 10% clock P. M., and open at 6 o'clock A. M., sharp, each day during the session of the camp-meeting. There will be an efficient police force for maintaining order right and day.

The best talent in the land will be placed upon the platform as speakers, singers, and meetiums.

Meals will be furnished at the eating-toom, on the ground, at the lowest possible rates. There will be an efficient meeting at the direction of the Business Committee.

The Eatr Grounds will accommodate fifteen thousand people. Full arrangements will be made for cheap face on the railroads connecting with Recktond, of which, notice will be a new stand for the sale of Spiritual and Jahteral Hierature. All hawking or peddling of goods of any kind will be probabled on the camp-ground.

Fanilles with fents can enjoy every home comfort they may destre. Camp Meeting.
The Northern Illinois Association of Spiritualists will

The Fair Grounds will accommodate, fifteen thousand people. Full arrangements will be made for cheap fairs on the railroads connecting with Rockford, of which, notice will be atteen in due time.

There will be atteen in due time.

There will be a new stand for the sale of Sphij gal and Allerai literature. All hawking or peddling of goods of any kind will be prohibited on the campegatomid.

Families with tents can enjoy every home comfort they may destre.

These grounds are beautifally shaded and watered, are of easy access to rail or catriage, and are located in the vicinity of one of the fluest class of Dimos.

Spiritualists of illinests, Wisconsin, Minnesota, Jowa, Missourit, Indiana and Michigao, we specially invite all of you to come to our Fourth Annoya and First Grand Contential Campeneding. Come with your home social influences, with plenty of bedding, with hampers filled with plays of reason. Who there is a consistent of the first of properties. Come with your sonis fail of lowe and your brains in relative with tents tage enough for others beside your selves. Come with your sonis fail of lowe and your brains in relative with white sale are not promited from the speech will be tolerated; this, however, grants no fleeness to do wrong, or wartains the use of abusive language.

By order of the N. H. A. of Spiritualists.

(1) (2c.)
By order of the N. 4B. A. of Spiritualists.
J. O. How vird. M. D., President,
E. V. Wilsons, Secretary,
Lombard, 111., March 14th, 1856

We, the undersigned, Committee of Ground Arrangements for the Camp-meeting, fully endorse the above pro-

Done at Rockford, III., March 19th, 1876. E. SMITH, FRED, H. BARNARD, A. H. FISHER. ---Convention in Michigan.

Music Room, April 2th and 5th, commencing at two o'clock P. M. on Saturday, and centicular over Sanday. Such M. Johnson is engaged as one of the speakers, Let there be a general attendance of all interested, as the friends in Faw Paw and vicinity will spare no pains to make the Convention a success.

R. BAKER, Pres.

Passed to Spirit-Life:

April 10th, Philander Childs, in the 724 year of his age. The subject of this notice was a firm and consistent Spiritualist, and took his departure with a full assurance of his happiness beyond the grave. He was a warm advocate of our giorious gospel for the last twenty years. Sister Childs has been an invalid over twenty years. Sister Childs has been an invalid over twenty years. Sister Childs has been an invalid over twenty years. Sister Childs has been an invalid over twenty years. Sister to his a firm and consistent beflever in Spiritualism. Sho said to me, "Oh, how Spiritualism has sustained in often ough my affliction 1 oh, how I wish my daughters could see as I do! then they would not mourn so hand." Our brother left home March 28th, for Sypacuse, on bustness, where he was taken sick with fullamonation of the lungs, which continued to mechanism the large with the latter still to the first with the latter still to the residence on the 12th inst. The house was filled of this timest capacity, while many were compelled to temain outside. Hev. O. K. Crostlyy, of the Interestits torder, gave us a splendful sermon well spiritualism.

He has left a wife, two sons and two, daughters to mourn his loss, as well as a large circle of friends.

Clay, N. Y.

Orriged Standard Construction of the large. April 10th, Philander Childs, in the 72d year of his age.

From Cambridgeport, April 15th, Emmogine L., daughter of Mr. and Mrs. N. J. Willis, aged 16 years and 18 days. Although young he years she was rich in spiritual experience, and envested freely in regard to be rapproaching change, and the work for the conviction of her skeptical triends in which she should there engage. This fact lemonstrates the ability of the spirit-world to bridge over the chosm of death, so that one so young and beautiful willingly, yea, byously, passed over. Brother and Sister Wills and family have the sympathy of a very large circle of friends in this hour of mourning, especially from those whose burden of sorrow in the past, upon like occasions, has been made lighter by the inspiring truths that have been given through her organism. On Tuesday, April 18th, funeral services were held at the home of her patents, which was crowded to replett in by friends who appreciate the lators of love of her mother, as well as the beauty of the spiritual flower just transplanted, when after opening and custing with staging, by Miss Cora Hastings, and remarks by the witter, her form, encircled with flowers, was borne to its grave, with the knowledge that we shall all meet her yet again.

April 10th, Lette local, appearance of the cord of the cord of the process of the shall be a described with flowers. From Cambridgenort, April 15th, Emmogine L., daugh-

April 10th, Lydia, loved companion of James D. Stone, ormerly of Fitchburg, Mass., aged 48 years.

April 10th, Lydia, lover companion of sames D. Some, formerly of Fitchburz, Mass., aged 43 years.

That great soul has gone to wear the crown so fairly won. To the weary and heavy duden she gave rest, and the sorrowing she sent on their way repideing. Twene not the express for such as she, but rather wreath with God's be uniful flowers the memory of one who followed in the footsteps of our Eider Brother. To the loved members of her family "left behind," we say, be of good cheer, she hath but laid aside her earth-formas a cast-off garment that she may expand into futhess and but a more perfect state. And while twhing the sweet blossoms around the grave of our arisen sister we must not forget him who has tolied with her midst the thorny paths of life, and who is now lying dangerously ill at their home in Brookfield, Mo; should it please the Father to continue his days here or to guide him up to the higher life where loving ones have preceded him, yet we hid him God-speed on his way. To the sons and daughters we say, "Il appy children, to have the grand, noble leachings of such a mother; Brighteautiful lowers, oh, horing ones, but never a tear, lest it mar the happiness of that queenly soul."

Fuzzo L. Hildbreth

**Aper, Mass., April 10th, 1856.

From Vineland, New Jersey, April 14th, Mary R. Van

Voorbis, In her 5tth year.

For many years Mrs. V. has been a great physical sufference condined to her bons for periods of weeks and months at a time; with a mind active, chear and strong, was a firm bedever in all the facts and philosophy of Spiritoution, and an earnest friend of human progress. Her remains were taken to Poughkeepsle, N. Y., for interment.

H. ALLES. nt. H. Allen.

From Tunbridge, Vt., April 11th, Joseph B. Tuttle, aged 49 years. Mr. Tuttle was an avowed and consistent adherent of the Spiritualist Philosophy, and died rejoicing

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line is required. A line of again tupe averages ten words.]

SPIRITUALIST MEETINGS.

BATTLE CREEK, MICH. The Pirst Society of Splittum.

Walker, Manager,

PHILADILIPHIA, PA. Blocking A Association of Spiritualists hold regular meetings on Socials at 1988 A, M. and 7/2 P. M., also on Thursday evenings, at Lincoln Hall, corner, of Rioad and Coates streets, Prof. I sace Rebn. Problem, LCI North Fithstreet; E. Addie Engle, Secretary, 95 North 6th street, Speaker engaged; Neille Brigham for April. Lyceum No. 2 meets at Thompson street Church, Thompson street, below Front, Sundays at 198 A, M. Go. Jackson, Conductor; Mrs. Rattley Guardian, Spiritual Circle every evening at Circle Hall, 64 Vine street, with change of mediums. Free Conference Meeting every sunday, at 25 o'clock.

PORTLASD, Mr., Accuma Hall, Congress erret, Spiritual Finterinty meets every Sinday, at 3 P. M. James Finishsh, Eq., President; William Williams, Vice President, George C., French, Secretary; William Thayer, Trassurer.

Sons of Temperance Hall, 3415, Congress street. The Walket, Managet.

ident: George C. French, Secretary: William Thayer, Treasurer. Sans of Temperance Hall, 3304 Congress street. The Spiritual Association meets regularly every Sunday, Ab-ner Shaw, Esq., President, George II, Barr, Secretary, Rockford, Lt., Spiritual meetings are held Sundaya at 3 and 5 г. м. In Brown's Hall, Col. E. Smith, A. H., Fisher and Freet, H., Barnard, Lecture Committee; Mrs, Emma B, Smith, Treasurer; Mrs. W. W. Barrett, Secre-

SAN FRANCISCO, CAL. Under the patronage of the SAL Francisco Spiritualists' Union, a Children's Proquestre Lyceum is held at 10% A. M., and a Conference at 2.P. M.; also regular Sunday evening lectures are given at the New Hall, 911 Market Street.

The Son Francisco Spiritualist Society metrovery Sunday at Chapter Cak Hall, Market Street, near Fourth, Progressive Lyceum at 10% A. S., Medlums' Conference at 2.0*clock P. M., Lecture at 7½ F. M. Mrs. Ada Foyg, President.

ST Lautes Mo. Active Science at 2.10.

ident.

St. Loutis, Mo. and The Scientific and Philosophical Religious Society "the et al. Avenue Hall, Ninth and Washington avenue, on Sunday evenings at 7% o'chock. Scate free, A collection taken up to defray expenses.

Stockton, Cal., Meetings are held at Hickman's Hall, on Hunter strict, each Sunday evening, by the Spiritualist. Society, of which Dr. Hudson is President, Mr. A. M. Striote, Vice President, and Messis, Manchesser and Stringson, Secretary and Treasurer.

String, Vice President, and Messis, Manchesler and Sinigeon, Secretary and Treasurer.

SACRAMENTO, CAL, —Meetings are held at Central Hall, K street, each Sund & evening, Messis, Wheatley, Vanalstine and Ratter, Lecture Committee. The Children's Progressive Lyconic meets each Sunday at the same hall.

Stringfright, O.—The Splithealist seelety meets at Meshande's Hall, votner of Math, and Market's reets, every Sunday at Reya, M., and 75 P. M., Jacob G. Die, President; J. F., Oaks, Vice President; Mr., Josek Kire, Treasurer; J. W., Ludlow, Recording Secretary; W. S. Tibbetts, Corresponding Secretary;

Troy, N. Y.—The Progressive Splithualists' Society meets every Sunday Ir Lyceum Hall, Nos, 12 and 11 Talerd street. Lectures at 150 A. M., and 75 P. M. The Children's Progressive Lyceum meets in same ball at 2P, M. Speaker engaged: February and March, N. Frank White, Urica, N. Y.—The Friends of Progress held meetings

Speaker engaged: February and March, N. Frank White,

UTO A. N. The Friends of Protiess held meetings
at Progressive Hab. Metritt Pockham, President; Alson
T. Whiting, Secretary.

VINLLAND, N. J. —The Seciety of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sun
day, at ms A. R. and T. P. M., for lectures, conference or
free discussion. Louis Bristol, President; C. R. Campbed, Lucinda D. Ladd, Vice President; Stelson E. Shedd,
Treasurer and Agent of hall; Dr. David W. Allem and Sylvia Sylvester. Corresponding Secretaries. The Children's
Progressive Lyceum meets at 125 p. M. Dr. David W.
Allen. Conductor; Mrs. H. R. Ingalis, Guardian. Lucius
Wood, Musical Director; Miss Pholo Willout, Edvarian;
Elvira L. Hull, Corresponding Secretary.

Speakers wishling engagements will addit as the Corresponding Secretary.

VI) CENNES, 18D. —Free bectures at Noble's Hall each V1 CENNES, IND.—Free lectures at Noble's Hall each Surfay evening at 75 o'clock, before the First Spilling As-sociation, C. W. Stewart, Lecturer, S. S. Burnett, Pres-lient; M. P. Ghee, Vice Uresident; D. B. Hamaker, Sec-

intent; M. P. Ghee, Vice President; D. B. Hamaker, Sectedary.

WILLIAMSBURGH, N. Y.—The Spiritual Progressive Association of Williamsburgh meets every Sunday, at 30 clock P. M. In Latham's Hall, Ninth street, near Hepe. Those who desire the promotion of all that is good, true and pure, in refereeble to things both spiritual and temporal, are cordially invited to meet with us. John W. Fox, Secretary, 4H Union Place, Greehpoint, L. L.

WINONA, MINN,—The Spiritualists hold regular meetings. Mos. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at Al A. M. and 75 g. M. at Dycoum Hall, No. 100 f. Street, northwest, Col. J. C. Smith, President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary; M. McEwen, Treasurer.

If a man has nothing to say, he is sure to take much time and use many words in saying it.

The bill for transferring the Indian Bureau to

the War Department has passed the House of

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine where we keep on sale a large stock of Spiritual, and blast the reputation of this well known me Reformatory and Miscellaneous Works, to which we invite your attention.

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

positive provides and control in terrace to en Rise the Student of a four terracing house crosp a leading be

Banner of Light.

BOSTON, SATURDAY, APRIL 29, 1876.

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

AGENTS FOR THE BOSSO RESSERVOORS.
THE AMERICAN SEASOOMPANY, DENASSAUST.

COLBY & RICH,

Par Litters a 1 minimizations apportaining to the theorems in partment of the pages should be addressed to litter a second of the pages should be addressed to litter a second of their Publishing House, Bosson, Williams

** Why express the proportion and emister, and take no book and a three of the testing of all but outside entered in his own in fixed and $\epsilon_{\rm eff} \simeq R_{\rm eff} R_{\rm eff}$.

The New York Imbroglio.

The following correspondence will inform the between Mrs. Hardy and her would be dissectors. in New York:

BRONSON MURRAY FOR THE COMMITTEE.

248 WEST 52D STREET, NEW YORK, A April 17th, 1876 A Mrs. Marry Harry - Medam: As Chairman of a self-constituted "committee" of seven, who have recently felt it their duty toquestion the integrity of vertain paraffine mold manifestations in our search after fruth I am requested to ask you if it would be agreeable to you to hold a se ance, while in New York, in the presence of all of us, or of any of as, with the view of demonstrat ing more certainly spirit-power in producing paraffine molds? We beg to assure you, should it be successful, no act of our lives would be more gratitying to us than to announce such fact to the public.

Lam, madam, respectfully yours, BRONSON MURRAY.

MRS. HARDY'S REPLY.

NEW YORK, April 18th, 1876.
Mr. Brosson Murray - Sir: Your letter, requesting me to hold a scance before the "self-constituted committee," is before me. In reply I will say, since the verdict of said committee has already been rendered against me and with-out any evidence, I preter, if I am to have a new trial, to have such a jury as will weigh well all evidence for or against me, before rushing with such hot haste into print, and as I do not consider that the verdict of the "self constituted committee," against me can injure me, Lam not ready to believe anything they might say in my favor could benefit me or the cause I represent; I therefore decline to meet said sommittee.

Respectfully, — Mrs. M; HARDY.

REMARKS.

To the heart of the lover of the spiritual cause the outlook at present is far from cheering, if the action of the mortal adherents alone is to be considered. Were it not a fact settled beyond dispute by continued experience since the adventof the modern dispensation that the spirits themselves are always and indetatic (bly at work, and have in many instances, in the past caused "the wrath of man," and woman too, to serve as an active agent in the advancement of the truth, there would be much to regret in the present disturbed state of the elements. As it is, when both sides of it's case are considered the spectator will se a steady gain, notwithstanding the crash of opposing opinions, and the keen glitter of the poisoned shafts of personalities and unfriendly criticisms with which the air of the present moment is filled. With no desire to sermonize, or to extend the limits of this article to an unwonted length, we feel it incumbent upon us to say that the present warfare upon physical media is not in its last analysis caused by a desire to settle the question of their reliability or non-reliability perso; it has a deeper-object, and aims at the total obliteration of the phenomenal phase of spirit intercourse. The heights of metaphysics, shining in cold grandeur, and unapproachable save by the learned few, seem to fill the eyes of a goodly number of those who assume to be leaders in the spiritual movement; such find the spirit-world always in their way, proclaiming through its media that they in their ambitious schemes are wrong; therefore they willingly strike hands alike with the bigoted churchman on the one side and the scotting materialist on the other, and cry concerning these passive instruments, "Away with such profane impostors!" and add thereto another slogan, born really of self-opinion, "Give us the reign of the mental phase!" Some of these individuals no doubt act from honest motives; and to them we would say that only in so far as the physical phenomena are yoked with those on the mental plane, can the car of spiritual progress successfully move onward in the unique path which has been traced out for it: any division of forces at this time can result only in weakening the cause of truth, and giving a corresponding power into the hands of those who are striving to buckler the failing energy of error. Believing this, we have uniformly given all ac-

cused media the benefit of the doubt, at the very first blush of trouble-this is a duty which the common usages of law impose upon jurors empaneled to try even the veriest criminals, how much more, then, should this advantage be accorded to the commissioned representatives of invisible power?-and in the course of a long experience we have never had occasion to retire from any position in their defence which we have assumed. It has not been, neither will it ever be. our intention to uphold impostors, but the fact of such imposition must be proved to us by something more than heated assertion before we can give it room in our mind. We have successively and successfully defended the Holmeses in Philadelphia, Mrs. Stewart in Terre Haute, and others in various parts of the country, and now the struggle has been brought to our doors in Boston, through the swift and one-sided action of "a points of operation.

self-constituted !committee! of seven" (their own language, as will be seen by Bronson Murray's letter to Mrs. Hardy) in New York City, Bookstore on the ground floor of the Building, wherein they have sought to impugn the motives

> Mrs. Hardy needs no defence from us. What we have said up to the present moment has been totally with a desire to place the items in the discussion now going on before the in full. This vote transferring the Bureau to the public in such manner that each individual reader could judge for him (or her) self of the of the so called Peace Policy of the Administranature of the evidence adduced on both sides. tion. The Senate Indian Committee is said to be We think we have done this fairly; we have brought out every important document, that has reached us, though not perhaps as soon as was. House was not bounded by party lines, so it is desired, on account of the tremendous pressure of matter on our columns; we have stated our own personal experience going to prove the reliability of Mrs. Hardy; we have printed the remarks of them all to the military. Dr. Gardner qualifying his position as to the wire box test; the New York Committee have War of '52, '53 and '54, which cost the country twice stated their suspicions and beliefs; Mr. \$40,000,000, originated in a dispute over a strayed against them are false; and in another column for certain people to put money into circulation in will be found a further affidavit from some of the that territory; that during the three years of '51, New York party.

can conceive of nothing new which either side only \$25,000, while in Oregon alone, in 1854 and can have to present in this special controversy, 155 ft cost the government \$10,000,000 to quell and as our duty to the general public demands disturbances by the army, which were originally that our columns should contain matter of inters due to the army itself. The Cheyenne War, in justified in saying that we shall be reafter decline the indiscretion of the military, cost \$35,000 000, to follow this New York imbroglio further. In while only twenty Indians were killed, not countthis determination we are borne out by the fact | jug in the Sand Creek massacre. In 1867-'68 we that we have for some time past heen in receipt had another Indian war, costing us \$10,000,000, of letters from correspondents in various parts of and the lives of over three hundred soldiers, the United States, asking when this discussion while only six Indians were slain. These are and constituted to the work of the work of the control of the work of the control of the contr more congenial to the tastes of the friends in lo- | country's attention. calities distant from the arena of conflict? In addition to the remonstrances of these correspondents, we have also to ponder on the additional and stubborn fact that what we have done reader of the condition of affairs as now existing in all honesty and fairness has satisfied neither party, but has called down upon us the severest criticisms: On the one hand, the friends of Mrs. Hardy-not seeming to understand that, as a public journalist, it is our duty to' give both sides - have written to us, indig- made the hearers' blood fairly curdle. He took nantly demanding why we have published the baseless assumptions of the New York Committee, and endeavoring to deluge our pages with articles in her defence, in some cases four or five columns long, the inability to find room for which has drawn forth personal letters to us of a most unpleasant character; while, per contra, the New York Committee and its friends are loud in their condemnation of our course. Where, therefore, no one is satisfied, it is best that we please our readers who have written asking us to give them something new as a change of mental.

> Before closing we desire again to return our thanks to Mrs. Hardy for the kind and appreciative letter which she individually wrote to us, and which appeared in our issue for April 22d. The thanks of the New York Committee for what we have done toward giving publicity to their side of the question, were received by us a few days since, engrossed in the handwriting of Mrs. Sayles, and embodied in the shape of a document which our high respect for its signers causes us to refuse to publish.

Thus ends the whole matter, at least so far as this paper is concerned.

Spread of Spiritualism.

A noticeable article on Spiritualism appeared n the March number of Blackwood's Magazine, to which was prefixed the title "Powers of the Air," and whose purport is to affirm and demontrate that the accumulated testimony in favor of Spiritualism is now so strong that it is impossible to set it aside "except on still stronger testimony which can show the first to be mistaken." After citing certain evidences which have come to his own knowledge through friends and hearsay, and none of which he could question, the writer suggests generally that it would be botter, in-tead of continually testing the truthfulness of the mediums," to try the disposition, powers and conditions of the spirits, and let the world know the results of their experiments." This he proposes, too, in order to discover, if possible, whether there is such a thing as a personal devil. He likewise intimates that a better acquaintance with the character of spirits may serve to explain dreams, and the visions of the sick, on the theory that disturbed physical conditions adapt the organs to "the perception of beings not ordinarily apparent to human sight."

The writer also undertakes to state the practicability of establishing the identity of the spirits of ancient Christianity and Modern Spiritualism, on the assumption that both are equally to be relied on. But a step in advance of what has been taken is made by him when he asserts that the day is not distant when the accumulated and ascertained facts of Spiritualism will have to be accepted as the facts of science are accepted, at second hand; on the obvious ground that all cannot be experimentalists or investigators—that some must teach, but that many must be taught, and that the current of discovery must needs have its obstructions and delays, and cannot flow on for the accommodation of every individual condition. He adds that, for the time at least, a great deal more of personal investigation and comparison is necessary; in order that Spiritualism may have the same broad basis of facts that science has.

That the public tone is changing toward Spiritualism, as manifested through the press, is apparent enough from a consideration of the leading English journals. It is a noticeable fact that the more cultured and elevated the journal, the more fairly is the cause of Spiritualism treated. The present instance of a magazine like Blackwood admitting such an article as the one we are remarking upon to its pages, is a striking illustration of it. The London Times is admitted to be vastly more liberal and just in its reports than papers that do not circulate among a similar class of readers. The Times does not hesitate to devote six of its long columns at a time, as it did recently, to a report of the phenomena. Nature, the fournal which represents exclusively the scientific world, has had not a word to say in its columns against Spiritualism. The cause silently gains and grows, making conquests among the more enlightened and influential classes, even as it spreads among those who, neither by education nor instinct, have any prejudices to overcome.

J. J. Morse is on a provincial tour, Liverpool, Newcastle, Manchester, etc., being his

The Indian Bureau.

Representatives at Washington by a vote of 139 yeas to 64 nays. Prof. Marsh, of Yale College, wrote a letter favoring the change, but Prof. Seelye, Representative from the Tenth Massachusetts District, opposed it in a speech of marked ability, which deserves to be republished War Department is regarded as a condemnation opposed to the bill, which may yet prevent its adoption by the Senate. But as the vote in the possible that it be an independent one in the Senate. Representative Seelye went through a ninvocation or prayer was always offered, and to the extent of the accommodations afforded. . . At the opening of each seance an invocation or prayer was always offered, and these invocations have been collected by Allian Datasan. He reminded the House that the great Sioux

and Mrs. Hardy have replied; Mrs. Austin has leow, for which the Indians vainly offered to furnished her single affidavit; Mr. and Mrs. make reparation. He asserted that the Indian Hardy have sworn that the allegations made wars in Oregon were brought about by the wish '52 and '53 the entire cost of keeping peace with Now we have gone over the whole ground; we the Indians in Oregon and California, was in all est to the friends of the cause everywhere, we feel 1864-765, which was brought on, as he charged by

> More Asylum Horrors. . The disclosures in connection with the Government Lunatic Asylum, at Washington, are justly exciting universal expressions of horror and indignation. An ex-soldier named Daw, who was an asylum assistant, testified to acts of brutality and neglect before the Committee on Expenditures in the Interior Department, that his oath that numbers of patients had been thrown into filthy cells with nothing but a bundle of straw to lie upon. A servant, he said would come around every morning with a wheelbarrow to remove the excrement, but the straw was merely shaken up, like the straw in a stable, and then left in the cell. This only bed of the patient was left until it was so fetid that it had to be carted away, when a new bundle of straw was brought in, and the process repeated. There was a Gen. Loomis, who had served in the regular army, brought to the Asylum. He was old and perfectly helpless, yet he was left to wallow in his filth on the floor, until, when the witness saw him, the bones of his knees, elbows and shoulder blades had actually worn through the flesh, and he was literally devoured with vermin. He finally died in this horrible lazar house. When Gen. Howard once called to see him, he was told that the patient was asleep. Others testified to the same condition of the patients, and to their treatment while in the hospital, one: woman testifying that she called and saw her husband on Saturday, but on the following Wednesday he was dead, with his face covered with bruises.

. Mr. Beecher at Easter.

Henry Ward Beecher lectured in this city last veek, and preached here twice, last Sunday. In' his own church in Brooklyn, on the previous Sunday, which was Easter Sunday, he preached on the subject of Christ as the Emancipator. After saying that Christ delivers us from the bondage of secular difficulties and makes man superior to his circumstances, he added that Christ exerted this power for the poor rather than the rich. To them he came, sald Mr. B., among them he was born, and grew up toiling and suffering with them, dying for them;" yet there are men in gilded pulpits to-day, proclaiming his gospel, looking out through the fretwork of dained glass windows with contempt on those who gather here and there to listen to itinerant revivalists, and they pretend to be preachers of the Lord Jesus Christ." Further than this spake Mr. Beecher, to this effect: "He that has his Christ through his priest has what he has, but he who has Christ revealed through his own soul has God with him, the emancipator. He that is priest to himself can afford to say, 'Mine! mine!' The bondage which men have been under to the State is not comparable to that which they have been under to the Church. Religion has been a source of blessing; religious instruments not always so, and sometimes they have proved the most terrific curses that have ever visited the world." How many times have these very sentiments been expressed in our own columns, and how many heeded them until they fell from the lips of some preacher like the one who ministers to Plymouth Church?

Anniversary Services.

We have received from Thomas Park, Secretary, a brief account of the exercises held by the First Society of Spiritualists and Friends of Progress at J. Lambert's Hall in Stockton, Me., on Friday, the 31st day of March, in honor of the twenty-eighth anniversary of Modern Spiritualism. The occasion drew together a large and respectable audience, whose members listened with marked attention to speeches appropriate to the day from John Maddock of Jackson and Charles Levensella of Belfast. Music on the organ by Mrs. Lizzie Lafolley, and vocal melody

by others, added to the interest of the occasion. S. A. Mears, Secretary of the Friends of Progress Society, at Mansfield, Mass., reports that the anniversary was celebrated by a pleasant evening meeting, the first part of the session being occupied by an exhibition consisting of dialogues, recitations and tableaux, interspersed with songs and musical accompaniments. "At about eleven o'clock an oyster supper was served, after which the company repaired again to the hall and engaged in dancing until twelve o'clock, at which time they separated, hoping that the most important features of the exening had been a cultivation of pure friendship and a greater love for humanity."

F. W. Holbrook writes from Lynn, Mass., informing us that Mrs. A. E. Cunningham, an unconscious trance medium, has recently been doing a good work for Spiritualism in that vicin-

"Spirit Invocations,"

This beautiful compilation of "prayers and praises," which has just been issued from the press of Colby & Rich, is meeting everywhere with a kindly welcome at the hands of the secular press. As specimens of the complimentary allusions thereto, already received at this office, we cite the following:

The Winsted (Ct.) Press says:

"One of the distinctive features of the Banner of Light, the leading Spiritualist paper of Amer ica, has been its message department, wherein for nearly twenty years have been published weekly what purported to be messages from spirits out of the body, given through the organ-ization of Mrs. J. H. Conant, now deceased. Her scannes, which were held thrice a week, were len Putnam, A. M., and published in book form by Colby & Rich, 9 Montgomery Place, Boston. The book is entitled 'Spirit Invocations,' and is a neat lattle volume of 260 pages, clearly printed on tinted paper. For people who desire 10 pray, not only long but well, it is a desirable book, and will be considered a valuable addition to the rapidly growing literature of Modern Spiritual-ism. Price ₹1,25, post paid."

The Boston Sunday Herald states that: " Allen Putnam has compiled, and Colby & Rich have published a neat-volume embodying invocations publicly offered at the Banner of Light circle room by, as it is claimed, more than one hundred different spirits controlling the late Mrs. Conant. Many of them breathe a depth, illumination and beauty of feeling which cannot fail to touch responsive chords in a multitude of hearts."

Hull's Crucible thus refers to the book:

"This is a volume of 256 pages, on tinted pa the usual style of the books issued from the press of Colby-& Rich. It is filled with exactly what is indicated in its title: 'Spirit Invocations; or Prayers and Praises.'

"These opening exercises of the circles held in

the Banner of Light circle room, came, or pur ported to come, from over a hundred different in dividuals in spirit-life; the result is, about as many individual peculiarities in the prayers and praises. The sentiments embrace almost every-thing from the prayers of Arch Bishop Hughes, conveying the Catholic idea of the trinity, to those of the worshipers of Buddha and Allah Even Thomas Paine and Henry C. Wright, the last ones who would ever be expected to do such a thing, contribute to the invocations in this

book.
"These invocations were all spoken through the lips of the late lamented Mrs. J. II. Conant. Aside from the spirit of thoughtful supplication and praise permeating this entire volume, there are in it many gens of thought worthy the attention of the philosopher."

Other members of the press fraternity in this city have expressed themselves as follows:

"A volume entitled 'Spirit Invocations' has been issued by Colby & Rich, of this city. It purports to be a record of the devotional aspirations of many distinguished religionists who have ceased to be material dwellers on this sublunary sphere, as delivered at the Banner of Light circleoom, through the mediumship of Mrs. J. II. Conant. These prayers were reported phonographically at the time they were made, and have been compiled for publication by Allen Putnam." -Boston Courier.
"It appears that the late Theodore Parker is in

the habit of holding prayer meetings in Boston— of course, in a disembodied state—and that a large or course, in a disembound state—and that a large number of well-known divines and others, who have long since passed into the spirit-world, as-sist in the exercises. . . . A volume of these exer-cises, entitled 'Spirit Invocations,' compiled by Allen Putnam, A. M., has been issued by Colby & Rich."—Boston Commercial Bulletin.

""SPIRIT INVOCATIONS; or, Prayers and Praises, is the title of a collection of prayers purporting to come from more than 'a hundred different spirits, of various nationalities and religions, through the vocal organs of Mrs. J. H. Conant.' The work is compiled by Allen Put-nam, A. M. Those to whom prayers are attributed comprise a voluminous list of distinguished names, among which are those of Theodore Parker, William Ellery Channing, Hosea Ballou, Emanuel-Swedenborg, John Wesley, etc. Pub-lished by Messrs. Colby & Rich."—Boston Saturday Evening Gazette.

Black Hills Experience.

It is just as we foretold it, out among the Black Hills, where the white column has moved on the rightful domain of the red men, that has once been secured by treaty. It is the old story of disappointment and hardship. As the Boston Post observes in regard to it, "those who have left steady employment, where they were earning good wages, hoping to make quick fortunes in the new territory obtained by defrauding the Indians, find themselves fleeced by the sharpers on the route, and nothing to compensate them for their sacrifices when they arrive at the new El Dorado." Those who acquire wealth there, or anything like wealth, have got to work hard for it and submit to many privations and sacrifices; while the larger part of them will use up what small sums they brought with them in warding off hunger, after which time they will be glad enough to return to their homes again. We were told by the spirits, long before this incursion was made into the Black Hills region, that it would be attended with peril and suffering, and our message has now been fully verified.

Prof. William Denton.

We were favored by a call from Prof. William Denton on Saturday last. He is in the best of health. He informs us that his lecturing tour in the West thus far has been a successful one, and assures us that an awakening interest is manifested everywhere in the progress of liberal ideas. He commences a course of lectures at Wilmington, Ohio, on Monday, May 1st.

Messrs. Varley, Crookes, and others (says the London Medium newspaper), have demonstrated either by galvanometric experiments, or by personal observation, that the forms are mediums sometimes duplicated, just as spirit hands at séances have long been known to be usually the duplicates of those of the medium, although separate from the body of the medium for the time being. On the other hand, Dr. Storer, of Boston, and others, have proved that, on certain occasions, mediums for materialized spirit forms have been secured in the most complete manner -such as by sewing their clothes together, placing gloves on their hands and sewing the gloves to their sleeves-yet the entranced and unconscious mediums have been liberated and shown as spirits, but at the end of the scances have been found secured as at first, thus proving them to be instruments in the hands of some power infinitely greater than their own.

Mrs. Sandy Bowers, known as "the Washoe Secress," seems to be creating a decided increase of inquiry into things occult by the straightforward truth of her predictions. Some of the magnates of the Pacific slope-so say the papers of that region-have found benefit when following her advice in mining and other matters, and have experienced losses by disregarding her recommendations.

Spirit Communion — Verification of Spirit Messages.

From a large number of letters received by us bearing witness to the truth of the communications printed in the Banner Message Department as given through the lips of Mrs. Rudd and Mrs. Danskin, we select the following as specimens, purposing to bring out the residue in due season. The error in the first name occurred in the process of transcribing the message:

To the Editor of the Banner of Light:

I find in the Banner of Light of April 8th a communication from my brother, Lucian Whiting. I can youch for the correctness of it as to manner of death, also to the names of his daughters with him in the spirit-world, his wife's name as well as sister Silvia's. Mr. Hale I never knew. I wish to thank you for this communiknew. I wish to thank you for this communication, and especially Mrs. Rudd, as well as my brother for coming. The first name of my brother should have been Lucian instead of Lucius, as you have printed it.

With much respect, yours, &c.,

L. C. Whitting.

East Saginaw, Mich., April 11th, 1876.

To the Editor of the Banner of Light:

I have just noticed in the Banner of 8th inst. a communication under the name of Lucius a communication under the bame of Lucius Whiting, which is true in every particular except the first name. My brother's name was Lacian, instead of Lucius Whiting. My brother became insane and was sent to the Middletown Insane Retreat, Conn., where he went out as described by himself. His two daughters, Ida and Addie, are in the spirit-world, and his wife, Harriet, in Meriden, Conn., Yours truly,
H. C. WHITING.

Cedar Dale Works, Cedar Dale, Ontario,
April 11th, 1876.

To the Editor of the Banner of Light: I saw in one of the numbers of the Banner in March a communication from Dr. Barry's daughter. In it are a number of tests which satisfy me it is from my daughter, who died in Lebanon County, Pennsylvania; about five years ago. The whole communication is in her phraseology. Mrs. Danskin knew nothing of her, had never seen her, or heard anything about her, to the best of my knowledge.

knowledge.
I am, sir, yours truly,
Md.
W. A. BARRY. Baltimore, Md.

Mrs. Tappan's Orations in England.

It is well known to our readers-by reason of several of the addresses transferred to our columns-that while this eloquent medium was fulfilling her engagements in London, her discourses were phonographically reported through the enterprise of J. Burns, editor and proprietor of the Medium and Daybreak. These finished specimens of oratory lost nothing by being clothed in print, and Mr. Burns subsequently brought out the series in a nice volume, which is now having a fine run in Great Britain. In response to calls for the work on this side the Atlantic, Colby & Rich have caused a full consignment to be forwarded to them, which they offer at reasonable rates at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. The book is a valuable one, and should be widely circulated.

Charles H. Foster

Will give sittings at the Parker House, Boston, during the month of May next. He is now in Troy, N. Y. The Times of that city, in a recent issue, says of him:

"C. H. Foster, the very remarkable spiritual medium, is a guest of his friend, Dr. Hall. Personally Mr. Foster is as genial and companion-able as professionally he is mysterious and unap-

We have received a cheerful letter from E. V. Wilson, dated at Marlin, Tex., by which it would seem that this indefatigable "Spiritualist" Is "at work" with a will for the faith. He writes that he finds an active interest in the cause wherever he has been in the State, and says in concluding:

"I came into Texas on the 18th of March, and have lectured in Gaiveston, Houston, Brenham, Bryan, Waco and Marlin, with fair success, and have calls from many other places, which I shall visit before I return North. Mrs. Amelia Colly, accompanied by Mrs. Smith, the sweet singer, has lectured in this State during the winter, and I have been sent account. I hear her well spoken of. Mrs. Talbott, a good trance speaker, is settled at Galveston, and is an earnest worker; she should be kept in the field all the time."

Mrs. Susie Willis Fletcher will sail from New York for Glasgow, Scotland, April 29th, per steamer "Alsatia," Anchor Line. She will remain some weeks in Glasgow, and go thence to Edinburgh, Manchester, New Castle and London. She will give sittings in the above named cities. All correspondence may be addressed to General Receiving Office, Glasgow, Scotland, until further notice.

Under a new law allowing women to vote for school officers in Minnesota, about two hundred and fifty of that sex went to the polls at a school election in Minneapolis, recently. They were very courteously treated by the men in attendance, and the ballot boxes were decorated with flowers to celebrate the first exercise of their new political privilege.

The reader will please take notice that by an announcement on our fifth page the price of W. F. Jamieson's outspoken book "The Clergy a Source of Danger to the American Republic,' is reduced to \$1,00 for plain cloth binding, and \$1,50 for full gilt.

J. William Fletcher, trance medium and clairvoyant, has removed to No. 7 Montgomery Place. Boston, where he will be pleased to meet his patrons as formerly. Office hours from 9 A. M. till 4 P. M.

We received on Tuesday last a very pleasant call at our office from Dr. Dobson and Mr. Scattergood, who have recently arrived in this country from England.

Mrs. Whipple will lecture in Investigator Hall, Paine Memorial Building, Boston, next Sunday forenoon, at half-past ten o'clock. The public are cordially invited to attend.

The reader will find on our sixth page an interesting message from Henry Wilson in regard to the Republican party and the future of America.

Dr. Mack, having returned to London, Eng., is meeting with great success there. His address is 26 Southampton Row.

The "Allen Boy" medium has been holding excellent and satisfactory séances of late at Ripley, N. Y.

We have on file for publication an article from the pen of Hon. Charles Case, which will appear in our next issue.

Mrs. Emma Hardinge Britten has removed from New York to this city. Her address is 118 West Chester Park.

BRIEF PARAGRAPHS.

If we could only dare to live right on, Beverely noble, steady, trusty, true.

As heart, and sont and mind instinctive knew,
All sorrow, sadness, fear, regret were gone;
None then would have to suffer, no, not one, For God thus upward soul and spirit drew, That they their beauty daily might renew. And lack or failing might be known to none

But oh, we swerve from this our whole life long. We barter known for what perchance may be, We take the make-believe of sin and wrong, Though all their woeful end we plainly see; We err, we stumble, fall, and come to grief, Yet if we would but see there is relief! Written for the Banner of Light by William Brunton,

John F. Cook, for four years British vice-consulat St. Louis, serving without pay, has been removed because he participated in a meeting at which Bradlaugh spoke.

He entered a car door. When the brakeman came inside some wood, and locked the doof again, he asked him what he locked the stove door for. The brakeman shut his left' eye, and said he locked the door so the fire could n't go out.

Women have been forbidden to attend lectures delivered in the University of Prague, the prohibition coming from the Senate of that Blustrious Institution.

The Osage Land Case, which involved property of the value of \$20,000,000, has been decided against the railroads, and in favor of the settlers, by the United States Supreme Court. The victors are very jubliant over their victory.

In the will of A. T. Stewert no public bequests were made. One million dollars were bequeathed to Judge Henry IIIIton, who is to settle Mr. Stewart's business affairs; some twenty-five legacies, varying in amount from \$20,000 to \$5,000, were made, and to each of his employ és rendering over twenty years' service he gave \$1000; to those serving over ten years, \$500 each. The balance of his immense property was left to his widow and her heirs for-

A postal-card was received at the post-office in Rochester the other day with the following address in German: "To my cousin who lives four miles from Ruchester on a farm of forty acres; the cars runs through his land and he has

Barney Williams, the actor, died in New York, Tuesday

If you pass through the hen-roost with careful eye, about these days, you will notice a sadness creeping over the countenances of the old hens. It is not simply the knowledge that they must die, but the thought that they must be sold for spring chickens.

"I fear," said a church minister to his flock, "when I explained to you in my last charity sermon, that phlian-thropy was the love of our species, you must have understood me to say specie, which may account for the small-

"Pull down yer 'vestigator," cries the New York

The Metropolitan Hotel at Long Branch was burned, April 25th, entailing a loss of \$70,000.

A statue of Abraham Lincoln was unveiled at Washington, D. C., Friday, April 11th, in the presence of the President and Cabinet, the Supreme Court, the Senate and House of Representatives and a large concourse of people, The oration was delivered by Frederick Douglass.

Congress recommends that preparations be made for historical addresses in the different towns of this Commonwealth on the coming 4th of July. Of course the resolution spplies to the other Commonwealths composing the nation.

A well-known Paris dentist, residing in the fashionable quarter, has been arrested, and is in Mazas prison, accused of having for years past, while drawing and cleaning teeth. introduced slow poison into rich patients' months at the in-stigation of their heirs, and thus committed many murders. Two hundred witnesses are said to be subpensed.

SPRING POETRY. SPHING FORDER; Or obeyon 'il step in the deep guttafre; Whene'er you come to a street cornaire. How you attempt to cross bew fre; But first for the task your ulind prepaire. Thea step, brothers, step with eire, Or elso-you'll step in the deep gattaire.

Parson Newman is accused of closing his eyes to the cor ruption of the Washingtonites, in order that he may have time to give the Amaickites, the Hamites and the Shemites

Mr. Horace W. Parmenter, a short-hand writer, well known in Boston, died at the insane asylum in Worcester, Wednesday afternoon, April 19.h. Mr. Parmenter was about forty years old, and was much respected by a large circle of friends.

In Germany the movement for the higher education of women and for the opening up of new avocations is making head by means of the toundation in various towns of first-rate grammar schools for girls equal to those for boys, as well as by the exertions of the different Franca-Vereine, or women's associations, which recently met in a delegates' conference.

A writer in an agricultural paper claims that there is death in a dishelath. Perhaps they don't know how to cook 'em at his house. We never at a dishelath; but we should think if they were soaked twenty-four hours he fore boiling, and carefully scraped and drawn with butter before placing on the table, they would be every bit as healthy and palatable as tripe. - Norristown H-rold.

Concord colebrated the one hundred and first anniversary of its battle. Wednesday, April 19th, in a quiet manner. an oration by the Rev. George F. Hosmer, of Newton, be ing the principal feature. Lexington also commemorated

The Haytien revolutionists have triumphed. Dominique has fled the country, and the vice president and commanding general of the government forces have been shot.

Breathes there a man with soil so dead Who never to himself hath said, I will a tamily paper take. Both for my own and children's sake? If such there be, let him repent, And have thes paper to him sent,

The glory of science is that it is freeing the coul-breaking the mental manacles-getting the brain out of bondage -giving courage to thought-filling the world with mercy, justice and joy.

California taxes churches just like any other real estate, and the bears don't eat up the assessors. She don't tax mortgages, placing the burdens of government on real property and not on a fiction.

No one enjoys wit and humor any more than ourself, but invidious personality is not the former, nor vulgar slang the latter. A genuine humorist is not cloweds,, and never slaks the gentleman in the blackguard.—Baston Incesti-gator, April 12th. How about your anonymous correspondents, Bro. Sea-

George W. Carleton & Co., the publishers, are printing

twenty thousand copies of Mrs. Mary J. Holmes's new novel, "Edith Lyle," for their first edition; and yet there are people who ask ** who reads an American book? *

What a fountain of blessing is a cow t. She is the mother of beef, the source of butter, the original cause of cheese, to say nothing of shoes, horns, hair, combs and upper leather. A gentle, amiable, ever-yielding creature, who has no joy in her family affairs which she does not share with man. We rob her of her milk, and we only care for her that the robbery may be perpetrated.

If a generous but ugly boy gives his younger brother "60" tor stealing 1 of his apples, and that night the apples give him "stxty" 2, how many apples did the younger brother receive?—Danbury News.

A NEW MUCILAGE.-The Journal de Pharmacle states that if, to a strong solution of gum arabic, measur-ing 8½ fluid ozs., a solution of 30 grains sulphate of aluminum dissolved in 💥 oz. water be added, a very strong mucilage is formed, capable of fastening wood together, or of mending porcelain or glass.

Young women are advised to be on their guard against a circular purporting to come from a firm who profess to be "agents for the centennial committee," and offering remunerative situations in the centennial exhibition, besides expenses paid and wages in advance. No such firm as that which signs the circular is connected in any way with the centennial commission, and the circular is in real ity only a vile scheme to trap the innocent into ruin.

"Big long-legged man don't always sometimes get ahead of little bey, " is the Chinese for "the race is not always to the swift,"

NEW MUSIC.-We have received from W. H. Bonar & Co., publishers, 1102 Chestnut street, Philadelphia, a pleasing composition with a finely illustrated title page, entitled "Flags of all Nations Grand March," by E. Mack.

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM is the little of a paniphlet of one hundred pages, just issued by Colby & Rich, Boston. It is written in a candid, fair, and reasoning spirit, and may be getned by all who are able to dispassionately consider Spirituatism and its phenomena with advantage.—Boston Sunday Times.

City and County of New York, State of New York.

Before me, a Commissioner of Deeds in and for the said city, personally came Thomas K. Mary Steams by her friends from the dute Austin, Adrian H. Austin, Jennie E. Arlington, Mr. Hatch making the presentation speech. W. T. Van Zandt, and Margaret Z. Austin, all of said city, who being duly sworn do severally of said city, who being duly sworn do severally depose and say, that in their presence, on two days between the 15th day and the 20th day of March, 1876, inclusive, the said Margaret Z. Austin of said city called the attention of Mary M. Hardy of the city of Boston to the fact of a parafline mold of a hand having been seen by both of them, lying in the street gutter where the said Mary M. Hardy had just passed, on the said 15th day of March, in words to the following effect: "Well, if I did not believe in your truthfulness, that hand in the gutter would be strong proof against you," or "What a strong proof that hand you dropped in the gutter would be to those people who believe you produce the manifestations under the table with your feet." manifestations under the table with your feet."
And on no occasion in their presence did the said Mary M. Hardy deny the fact of a paratine mold being seen by the said Margaret Z. Austin in the gutter, as stated and subsequently sworn to by the said M. Z. Austin; buythat sie replied to the following effect: "Oh" well, I have got used to that sort of thing, and don't mind them." Or, "Some people would not believe anyway, and I think in the future that I shall insist upon being myself put into the bag" (meaning not the table) "and not being subjected to these everlasting tests." And the said W. T. Van Zandt for himself deposes and says (independently of the other subscribers hereto) that he distinctly remembers that on one of the days included within the said 15th and 20th of March, that the said M. Z. Austin did in his presence address the said Mary M. Hardy in nearly the following words, to wit: "Well, this ends the materialization scances, and I shall believe that it is done by the spirits until some one does the same, in the same time, under the same conditions; but if those people who believe you carry them under your clothes and put them under the table with your feet, had seen that hand lying in the gutter the night we went to Mrs. Hull's, and then the spirits not giving a mold that night, they would have said that it was proof positive that you did it. Why, the spirits ought to have given a mold that night if they never gave another," or words to that effect, and to this remark the said Mary M. Hardy in her reply made no denial of the fact that a parafline mold had been seen in the gut-

ter, as alleged therein by Mrs. Austin. The material fact herein declared and sworn to by all the subscribers hereto being, that during the time stated the said Mary M. Hardy did not deny in their presence that a paralline mold had been seen in the gutter, as stated and sworn to by the said M. Z. Austin, but that she spoke of it as being an actual fact which she admitted to have occurred. (Signed)

THOMAS K. AUSTIN, THOMAS IN AUSTIN,
A. H. AUSTIN,
JENNIE E. ARLINGTON,
W. T. VAN ZANDT,
MARGARET Z. AUSTIN,
MARGARET Z. AUST

Sworn before me, this 25th day of April, 1876, (Signed) S. G. HYATE, Commissioner of Deeds, County of New York. A true copy : T. K. Austin, Scribe.

Prof. S. B. Brittan, M. D., has removed his professional business from Newark to New York, and has established his office practice at No. 7 West Fourteenth street, near Fifth avenue office hours from nine to five, Sundays excepted. Dr. B. is fitted to do good work as a physician (as well as a writer), and those needing the service of curative agents will find much advantage by consulting him.

While certain Spiritualists in the United States, to their own disgrace and the disgrace of Spiritualism, continue to maliciously misrepresent each other, it will be seen by Dr. Ditson's Review of our Spiritualistic Foreign Exchanges that Spiritualism is making rapid strides in all darts of the old world except Russia, where, it seems, even among the scientists, Bigotry still holds the reins of power.

The friends of Mrs. Sarah A. Byrnes met in goodly numbers at her residence, Wollaston Heights, Mass., Monday night, April 24th, to celebrate the 22d anniversary of her development as a medium. Speeches by Dr. H. B. Storer and

IN J. M. Peebles-returned from Yucatanhas been favoring the people of Chattanooga, with a series of lectures. During his Central American tour he was elected a Fellow and "Corresponding Member of the Louisiana Academy of Sciences."

TO On our eighth page will be found a transcript of the cogent reasons set forth by Prof. A. Butleroff for withdrawing from all further connection with the projected investigation of Spiritualism by the Russian Commission. Read it; it is a well-written paper.

The Holmeses are reported as giving remarkable scances at their residence, No. 614 Washington Square, Philadelphia, Pa،—materialization and paraffine mold phenomena being witnessed at the same by numerous visitors.

At one of Miss Lottie Fowler's paraffine séances held recently in London, the first mold of a spirit face known to have been obtained in England was found in the cold water pail.

Mrs. Mary M. Hardy will hold a scance for materialization at her home, No. 4 Concord Square, Boston, Sunday evening, April 30th, at 8 o'clock.

Read the announcement of the "Hill-Side Home," made by Milo A. Townsend, in another

Dr. Sexton is at present lecturing in the north of England.

Read the fine essay by Allen Putnam, Esq., which will be found on our first page.

Spiritualist Meetings in Boston. ROCHESTER HALL. - Children's Progressive Lyceum No. 1 h data his sossions every Sunday norming at Rochester Hall, 730 Washington street, commoncing at 10% o'clock, The public are cordially invited. J. B. Hatch, Conductor;

The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. See'y.

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

LURLINE HALL.—Free Public Circles are hold at this Hall, No. 3 Winter street, every Sunday at 10\forall A. M. and 2\forall P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

RAYMOND HALL.—Spiritual Meetings are held at this hall, 172 Main street, Than estoyn District, Sunday aftermons, at 3 o clock. The exercises consist of speaking and tests by different mediums. Admission free. TEMPLARS' HALL.—Mediums' Meding every Sunday at this hall, 488 Washington street, at 10½ a. M. and 2½ r. M. Miss Nora J. Barker will give test scances every Sunday evening at 7½. F. W. Jones, Chairman.

Rochester Hall.—On Sunday morning, April 234, the exercises commenced with singing by the Magnolia quartette; recitations followed from Mabel Edson, Willie Phillips, May Leineman, Ludwig Gerhardt, and May Potter; a poem dedicated to Father Stone was delivered by Miss Florence Holl; a plano solo was furnished by Miss N. Shuman, and Cora Stone, Miss Harrington and Mr. Fair-

Funeral sevices in commemoration of our beloved friend, Luther Stone, were also held, consisting of an address by J. B. Hatch, conductor; an invocation by David Brown; a requiem by the Magnolia quartette; addresses by Mrs. Hattie Wilson and Dr. A. H. Richardson; song, Sweet

Byo and Bye, Magnolia quartette; reading by conductor and all members, and singing by the children.

Before the seasion closed a present was given to Mrs.

Mary Steams by her friends from the different societies.

At a meeting of the Children's Progressive Lyceum Association held on Wednesday evening, April 19th, 1876, the

sociation held on Wednesday evening, Apin 19th, 1856, the following resolutions were adopted:

Whereas, Through the action of natural laws our heloved brother, Lather Stone, has been removed from our midst, and wishing to testify our esteem for him while in the form, therefore,

Resolved, That in the change of our brother from this life to a higher one, the Lyceum has lest a firm friend and hencefore.

He to a higher one. The Lycount has lost a firm trient and benefiter.

Resolved. That we are in full sympathy with the family of our departed brother, and to them we would offer our concludence in this their hour of mounting.

Resolved. That what is their lost becomes a g in to the spirit world, for the reason that the beautiful failn which he was endowed with not only made his transit easier, but will tend to both the two spheres in closer connection.

Resolved, That in his death spiritualism has lost an able worker for the wants of humanity; but we have the satisfaction of knowing that he crossed the river believing that he would be received in the bright summer-land by the loved energone before.

Resolved. There to tak ing leave of Father Stone he has

loyed one gone before.

Resolved, That in taking leave of Father Stone he has left impressed upon our memory, "On Death where is the steep? On grave where is thy victory?

Resolved, That are easy of these resolutions be transmitted to the family of decreased, and also forwarded to the family of decreased, and also forwarded to the flan. to the family of necesser, and asserts are conserved to the family of necessary that for publication.

In behalf of the Unident's Progressive Lyreum Assortation.

JAMES B. HARTIN, Conductor,
SARAH HARTSUS, Guardian.

Charlestown District, Raymond Hall. Sunday afternoon, April 23d, Miss Clara Mayo gave a circle in this place to a large and attentive audience. She was controlled

C. B. M., Manager, Cushman, from Melrose, will officiate.

Left As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in their favors 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, spiritnal meetings, etc.

A PUBLIC BENEFIT to all holders of Insurance A PUBLE BENEFIT to an moders of insurance Policies is afforded by the little book on "Insurance Expirations" issued by the live manager of the "Royal Canadian Ins. Co.," Mr. C. F. Sise, 24 Congress street, Boston. It is complete in its details, and those who use it will not wake up to find their property destroyed and them-selves losers from neglect to renew their policies.

RATES OF ADVERTISING.

Each line in Agate typo, twent) cents for the first, and filteen cents for every subsequent insertion.

MPECIAL NOTICES, — Forty cents per line, Minion, each insertion. BUSINESS CARDN.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

57° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

** Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLATRYOYANT! — Mrs. C. M. Morrison, No. 4 Euclid street: Diagnosticating disease by lock of hair, \$1,00. Give age and sex. Reme-

lock of hair, \$1,00. dies sent by mail.

137 Specific for Epilepsy and Neuralgia.
Address Mrs. C. M. Morrison, Boston, Mass.,
13w*, F.12.

The Peruvian Syrup

Vitalizes and enriches the blood, tones up the system, builds up the broken-down, cures Dys-pepsta, Liver Complaints, Dropsy, Chronic Diar-rhea, Boils, Nervous Affection, Chills and Fe-vers, Humors, Loss of Constitutional Vigor, Disease of the Kidneys and Bladder, Female Com-plaints, and all diseases originating in a bad state of the Blood, or accompanied by Deblity or i Low State of the System.

CAUTION.—Be sure you get the Peruvian Synup. One-dollar and two dollars a bottle. Sold

by dealers generally. SETH W. FOWLE & SONS, Proprietors 86 Harrison Avenue, Boston.

John H. Currier, Mrs. Byrnes, "Sceo," Hattle Schular are sources of Pulmonary and Browchial affections. Take at once "Brown's Browchiat Troches," let the Cold, Cough, or Irritation of the Throat be ever so slight.

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

The well-known medium and successful healer, Dumont C. Dake, M. D., can be consulted at the Mattison-House, Chicago, May 12th: Joliet, 4th, 5th, 6th; Galesburg, III., 8th, 9th; Chicago, 10th, 1th; Rockford, III., 12th, 13th, 14th; Beloit, Wis., 15th; Chicago, 16th; balance month, Huntington House, Richmond, Ind. Api29.

JAUNDICE and BILIOUSNESS. Who knows a good remedy for these disorders? We are assured ATWOOD's Vegetable, Physical, Jaundice Biffers will effect a spendy cure. They have NEVER FAILED TO SATISFY ALL WHO HAVE USED THEM for Jaundlee, Dyspepsia, Biliousness, etc. Beware of imitations. The genuine has private proprietary stamp of John F. Henry over the cork. Sold by all dealers. Manhattan Med. Co., proprietors. JOHN F. HENRY, CURRAN & CO., New York, Wholesale Agents.

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

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

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon st. ec, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap.22.4w*

THE MAGNETIC HEALER, DR. J. E. BRIGOS, IS also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

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

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

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

BUSINESS CARDS.

WASHINGTON BOOK DEPOT.
RICHARD HOBERTS, Bookseller, No. 1010 Seventh RICHARD ROBERTS. Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., HOOK DEPOT.

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

ANTHMACIC BRONCHITIN OF NINE YEARS' STANDING CURED BY THE SYRUP, St. John, N. R., August H. 1829.

MR. JAMES I. FELLOWS: DEARSIR I consider it my duty to inform you of the great benefit I have received from the use of your Compound Sympol Hypothosphites. I have been, for the fast altie years, a great sofferer-from Broughit s and Asthma. at times 10 Hi that for weeks I could neither he down not actimes so in that no weeks (complianter in down not take any nomishment of consequence, and during the time suffering intensely. I have had, at different times, the advice of twenty-two physicians.

The least exposure to either damp or draught was sure to result this revere attack of my disease. Finding no relief from all this medicines I had taken, I concluded to try your Comp and Syrup of Hypephosphites, and have great reason to thank God for Hor result. I have, In all, taken twelve bottles, and now I feel as strong and welfas everd felt in my life, and for the last year have not had one me-ment's sickness, and neither does dampness or drainfit have the least effect at on me. Were I to write on the subject for hours, I could not say enough, in praise of your favaluable Compound Syrup of Hypophosphites, or give an !

henefiting other sufferers as much as it has me,

I remain, yours respectfully, MRS, HIPWELL, Exmouth street,

WK have no remedy equal to a skillful preparation of Quinine for restoring impaired appetite, for rejuvenating the too sooff aged victim of stocks, trade and intellectual about one hour and a halt, giving tests to about thirty [pursuits, and for invigorating these with low vitality. A different individuals in the hall, every person being a preparation answering all the complete stranger to the medium. These message were recognized one too, may be found in Campbell's Quinte Wine, now in every instance. Next Sunday, at 3 °C big, Mrs. II, W. kept by Geo, C. Goodwin & Co., and by all the principal

So much celebrated for his remarkable cures, office and residence, 8% washington street, lieston, Mass...) may be consulted on AL diseases free of charge, or by letter, with stamp. References. The many in Saw England and elsewhere who have been treated by him at different times during the past at verts. Medical Hand, Rocker Sox, 27.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHOHES, 908 Spring Garden street, Philadely and the tree of the past of the street.

PHILADELPHIA BOOK DEPOT.
DR. J. H. RHODES, 908 Spring Garden Street, Philadels phia, Pag. has been appointed agent for the Bunner of Light, and will take orders for all of Colby A (to b's Publications, Sprittan and Librar Rooks on sate as above, at Lincoln Hall, conner Broad and Coetes streets, and at all the Splittan meetings. Parties in Philadelphia, Pag. destring to advertise in the Banner of Light, can consuit Dr. Rudoles. HARTFORD, CONN., ROOK DEPOT. A. ROSE, of Transell steet, Hatton, Com., keeps constantly for sale the Hanner of Light and a full supply of the Spiritual and Retorm Works published by Colby & Rich.

ROCHESTER (S. V.) HOOR DEPOT.
WILLIAMSON A HIGHEE, Book order, by West Midn street, Rochester, N. V., keep for sale the Spiritual and Reform Works published at the BANNAR OF LIGHT PUBLISHING HOUSE, BOSTON, Mass.

ROCHESTER, N. Y., HOOR DEPOT, D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N Y., Keeps for sale the Spiritual and Reform Work published by Colby & Rich, Give him a call.

NEW YORK HOOR DEPOT.

A. J. DAVISA CO., Bookselfers and Publishers of standard Books and Periodicals on Harmonial Philosophy Spiritualism, Free Religion, and General Reform, No. 34 East Fourth street, New York.

H-Nov. 1.

NAN FRANCINCO, CAL., HOOK DEPOT.

At No. 319 Keathey street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Apirfundist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Plancheftes, Npence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Computant, etc. Catalogues, and Circulars mathed free.

32 Remittances in U.S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

ST. LOUIS, MO., BOOK DEPOT.
B. T. C. MORGAN, on Pine street, St. Louis, Mo. keeps constantly for site the Banner or Light, and a supply of Liberal and Reformatory Works. If

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE,

BOSTON, KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform, AND

MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

TERMS CASH. Orders for Books, to be sent by Expressions to accompetible by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

30 Catalogues of Books Published and Fo Sale by Colby & Rich sent free. PROF. C. D. JENKINS,

Astrologer. Life-Rending, with advice for Future Di-rection....

Written Judgment for a Youth as to what Business he should follow, Success, Mar-For a fall Nativity from Bleth.20,00

22 Tremont Row, Boston, Mass. April 26. - II

Liberal Congress. HILL-SIDE HOME, Carversville, Bucks Co., Pa.

I AM authorized by the Proprietor of "The Hill-Side Home" to announce to those who desire to attend the Libered Congress at this leantiful Symmer Resort, that good Rooms and Board will be furnished at reducer rates, viz., 44, 9 to 59, 60 per week. The Congresses us nest of the or May. The route from New York and Philade phia, by the Pennsylvania Raltoad, car Trenton, N. J., (Bely of reduciblent) to Rule's Island, and from their to Carvets-ville two mit is by stage. This spot is like a "Haven of Peace"—a refuse from the storms and fundits of the world. Send for Circustr.

April 25. MILIO A. TOWNSEND, Secretary.

ACCOMMODATIONS FOR BOARD ON THE HUDSON.

LIBERAL ARRANGEMENTS will be made with a party of ability or a sinal family, with a quiet, genteer lamily. Modern improvements to house. Healthylocation; printy of trill, locating, bathing, &c. Adio sa MRS, M. DELABARRE, 215 MPI street, Poughke pstemathe-Hudson.

April 29.

THE CLERGY REDUCED!

In price, I mean. Wishing to speedily close out my prisent cultion of the "Clergy a Source of Danger," I will could couly to any address for Al. gill \$4.50. Address me at Albion, Michigan. W. F. JAMIESON.

April 27.

50 ASSORTED VISITING CARDS.

10 VARIETIES, Buck pill bed, sem post por died 2 ets.
Stamp a Son pes of Snowflake, Marbie, Damask, etc., for
stamp Agents wanted. B. KNEELAND & CO., Brookton, Mass.

MRS. A. BREEDING

CURES Neuralgie, Rheumatiem, and of Discases of the
stance Weening, we others day and Thursday evenings
stance Weening. No. 78 litigaten st., West End, Boston,
April 27.

JUST ISSUED FROM THE PRESS OF COLBY & RICH.

SPIRIT INVOCATIONS;

oń.

PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MELTINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALUTIES AND IDELEGIOUS,

THROUGH THE VOCAL ORGANS OF THE LATE MICS, J. H. CONANT.

COMPILED BY

ALLEN PUTNAM, A.M., Anthor of a Rolle Marvel Wackers, a a Natty, a Spirit, a "Spirit Works Real, but not Miragalous," ite.

Mr. Putnam has with skillful Land arranged in this votnine, in coinfrictensive fashlon, many living gems of thought, which are clothed in dequence of diction, and thrill the prayerful he art with spiritual tervor. From the southul petitions scattered through its pages the doubters of Splittualism's capability to industry to the devotional side of man's nature can draw and be proof that he is the error. The weary of heart will find in its first breathings for 'strength, sent out to a likelet power, is of from therates that so keenly beset the postum in 200 digitary. The stek to continual from its demonstration of the dastine per-sibilities within, drink of the waters of springad healing and reporter and the decolate mechanicourpess, through its unvaliment of the certainty of remotes with the departs its unsaturated in certainty of readon with the depart-ed, a concolation which notifing cartlify can take away. The presistent exists moved the function of the consisting power of the future state, the gradual bet eving of even module conditions, the glorion commutation of progression under the great law of the Polinite, and the some pres here acknowledged and set forth in earnest, fearless and vet reverent guise by many teading initials in their day and generation, the walls of whose write's differing earth conditions have father at the touchest the great Angel of Change, and who have become he delity after developin entinte a band of trother; in the pare of tot. Fruth, a glorious prophery of what it ariting shall yet be when the Kingdom of that I roth shall come, and its will be done on earth as in the heavens for

LIST OF SUPPLICANTS.

Parker, Theodere, An encell, Eather, Atvan, Behr, Heorg, 198, Behr, Liether V. M. D. Bert, Johna, Katal, Bertadt, Joseph, Burtonghis, Charles, Rev. Burtonghis, Charles, Rev. Burto, Prof. Rush, Prof.
Rish, Mather, Rev.
Campbell, Alexander, Rev.
Cambell, Alexander,
Cambell, Mr.
Chundre, W. F.
Chevelter, Cardinal,
Clevelter, Cardinal,
Clevelter, Cardinal,
Covering, Of Person
Cardinal,
Cardinal Dayton, Edgar C., Prof. De Smet, Facher, Dick, Themes, Dow, Lorenzo, low, Lorenzo, astburn, Rishop of Massichelt, Joy H., Rev, drichtel, Joy H., Rev, erguson, J. R., Rev, 15ber, Ab Vinder M., Prof, 10 James, H. nov. palitick, Bishop,

Lee, Ann. Leba, of ancient days.

CPPLICANTS.
Lowen Bail, Gidson, Rathi, Lowen Lac, Joseph, Raddi, Miller, Le Lan, Rev. Marce, Dr. Merce, Dr. Me Be then ergett Ratola,
Richies, de on Pari,
Sugestwather, or Reol Jacket,
Indiant Fried,
Sale text, of Mental Lebane ...
See, Wirele,
Costante at
Shaw, Father,
Shaw, Reactite,
Son der, Proble,
Son the John Prye,
Statelope, et al. He for,
Stermberger, Edward
Stermberger, Edward
Weller, Father,
Costante,
Cost Garg generalish, Indian:
Gray, F. T., Rey,
Gray, F. T., Rey,
Hada, Abead,
Hetherlogton, Prof,
Hiskenian,
Hopper, Isaac I.,
Heray Copriman astromaner
Hubbard, John, Prof,
Hughes, Arghbehen,
Humbodett, Reyningriven,
Hugrahen, John,
Jackson, Gen. T. J.,
Jud on, Dr.,
Kedar, Abdal,
Kitne, T., Starr, Rey,
Kneeland, Abner,
Ley, Ann. h on Wright, Henry C. Yadah, Zaudes, Zebar,

Cloth, tinted paper, Bi pp. forfie \$1,25, postage

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Mondgomery Place, corner of Province

seprent thewer theory, Bester, Mes-JUST RECEIVED FROM ENGLAND.

THROUGH THE MEDICAL-BUP OF

Mrs. Cora L. V. Tappan. This beautiful volume contains as much matter as four

ordinary blocks of the came balls. It includes Fifty-Four Discourses,

Reported verbatim, and corrected by Mrs. Tappan's

ound. Price \$5.00, pestage 250 mbs.

Sixty-Three Extemporaneous Poems, and Sixteen Extgacts.

In one volume of 729 pages, on found paper, elegantry

Gill edition, beyeled boards, with Psylori ple of Migs. TAPPAN on Symbo Ical Mount, as a 1 contispece. Price A to, postage Theorie. For sale wholes to and retail by COLBY A RICH, at No. 9 Montgoine y Place, or the foll Province street (lower floors, Boston, Mass.)

The Scientific Wonder! THE PLANCIETTE.

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

SCIENCE is unable to explain the mysterious perform-Intelligent answers to questions asked either about or incitally. These unacquarted with it would be astonished at some of the result, that have been attribed through its agency, and no done-street rick stonad is without or c. All investigates who do the practice in writing mediumship should awall the mestics of the collisions of recommunications from decreased relatives on thems.

The Pianchette 1, furnished compacts with box pencil and directions, by which any one can easily understand how to use 0. Intelligent answers trequestions asked either about or incu-

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. Sey-RANC would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or look of bair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked charges in past and future life; physical disposition; marked charges in past and future life; physical disposition; marked charges in past and future life; physical and mental adaptation of those intending marriage; and future to the inharmoneously marriad; and intuits to the inharmoneously marriad; and future with the control of the street, between thurch and Fraince street, between thurch and Fraince street.

April 1, -181 WEADER OF THES PAPER

April 1, -istf White Wider, Walward Co., V. & EWERY RELADER OF THIS PAPER CHOILED said address on postal care to 1644, C fronta to 1674 ESCHENCE OF A New Life. "Not will address to the contact and the contact woman care afford to be will ent. Agency white domain or commission. Address COWAN, A CO., sitisfied N.Y., 3044. - 5. wis

PHST CLASS RGOMS AND ROAD TO gens Scarcic, Borents. No. 78 Brighton St., West End. Boston. April 27.

PROF. LISTER, ASTROLOGER, 319 Sixth avenue. 44 years' practice, 27 in Boston. Send for a Circurac. Address all letters P. O. Box 4325, New York. April 22.—12ws

MISS C. W. KNOX, Business Medium, 3 Spear M 188 C. W. KNOX, Business Medium, 3 Spear letter. Adverse MRS. S. S. OREM, No. 620 No. 6th St. Philadelphia. Wils-April 22.

Message Department.

MESSAGES FROM THE SPIRIT-WORLD MRS, STREET A. DANSKIN.

ewither the next washington as pale to conflict men rectivery with the control of the control of the entranged come. dition to all property of pr

(Part I althera)

BY WASH, ASDANSKIN,

ing if Dr. Rush would take the case of a gentlethere, aided by a distinguished surgeon, and one takes its place. of the most popular among the medical practi-

clal cities of the South, was prominent as a politician and leadness teat, and leaving accumus, ical advisers. But the most profound skill tailed, to the spirit?

tioners of Bullimore.

to master his disease. deally a more wreeks a stately min, for originally be was a model of sym metrical in a floor

Dr. Rash answered favorably, directing that the patient should be brought to our home in feet because he had money. Money never made Baltimore, and the next morning he came, attended by his nurse and man servant. The disciwas imbeede, not being able to distinguish his right hand from his left.

rectaction upon some portions of the system and I man, but I had more within me than I had power its sympathetic influence upon others. He des to let out. scribed the moral as well as the mental and physis! cal condition of the man, and also stated that minds of some I we left behind me, but of what during his practice in the earth-life he had met value will they be to them when they are diswith but one similar case, which, proving fatal, robed of the flesh !- Well, of course it 's their natthe body was dissected, and almost the entire | ural right. One party is swept off so that another muscular system, in its every fibre, was saturated and discolored by the tobacco which he had used in motion. in enormous quantities!

He remained in Baltimore, under Mrs. Dancame once or twice a week from Washington for and are doing bright work over here. treatment during the ensuing two months. He was finally restored; not only mentally and physically, but morally renovated.

His first born child, a son, had been taken to the inner life in his twenty first year; he was the father's idel, and, during the time spent with us, the spirit of this youth came; often and talked with him, giving him wise counsel, cautioning him against the effects of his former mode of life, making a deep impression upon him.

To the eminent medical gentlemen who had previously treated him, this result was not only a puzzle-it was a new revelation. They could not comprehend it spiritually, for their spiritual faculties had never been quickened-and considered from the material plane, it was beyond the reach of scientific analysis. It was outside of all prescribed rules of medical practice, and proved to them that there was an intelligent vital force which could be employed in the treatment of disease, though, to them, heretofore unknown.

One of them, more curious, perhaps, than the others, requested permission to spend an evening with us, that he might learn something of this that's why there's no penetrating you, hours' earnest converse-in which we had imparted all that he seemed capable of receivinghe exclaimed at Jast, "While I do not doubt the facts which you have presented, Mr. Danskin, yet it seems to me this rapping and tapping, which you say inaugurated the movement, was a most improbable and undignified mode of rommunicating with mortals, to be adopted by beings so exalted as these denizens of the spirit-world,"

I asked, What mode, doctor, would you have suggested? If they had come in thunder tones, hald he, and with the lightning's flash, then I would have known they were from the interior, My reply was, If our spirit friends had come thundering, and with flashes of lightning through our homes, they would have seared the women and children, destroyed the furniture, and perhaps set fire to the buildings. They are practical workers, doctor, and adapt, their means, to their ends with more wisdom than we sometimes would.

Mary Carter.

Mary Carter was my name. I died in Newark, New Jersey, of heart disease. My residence was Brunswick. I was the wife of Charles Carter, and in remembrance of him I come to hear him glad tidings of my life beyond the grave. It is the essence of divinity written through the every fibre of my spiritual life. This life is so wondrously grand that language fails me, oh, beloved husband, when I attempt to describe it to you. But you (like me) are registered for this life, and soon, hand in hand, we will walk these beautiful streets, which seem to me really paved with gold. This is not too strongly spoken, for it is felt and seen by me, who loved you and still cherish your name. Lonely hours, I know, will creep over you, but remember, be steadfast, for He that docth all things well will tender kindness and happiness to you.

Mary Gettier.

Mary Gettler was my name. I was a resident. of Calonsville, Md. I was the wife of William Gettler-but not he nor all my surroundings could hold me when the angels bid me come and take part in their kingdom, and eat of their lusclous fruit, and through it to be made clean, and be a partaker of all things which are spread out in this broad and beautiful home of which man has no conception.

"Gone hence," did you say, "never more to return?" That is not true, for I come and go like the winds. Ah, yes, it is more beautiful to give than to receive. Blessed be the name of my Redeemer, for He hath taught me life is sweet.

Farewell, friends, but the meeting comes ever. Remember me, as I shall ever remember you.

Timothy Kirby.

'As long as you've got your hand in writing there, [addressing the reporter,] I'll say a word | to come higher and higher. This is my message. tion. You don't have such a thing as a snuff-

about them fellows that 's making inquiry about me, my whereabouts.

I am the old rich man. Some of them are supposing that I've gone to heaven, and some of them think I 've gone to hell. Now I don't care what they think. Their thoughts do not intertere with mine. I am after doing the work Heft | undone. I want to try and benefit the spiritual part of my nature by coming into harmony with the immutable laws of the universe; and in this way I am gaining some knowledge of my relationship to Deity.

I am not standing on the outer cheumference of this little planet earth to answer the questions of every ignoranus that may think fit to propound them. I am working now for my spiritnal rights; that which belongs to me by inheritpance; that which neither God nor man nor an-Mrs. Danskin's Mediumistic Experiences. gels can take from me. Establish your own individual rights, let you be where you will, then things will become subservient to you, instead of ε_1 your having to bend to them.

This would is likened unto your own-not in In the summer of 1565 we received a letter ask- its ponderability, but with its like for like. As you make your ascension upward and onward, it man in Washington City whose disease had becomes more and more spiritual. The grosser builted the skill of the most eminent physicians, part falls off, and the finer, in its spirituality,

> I stand now disrobed of flesh, and I can't an-; swer you any more intelligently now than when where and what is God ""

It's not dollars and cents, and houses and latel considerable wealth, was consequently an lands, that now occupy my mind; 't is where

D-P-, you have a wondrously intellectual Mentally he was offerly prostrated; and physe, mind, why do you not define the attributes or the elements of the one whom you call God?

I do not know that I ever expressed it, but I always did despise a cur who whined at a man's a man. Principle and education make men.

This place here is a regular gallery of the fine ease, epstepsy, had so affected his mittle that he arts, is n't it? [Chairman,-This is where spirits and mertals converse together. | Well, that comes under the head of the sciences, for is n't it Dr. Rush gave an elaborate diagnosis of the a regular scientific demonstration of the life over case, describing its origin and progress; its distance. I suppose I was called a very Ignorant

As I see now, legacles and wills occupy the may come on; that's the way the world is kept

I suppose they would laugh if I were to say I had met John Quincy Adams, Jefferson, and skin's care, some twenty days, and afterwards cother political lights who have left your planet,

> But they tell me I am trespassing. [Holding control of the medium-too long.] I could give you page after page, but I must come under the law, then we'll work in harmony.

Mary Mahone.

My name, do ye see, was Mary Mahone, and it's meself that died intirely away out in ould Ireland, on a potato patch.

And it 's yourself [chairman] that I'm spaking to with all the vehamence that's in me breast, for it 's yourself that I think is a crucifying the flesh of the poor people down here, and it is meself intirely that thinks you're a Pontius Pilate, and to spake me mind freely to you I think you ought n't to be living or dying, at all, for neither you nor your congregation is fit for God or the divil; for you're taking away the people from the beautiful faith which the fathers of the church established for the children of men.

And I say it 's a wonder that the sweat doesn't roll off of yees, in the mortal fear that stands before yees; but you're made out of brass, and

And it's meself that's after praying for youthat the Holy Virgin Mary may take away your stony heart and give you a good heart, whereby you may see your wicked ways and turn before the good Lord calls you.

Let this be a warning to you, for it was St. Peter himself that sent me here to give it to you. If you aint after turning from your wicked ways misfortunes will follow you; that's what he tells me to say; but if you will turn and become a good Catholic, he will give you a key to unlock all the secrets of the other country.

Thomas Ripley.

At Harrisonville, Baltimore Co. Thomas Ripley was my name. I was thirty-five years old, and died because I could not avoid it; and thus commences the first chapter from one that has passed on to realms unknown, for exploration; either to be gratified or displeased with the handi-

work of the Creator. Erroneous would it be for me to assert that there are no good people over on this side. My religion taught me the good were blessed, the bad were damned; but I can see nothing that would justify my saying there is a literal hell in which the spirit is made to feel tortures by an angry God. I feel safe in saying this, for I have visited points wherein to gather knowledge for

The air is balmy, the waters are clear, the dowers do bloom, and their fragrance is caught by those who come under the law of the rightcous. I have not power to speak of the darker side of this world, for language fails to convey my idea to mortals. See them grouping, asking, praying for light to come, for darkness to flee But still it is not the literal hell of which both you and I have been taught. There are two di-visions: one for the upright, where the sun doth shine, and one for the wicked where darkness is

Rachael Chase.

I am more like a fawn than a woman, for I feel afraid, and would like to nestle down in some one's lap or breast, so that no one could drive me out; but I'd better be up and doing a work which they say will make me more reconciled to that which has overtaken me.

My name was Rachael Chase. I lived on South Howard street, Baltimore. I was the youngest daughter of my parents, Samuel and Caroline

The sun arose in all its beauty, and my spirit passed under the archway of heaven; there it found kindred—familiar faces—kind ones to take me by the hand and lead me on. When death first acquaints itself with the mind there is always a feeling of terror; but that is unnatural, for the God of Love and Wisdom has made heaven an acceptable and pleasant place.

The grave, I know, has many horrors attached to it, but that comes of being taught by others. God never willed the grave to have so many griefs, and sorrows, and disappointments over if Man has made that perfect work imperfect by false translation. Now you see that Jordan is not so hard a road to travel; have faith, have confidence, and you will not be disappointed, friend of earth. The sun will rise and set with all its splendor, beckoning you on forever and forever

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDICASDIP OF MRN. JENNIES, BUDD.

(Of Providence, R. L.)

Question and Answer.

CONTROLLING SEIRLY.-If you have any ques tions, Mr. Chairman, I will consider them.

Ques -What is the combition in spirit life o one who in this life was, to all outward appearance, an average fair man, had joined the church and made other slam demonstrations of being just and good, but all the time was penurious, hard hearted, uncharitable, and ever taking advantage of his fellow-men, regardless of any prin ciple of right or Jastice?

Ans. - We should say, Mr. Chaleman and friends, that this is rather a peculiar character which is supposed to exist, and yet, as we look over your world and perceive many of the same stamp, we can only say that from our experience with such individuals, we have found them in the condition of one looking at himself in a mirror, and while there perhaps expecting, from I couldn't find that heaven. Now I've been up their standing in the church, from outward professions of religion, to gain a high position in find God, nor I can't find heaven, and I haven't spirit-life. Yet when they really arrive there they find the building materials sent up for their spirit home are worm eaten and rotten. They abouts of either of the folks. [You had better find that, whereas they expected the bliss of heaven, they hear the sentence, "Thou art tried | Why, I've asked the old man that looks like that The patient was from one of the chief commercial was upon me the question, "Who, in the balance, and fould wanting! return to [pointing to Mr. Parker's portrait] if he'd tell earth, and if thou caust make reparation for me, and he told me to come here. I don't know what thou hast done in the body, then will thy as I am going to get any information about it life be brighter and easier." We consider a life now, I hope I shall. Well, I was baptized obbet of deep so heltade to his triends and medes shall I find the most beautiful location for safety. like the one represented to be quite as low in the scale as one that has been thoroughly vicious.

Anonymous.

I was a suicide. I looked on the dark side of life. It seemed so dark to me, so lonely, and I of so little use! As I looked about me the very light of the heavens seemed obscured. I felt that I stood alone, that no one understood me nright; that even the stars which shone so brightly at night scowledon me. I was alone, ay! alone. I had relatives and friends, but few of them sympathized with me. I was a believer in some of the phenomena of Spiritualism, and occasionally visited mediums, and I will say this, that once having prepared the polson which I was to take, having it all ready in the house, I went to a medium thinking to take a farewell look at all there was of earth that was spiritual. when my brother who had been in spirit-life some little time, and as I thought had been have not changed my mind yet), came to me, and my mother came also, and with so much feeling pictured what I would receive upon entering the spirit-world a suicide, that I desisted from the attempt. I found I was not going to place myself, on a plane where I should be welcomed with open arms and receive the love I so longed for. I looked about me and said, "I will not go unbidden to the spirit-world. There shall be one place where I am *manted,*"

I went home and threw away my poison, and remained for some time in the earth-life, until disease and discouragement came over me again, and life seemed so dreary and lone, when again I fixed the poisonous dose, prepared as before, and visited a medium.

Finding the medium sick, and unable to sit for me, I went back and thought it over for a few weeks, until one day in desperation I put the cun to my lips and drank it, but the moment the draught was swallowed, and I knew I was sending my spirit out uncalled for, I was sorry for

I found myself lonely in spirit-life. Again the love of a mother was around me; the surroundings of my spirit home were in a sense beautiful, but still I heard the words, "There was much good thou could'st have done on earth. Thou should'st have remained there." It was bitter. I felt I had not gained that position in ife which I supposed I should attain, and to day I come back an humble seeker after that spiritual aid which will enable me to proceed on my way in spirit-life, which will draw around me-thatmagnetic chain of love for which my very soul thirsted while here.

I loved Nature and her teachings A loved poe try; and sometimes I spoke the words which I knew the angels brought me.

I would say to every one on earth, "There is a work for you that none other can do; wear thy yoke, though it gall thee; make thy soul strong for the battle of life."

I can scarcely place my hand on a single act of my life which was not more or less selfishly done. True, my friends will deny that this was so. Had I realized that I could have worked for humanity, and forgotten self, I should have been on earth a happy man to-day. As it is, I must bear the burden. I will endeavor to minister to the sorrowing ones in spirit-life until I gain my reward. I would say one thing—that had there been a hand of sympathy and a heart of love which could have appealed to my nature, I might have been saved.

. .. Mary Ellen Brooke.

I feel that this is a strange position for me and yet, from my experience in the apirit-world of only a few weeks, I feel that I would like to return to earth and visit my beloved ones here. I know of nostronger way of reaching them than by coming here in public, where I am a stranger, and sending them a message. I would like to send a message of love to my husband and to my friends. I went out from Perrywood, St. George's Co., Md.; my name, Mary Ellen Brooke. I wish to draw my father's attention to this subject of Spiritualism. I would have him investigate it, and I think he is mediumistic. I know that he has received impressions when in the desk at times. His name is Thomas S. Billop. I would that George and he both know that I come, and the other beloved ones. I would say to George, keep the trust well, be true to himself, and I will wait for him.

Maggie May Ely.

CONTROLLING SPIRIT.-Perhaps it would be well for me to speak the information given by a little child brought in the arms of an old lady, who seems so very anxious to have the little one reach her friends. She seems to have come from out West. With a great deal of trouble has she made her way here. She says she came from Cleves, Ohio. The child was only five years five months and some days old when she died. She does want to see her mamma. Being unable to control, I take the liberty of speaking of it, as the old lady is also anxious.

Old Grandma Newcomb.

How do you do, sir? I come here for informa-

box here, do you? [No.] I want to know what this thing means. I hear you tell a good deal about it, but I want to know if there is any religion in it? [The best kind of religion.] Well, I hope there is; but it seems to me that it's a dreadful strange way you have here of getting together and writing down what's said. 'Taint a bit like a meetin'. [We have it taken down to send to your friends. I suppose they'll be glad to hear from you.] Well, you know, I was dead years ago. They said the dead didn't know anything, but I'll be whipped if I don't know just as much as I ever did. But then this thing I can't understand, and I've been blind for a good while. You see when I was here, afore I was dead, I used to go to meetin'. I used to hear the minister talk about heaven, and he said the streets were lined with gold and the gates had precious stones in 'em. I used 'to wish to marcy

I had some on 'em. Well, I died, but you see when I died-and I had a pretty hard death, too-why, I found that here nigh on to fifteen year or more and I can't seen the devil yet, and I'd like to know if you can give me any information of the whereask some one on your side.] I've asked 'em. reg'larly. I was a good Meth'dist.

I 've got some boys somewhere, they say, I don't know. I have n't been able to find 'em, but maybe I will. You think I'll know more when I go away? [1 do.] It's mighty easy to get into this place, but I'll be whipped if I know how to get out on't. It's a long time since I spoke in meetin' afore. [Have n't you any word to send to your friends?] Well, my friends warn't many. Do n't s'pose anybody 'll know me. P'raps they might. I'm old Grandma Newcomb. I went out from Hingham, Mass.

Henry Wilson.

Friends. I have been asked to come and report at this place what I believed was to become of the government of the United States, and if I was not well convinced that the Republican party was rotten to the core. I have been asked to give my opinion in regard to the future of America. I have no fears for the destiny of the American well fooled by spirits and by mediums, (and I government; I do not believe that there is not some honesty left in the Republican party. I am well aware that these are trying times-that each man looks at his brother man with doubt and distrust, and the question is often asked, "Show me an honest man?"

I freely admit to day that there is dishonesty in almost every nook and corner of the world, not only in Washington, but in every city, and town, and village. I look about me, and I see the disposition of the mighty to swallow up the small, to withhold that which belongs to others, to make a grand appearance and show before the world. If you ask my advice for coming time, I would say, Let party rule be set aside; let us look more to the spiritual unfoldment of man; setting aside party, let us look to the heart, let us look for principle, and then there need be no fear of the destiny of the American nation; but until we do this, until we set aside every name of party, until we choose the better man, the best man, we shall have just such work as we have to-day.

Let freedom reign everywhere, in church, in State, in school. Put no power in the hands of your Legislature to hold you in fear that you may not speak your minds or worship according to the dictates of your consciences. Let freedom reign everywhere, remembering that justice must be done.

I anticipate the time when woman shall stand love of money obtained dishonestly, but to urge him on to work from principle, from a sense of duty. Many of you may say, as I pass out and give my name, "It sounds not like him," but I find a difficulty in speaking my thoughts readily through the lips of an individual whose body I do not own, yet I, Henry Wilson, am here, and am in spirit-life working as ever for the right, working for liberty in every sense of the word.

Rev. Dr. Edward N. Kirk.

Mr. Chairman, I wish to relate something of my experience while in the form. I was a minister to the people. I endeavored to do what I felt to be right, that which seemed to me was obeying the highest commands of my God, feeling ofttimes the presence of Christ so near to me that I would say to myself heaven seems bright and so about me that I almost imagine I feel the presence of the angels.

I knew but little of the ism which to day is talked so much about. I did not seek for knowledge on that point, I cared not for it. It was sufficient for me that I knew Christ and him crucified, that I was doing my Father's bidding, and with all the power of my soul, with all the strength of my being did I pray for the salvation of mankind, that they might be brought to the knowledge of the truth, that they might feel what

strength of my being did I pray for the salvation of mankind, that they might be brought to the form mankind, that they might be brought to the knowledge of the truth, that they might feel what I relt, and enjoy what I enjoyed, and be faithful to themselves and to God.

When the church to which I was called became too large, I, with the help of one who has been here before me, went forth and established another, and successfully planted the root of the knee at a house on Beacon street, and prayed that the lips of Theodore Parker might be closed, that no longer might his pernicons to be seen broadcast over Boston. I felt when I said God speed them in their work that I was doing God's service; and yet, when I said God speed them in their work that I was doing God's service; and yet, when I said God speed them of the law by which I could return to a carth and revisit my home and my friends.

Then I set about the dilligant to could return to a carth and revisit my home and my friends.

Then I set about me dilligantly to learn the way of control, visiting some little obscure circles understand the law by which I could return to a carth and revisit my home and my friends.

Then I set about me dilligantly to learn the way of control, visiting some little obscure circles understand the theory of Theodore Parker, and know that I who said "God speed the work that will close his lips forever," am really in a sense guilty of the murder of the man; for the mighty magnetism that went forth from this city and know that was an injury to his health. It broke the links of his life; therefore I say some of

the members of the churches of Beston will take him by the hand when they reach spiritlife, or rather he will take them by the hand, and when they look in his eye they will see that they sent a poisoned arrow forth which entered into his soul, and instead of feeling that they did a great work they will bow their heads and humbly ask his forgiveness. This circle-room is near my old home, and although the message which I bear to-day may not be couched in precisely the same language I was wont to use, yet still the circumstances can but be remembered when I say my name is Edward N. Kirk.

Moll Pitcher (colored).

I don't knowns I am fit to follow the minister. I don't think that my mission was just like his, for I was a fortune-teller, so they called me. I don't feel at home in this body, for I used to weigh almost two hundred pounds. I know that I was what they call a medium. They said I did all my business by the devil, and that I had sold my soul to the devil; but I've never found that he has claimed me yet, and I've been out of the body for a great many years. Some old people round may remember me. They called me Moll Pitcher. I was a colored woman.

Nellie.

I came in to say that you must n't think it was the Moll Pitcher of revolutionary times, but an old lady that used to live on Belkuap street, and used to tell fortunes. 'T was a great big old darkey, and the minister that came in before used to like the darkles pretty well, and he helped her in. Excuse me for coming. I have to explain sometimés.

Benediction.

May the holy angels bless and guide each one. May some little seed sent out from the circle-room reach some thirsty soul and bring forth bright, beautiful blossoms. And we would say to the disappointed ones—angels be with them, and when their loved ones can come they shall bind up their wounded spirits and shall make them strong again. God and the angels bless you all.

[The following message is reprinted from our last issue, in order that the controlling spirit's explanatory remarks, which were inadvertently omitted, may appear with 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 York—way down there where it's dreadful—I think so now. But I had n't any place to stay.
They called me Johnnie. I died down there 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 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 a while 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 don't get pushed nor told to run away do the boys? [pointing to the addience.] 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 bands.] [Yes, you may have them.] Well, good bye; I'm going.

CONTROLLING SPIRIT.—There's a lesson here which it is well for those of earth to learn. The little spirit that has just passed out has gone into spirit life, and, it seems to us, has been there some time, yet his recollection of earth is such that he is always pushed about, told to run away, asked to get out of the way -always been a-both er, as he expresses it; and as he comes back to your circle room, Mr. Chairman, and makes himself at home to speak to you, Spiritualists, it is a lesson well worth remembering; for when you go into yonder streets you will meet many a child that is pushed about in the same way, and maybe you will think of the little one who comes from the spirit-world to the circle room to learn the way of life, getting his first lesson of kindness in the material world which he has received to day.

There is a lesson here for us to remember, that

as we pass some child on the street, a kind word and a little thought may do that child good. As the little child clasped the flowers here in his hand he thought he could carry them with him when he went away, and he now stands by my side in disappointment because such is not the case. He had no idea but that he could take the real material flowers, whereas we shall have to supply their place to him by such as we have

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. DANSKIN.

Esther Tichenor; Mary Miles; John Rie. Dumfrieshire, Scotland; Cornella Van Ness, Rosevelt; Tonda. of Schenarie, N. Y.; Richard Moore; Bamuel Cooper, Berch Hill. Lilife Bowen; Wm. Brandel; Sarah Wheaton; Parick Cannon; Ella Rogers; Hannah Miles; George Scott; Mrs. Wallace, East Orange, N. J.; A.— D.—; Capt., Allen Hubbard; Mary Ann Taylor; Wm. Kemp; Inttle Rowland, Philadelphia; Louis Rado ph, Baltimore; Ada Lucia Rhoads, Brooklyn; Margaret Thompson, Philadelphia.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

Adbertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN.

Physician of the "New School,"

WIPE OF WASH. A. DANSKIN, OF BALTIMORE, MD.,

Pupil of Dr. Benjamin Rush.

DURING afteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentally.

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

Application by letter, enclosing Consultation Fee, \$2,00, will receive prompt attention. Medicines, magnetically prepared, sent at inoderate prices.

NEURALGIA.—A positive cure for this painful disease sent by mail on receipt of \$1,00 and two postage stamps. Direct WASH, A. DANSKIN, Baltimore, Md. April 23.—3m

DR. J. R. NEWTON.

PRACTICAL PHYSICIAN for Chronic Diseases, will be at No. 18 West 21st Street, New York, on and after May 10. Dr. N. returns from California with increased Dr. N. continues to heal the sick by magnetized letters.
Dr. N. continues to heal the sick by magnetized letters,
Persons wit hing to avail themselves of the mode of cure,
will send a description of the case, enclosing five to ten
dollars, as they can afford.

April 27.

New Life for the Old Blood! INCREASE YOUR VITALITY "The Blood is the Life." DR. STORER'S Great Vitalizer,

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-glob dies ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.

Send for it to DR, H. B. STORER, No. 41 Dover street, Boston, Mass.

Boston, Mass.

Price 81.00: Nix Packages, 85.00.

For sale wholesale and retail by COLRY & RICH, at No. 9

Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.

Jan. 10.

The Spiritual Magazine,

The Spiritual Magazine,
DEVOTED to the elevation of our race and country, is published at Memphis, Tenm., by SAMU-1. WAT SON. Hetonchig to no sect or party, allied to no receive for catechisms, it will be independent upon all subjects. Belleving that the teachings of Jesus, Science and Spiritualism are perfectly harmonious, to is periodical will be published from this standpoint. This has been our spiritualism are perfectly harmonious, to is periodical will be published from this standpoint. This has been our spiritualism for a score of years, and while we expect to adhere to these pelaciples, we intend to extend to those who may differ with us respectful consideration, as delain nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground lifther to regarded as untenable; that we have extremes greatly in the majority against use but none of these things deter us from our work. It will be our aim to keep the readers of the Mazzine posted in regard to Spiritualism, and its development generally, especially in our own contry. A new era is dawning upon us; the day long looked for is at hand when the gloom shall be lifted from death.

The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$2,00 per annual to all ministers one dollar, postage paid.

Address,

March 27.—oam

225 Union st. Memphis. Tenn.

Dr. Fred. L. H. Willis

May be Addressed till further notice: Care Banner of Light, Boston, Mass.

DR. Williams be addressed as above. From this and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had (wied, All letters must contain a return postage stamp. Send for Virculars and References. April 1.

PHOTOGRAPHS

OF THOMAS PAINE-25 cents. MONUMENT ERECTED IN HONOR OF THOS. PARNE 25 cents, MRN, CORA L. V. TAPPAN—Imperial, 50 cents; Carte MRS. NELLEE M. FLANT, Medium - Imperial, 50 MRS. A. D. CREDGE-Cabinet, 50 cents; Carte de Visite

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

FOR SALE OR TO LET, T OUSE No. 35 Woodward avenue, Mt. Pleasant, I rooms, modern convectences, for either one or two families. Price, \$5,560. If let, lower tehement \$25 per month; upper, \$22.

month; upper, \$22.

ALNO FOR NALE.
Houses Nos. 76 and 38 Clarence street, new and good, medorn conveniences, 13 rooms each, fitted for eft er one or two families. Prices—No. 38, \$6 300; No. 36, \$9,800. All the above near my residence, 426 Dudley Street.

ALLEN PUTNAM.

BEAUTIFUL

FLOWERS Delivered free of cost per mail at your door. Splendid assortment of ROSES, six for \$1.00. thirteen for \$2.00. Send for New Descriptive Catallogue of Flantagratis. HOOPES, BRO. & THOMAS.
Cherry Hall Nurseries, West Chester, Pa. April 15.—Heav

MERCANTILE SAVINGS INSTITUTION. No. 581 Washington street, Boston.

A.L. deposits made in this Institution commence to draw interest on the first day of each month.

The Lay Titution bas a The 185 TITUTION has a GUARANTEE FUND OF \$205,000. for the protection of its depositors. 3m-Feb. 26.

PATENT OFFICE. 46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwilling, state age and sex, and enclose \$1,00, with stamped and adsed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

MAGNETIC PAPER.

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

THE BYNTHE RAP.

POEM, by LAROY SUNDERLAND. In three Cantos. I. Christian Mediumism. II. The Miracle of To-day. III. The New Faith. Will be delivered wherever invited. Address, Quincy, Mass. 12w*-Feb. 12. WORK AND MONEY. Our now method of intro-ries everything before it. Our premains beat the world, Don't be idle a day. Particulars free. Sample of paper superbly illustrated, with choice Moss-Rose Cross, 10 cts. J. LATHAM & CO., 410 Washington St., Boston, Mass.

Feb. 5.—Iy

LODIK. The Wooderful Blessings of God on Labors

of Bitoldby & NANKEY in Europe and America.

Best Book and chance for men or women wanting a
good business and do good offer d this year. Also new
Impact U. S. A., World and all Bible lands and Centennial Combination. Apply at once to D. L.
GUERNSEY, Pub., cor, School and Main sts., Concord, N. H.

ord, N. H. 300-March 4, \$10-March 4, \$20 TO \$200 A MONTH. Solicitors wanted for the new Folding Lap Board Table. Cheap, Solls well. Every family wants it. Send postal for films traded circular to E. P. HILL, G. neral Agent, 20 Merrimack street. Haverhill, Mass. 4x*-April 8. FIRWEIN is the name of a new remedy men

I the din the Journal of Materia Medica for January, as particularly valuable 1 Catarrh, Bronchitis and all affections of the thorat and lungs—those of public speakers, and gives several cases of one. 3m—Maych 4. DILYSIO ECLECTIC MEDICAL COLLEGE.

West 7th street, Chirlman, O. 3w-April 15.

MRS. M. B. THAYER, 1601 North 15th street, Philadelphia, Pa. 16w-April 22.

April 22.

April 22.

April 22.

April 23.

April 24.

April 25.

April 27.

Mediums in Boston.

DR. H. B. STORER'S MEDICAL OFFICE HAR BEEN

REMOVED From No. 9 Montgomery Place, Boston, to

NO. 41 DOVER STREET.

AP MRS, M. J. FOLSOM will continue as heretofore to examine parients clar voyantly, either when present, or by name, age and lock of hair, sent by mail. Terms, when present, \$i\$: by letter, \$i\$.

All letters should be addressed to

DR. H. B. STORER,

Aprils.

41 Dover street, Boston.

MRS. DR. WALKER, CLAHRYOYANT for the Sick and Afficied from any came whatever. Examines from a lock of heli, and points out the best remedy. Terms 41. Public Circles for Personal Test Communications every Wednesday and Sunday eventing, at 80 clock. Admission, 25 cents. 75 Dover street. Boston.

N. B. - Persons unable to pay will be examined free Tuesdays and Saturdays, from 2 to 5 P. M. 1 w *- April 25.

Dr. Main's Health Institute,

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

MRS. JENNETT J. CLARK, CPIRITUAL CLAIRVOYANT. Written Spirit Mes-ke sages \$2. Examinations \$1, and Sittings \$1. Specific Remedies for the Liver and Kuli eys. 10 A. M. to 5 P. M. 25 Warren ave., hear Berkeley-st, Church, Boston, March 18, -7w*

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Speciality: Curing Cancers, Tumors and Fennale Complaints. Examines at any distance, Terms \$2,00, Also Midwite, Magnetic Paper \$4.00, 57 Tre mont street, Boston, Rooms 18 and 20.

MR. HENRY C. LULL, Business and Medical M. Clairvoyant, Rooms 105 Washington street, near Dover, Boston, Holar from 9 A. 9, 10 5 P. M. Séances Sunday and Thursday evenlings, also Thesday afternoons at 3 o'clock. General sittings, \$1. Séances, 25 cents.

MRS. JENNIE POTTER. Washington st. Hours 9 A.M. to 9 P.M., Sundays 2 to 9. April 1. -5w*

J. WILLIAM FLETCHER. TRANCE MEDIUM AND CLAIRVOYANT,

April 29. 7 Montgomery Place, Roston. MISS RHIND,

PSYCHOM ETRIST, and Emblematic, Prophetic, Business and Test Medium. Business hours from 10 A. M. to 5 P. M. 46 Beach Street, Buston. 1w*-April 29.

MRS. L: W. LITCH, Chairvoyant Physician and Test Medium. New remedies, compounded by spirit direction, constantly on hand. The Battery applied when needed. Circles sunday and Tuesday evenings. 169 Court street, Boston. March 18. CPIRIT MESSAGES spoken and written by through the inspiration of Mrs. ALLEN, on Mondays, Tuesdays, Thursdays and Fridays, from 9 (11) 1, and from 2 April 1, -6wf

MRS, CARNES,

MCONSCIOUS Trance Meanum. Test, Business and Medica Sittings, \$1. Hours II III 5. Circles Thurday atternoons, 21 Sawyer street, from Shawmit ave., Boston.

Susie Nickerson-White, THRANCE MEDIUM, 130 West Brookling street, S Elmo, Suite 1, Boston, Hours 9 to 4. April 20,

A Elmo, Sutte 1, Boston, Hours 9 to 4. April 29, MRS. M. CARLISLE TRELAND,
CLAIRYOYANT PHYSICIAN, also Business and Test Medium, 91 Camden street, Boston. Hems from 9 A. 8. M. to 12, 1 to 5 V. M. 88* March 25.

CLAIRYOYANT and Magnetic Physician. Hours II, to 5, (saturdays excepted.) Circles Sanday evenings, 21 Sawyer street, Boston.

MRS. F. C. DEXTER, 476 Tremont street, Boston, Clairyoyant, Test and Developing Medium. Ex-

101 ton, Clairvoyant, Test and Developing Medium. Ex-amines by lock of hair. Circles Wednesday, P. M. April 1. - 11w MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sis., Boston, (enfrance on Ash st.) Hours 10 to 5.

MRS. JULIA M. CARPENTER, 19 Indiana Pace. Boston. Mass. Medical examinations only. By lock of hair or otherwise, \$2,00. Magnetized Pills for stomach and twer. 50 cents per lox. 11—April 8. ...

TRANCE MEDIUM, No. 4 Concord Square, Boston. Office hours from 9 to 1 and 2 to 3. 138*—March 25.

SAMUEL GROVER, HEALING MEDIUM, No.
50 Dover street (formerly 21 Dix place). Dr. G. will attend funerals if requested.

MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, suite 5, leading from Washington street to Harrison av., Boston. March 18.

MRS. JENNIE GROSSE, Natural Chairvoyant and Test Medium, 75 Dover street. Six questions answered by mad for 50 cents and stamp. IW *-April 29. A UGUSTIA DWIN ELLS, Clairvoyant, Trance and Test Medium, Nassau, Hall, cor. of Washington on streets, Boston. Terms \$1. April 27 ELIZABETH DAWKINS, Magnetic Physi-dian, 28 Dover st. Hours from 2 till 5 P. M.

C. YORK, Electric, Magnetic and Clairvoy-ant Physician, 3 Winthropst., Charlestown, Mass.

A New Medical Discovery. DR. COOPER'S MEDICATED

PAD AND BELT. Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Com-

plaints arising from impurities of the blood.

TillE Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being meatest to the vital organs and nerve centre; or the belt may be applied around the body above the hips, especially in all cases of Ridney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Pedector roay be attached; this, also, may be medicated, and will be very important in all affections of the Throat and Lungs.

Lungs. (Patented Nov. 4th, 1873.)

Pad for back and shoulders. \$3.60

Pad for back and chest 2,59

Pad for back and chest 2,00

Reit, large size 3, 1,50

Postage 3 cents each.

For sale wheheste and creat by 123 by 1

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

GUN FOR SALE.

COTT by ech-loading double-barrel shot gun. Lamina-ted steel barrels. Gauge No. 12. Guard action. Is al-most new, and cost originally, with loading atensits, rub-ber covering, and five leather packing case, \$160.00. Will be disposed of for \$55,00 cash. Apply at this office. A ril 22.—11

N. E. HYGEIAN HOME.

WEST CONCORD, VERMONT.

LIRST CLASS raitroad facilities; White Mountain scenery; a pleosant home. Send stamp to J. A. TENN'r Y.

M. D., for a Circular.

The Spiritualist Home, 46 BEACH STREET, BOSTON, lately managed by S. P. Morso, has been refitted and newly furnished throughout, and is now open for permanent and translent guests. April 22.-4w*

MRS. A. M. COWLES, Proprietor.

THE PSYCHIC STAND AND DETECTOR, THE PSYCHIC STAND AND DETECTOR, invented by Francis J. Lipitt. The object of the Psychic Stand is simply to reduct the popular bellef that the communications spelled out through the movements of tables and other objects always emands from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places his hand on the top of the Stand, and in a shorter or longer time, according to the degree of mediumistic development, the observer sees a better shown through a small metallic window and of the medium's slight. The Stand will operate through tipping mediums with a successe responding to their mediumistic power.

Frice 83,50, postinge free.
For safe, who seed and tetall, by COLBY & RICH, Agents, at No. 9 Montgomery Place, corner of Province street (lower fl. so.), Boston, Mass.

DEAFNESS AND CATARRIL -A Lady who Diagrams AND CATARRII.—A Lady who had suffered for years from Deafness and Catarrhwas cared by a simple Indian Remedy. Her sympathy and graditude prompt her to send the recipe, free of charge, to any one similarly afflicted. Address MRS. M. CLARA LEGGETT, 17 Washington street, Jersey City, N. J. April 22.—4w

New Books.

THE SPIRITS' BOOK; Christian Spiritualism.

The Principles of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL: THE
NATURE OF SPIRITS AND THEIR
RELATIONS WITH MEN: THE
MORAL LAW: THE PRESENT
LIFE, THE FUTURE LIFE, AND THE
DESTINY OF THE HUMAN RACE,
ACCORDING TO THE TEACHINGS OF
SPIRITS OF HIGH DEGREE, TRANSMITTED THROUGH VARIOUS
MEDIUMS,
COLLECTED AND SET IN ORDER

COLLECTED AND SET IN ORDER BY ALLAN KARDEC. Translated from the French, from the Hundred and

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

This book - printed from duplicate. Figdish stereotype plates, and which we are able to sell at a much less rate than the London edition is sent out as a companion volume to the BOOK ON MEDIUMS, by the san e author, and tor this purpose is printed on a similar sixte of yapet, and in bludling, etc., uniform with the preschog volume.

At an hour when many skeptics, trailed to the need of text books for aid in searching out know edge concertoing life and its belongings, both now and to come, are furning their attention to the claims of the Spirical Philosophy, this stering volume is calculated to fid a important place in the popular demand, and to do much good by the enlightenient of the highlying.

It is also a work which thouldest and nest confirmed disciple of the spirical Dispensition can consult and mentally digest with profit.

Printed on time tinted paper, large Place, 448 pp., cloth beversel boards, black and gold. Price \$1,70, postage digest with profit.

Printed on fine threed paper, large 17mc, 448 pp., cloth beveled boards, black and gold. Price \$1,75, postage

SECOND THOUSAND.

BOOK ON MEDIUMS;

GUIDE FOR MEDIUMS AND INVOCATORS: CONTAINING

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World;

the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

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

39 This work is printed on fine tinted paper, large 12mo, 60 pp. Cloth, beveled boards, black and gold.

Price 81.50; postuge free.

For sale wholesale and retail by the Publishers, COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Fourth Edition --- Revised and Corrected.

THE WORLD'S Sixteen Crucified Saviors;

CHRISTIANITY BEFORE CHRIST.

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

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

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

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

Printed on fine white paper, large 12mo, 380-pages, 82,00; postage 20 cents.

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

The Proof Palpable of Immortality Being an Account of the Materialization Phenomena

of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion. BY EPES SARGENT, Author of "Planchette, a History of Modern Spiritualism," &c.

. Now ready, forming a volume of 240 pages; with a Table of Contents, an Alphabetical Index, and an engraved likeness of the spirit Katie King, never before published in this country.

ness of the spirit Anna 2015.

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

From European and American Spiritualists the warmest commendations of this remarkable work have been re-For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NOTHING LIKE IT:

Steps to the Kingdom.

BY LOIS WAISBROOKER, Author of "Helen Harlono's Vino," "Alice Vale," "May-noced Blossoms," "Sufrage for Women," etc., etc., etc.

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

proper time.

Bound in cloth, 12mo, 39 pages, \$1.59; postage 18 cents.

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

Eating for Strength. A New Health Cookery Book, BY M. L. HOLBROOK, M. D.

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

Price \$1,00, postage free,
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Hoston, Mass.

A FINE STORY FOR CHILDREN.

THE FAIRFIELDS. BY F. M. LEBELLE,

CONTENTS.—Castle Rock, The Pledge, Walter's Secret, Annt Jerusha's Visit, The Separation, The Departure, Willing-Hands, Playing Lady, Something Wrong, The Victory, The Confession, Compensation. Price 75 cents, postage 8 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Books.

THE IDENTITY

Primitive Christianity

MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. In two octavo volumes. Price \$5,00; single volumes \$2.50, sostage free.

CONTENTS OF VOL. 1.

Spiritual Gifts
Inspiration and Mediumship,
Faith,
Gift of Healing,
Working of Miracles,
Physical Mannlestations,
Prophecy,
Discending of Spirits,
Admittions.

Appetitions,
Divers kinds of Tongues,
Try the Spirits,
Concittons must be regarded,
The use of humble means.

N.111. The use of humble means,
N.13. Angels were oace montais,
N.14. Angels were oace montais,
N.15. Spirits in Prison.
N.71. Presenter and Obersslon,
N.71. Witchenful and Spiritual Red.
N.71. Hebrew Prophets and Mediums,
N.15. Satural and spiritual Red.
N. Materialization of Spiritual Red.
N.15. Tables Rappings and Epipings,
N.15. Tables Rappings and Epipings,
N.16. Tables Rappings and Epipings,
N.16. Phatlices and Saldures.

CONTENTS OF VOL. II.

1. Spirit Writing.
11. Levilation and Conveyance by Spirit-Power,
111. Insensity if the Pire.
112. California and Sommambuilsin,
12. Can and lenes,
12. Uncause and Visions,
12. Trance and Eestasy,
12. Horestes and Contentions,
12. Personal

AX. Proestes and Contentions, X., Prayer, XI., The Ministry of Angels, XIII. Death, XIII. The Spirit-World, XIV. Spirit alism and the Church, XV. Spirit alism and Science, XVI. Conclusion,

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

Works of J. M. Peebles.

THE SEERS OF THE AGES, Sixth Edition. This work, treating of ancient Secretarily and Sages; of Sphringalism in India, Egypt, Cuina, Persia, Syria, Greece and Rome; of the modern manifestation, with the docand Rome; of the modern manifestation, with the doctrines of Spirituansts concerning God, Jesus, Inspiration, Fatth, Judgment, Heaven, Hell, Evil Spirits, Love, the Resurrection and Immortality, has become a standard work in this and other countries. Price \$2.09, postage 32 cents.

JESUS-MYTH, MAN, OR GOD? Did Jesus ESUS—MATTM, MAN, OR GODY. Did Jesus. Christ exist? What are the proofs? Was he man, begotten like other men? What Julian and Celsus sad of him. The Moral Influence of Christianity and Heathenism compared. These and other subjects are critically discussed. Price 50 cents, postage 10 cents.

WITCH-POISON; or, The Rey, Dr. Baldwin's Sermon relating to Witches, Hell, and the Doyl, re-viewed. This is one of the most severe and caustic things published against the erthodox system of religion. Price SPIRITUAL HARP. A fine collection of vocal musle for the choir, congregation and social circus; is especially adapted for use at Grove Meetings, Picnics, etc. Edited by J. M. Pichlessand J. O. Barrett, E. H. Balley, Musical Editor, Cloth, \$2.0. Full gill, \$4.0, postage 25 cents. Abridged edition \$4.00; postage 8 cents.

cents.

TRAVELS AROUND THE WORLD; or, What I Saw Ia the South Sea Islands, Australia, China, India, Arabla, Egypt, and other "Heather" (*) Countries. This volume, while vividly pleturing the scenery, the manners, laws and customs of the Oriental people, defines the religious of the Brahmans, the Contuctans, the Bod dhists and the Carsess, in & Krig Rueral extracts from their sacred Bibles. Price (2.0), postage 32 cents.

SPILITIES CLASS TREES (2.3) men sacred Bibles. Price 2.00, postage stracts from SPIRITUALISM DEFINED AND DEFEND-ED; Being an Introductory Lecture delivered in Temperance Hall, Melbourne, Australia. Price 15 cents, postage free.

THE SPIRITUAL TEACHER AND SONG-STER, designed for Congregational Singing. Price 15' cents, pestage free. For sale wholesale and retail by the publishers, COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

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

Old Manuscript found in Alexandria, JESUS
In a trance was taken down from the cross, brought to life
again, and in reality died six mordles after within a
secret religious society called "Esser Brillian,"
of which he was a member.

THE ESSEER BRETHREN AMONG THE JEWS:

This work contains a fithograph likeness of Jesus Christ, which is the oldest known, having been found on a fomb in

he catacounts.
Flexible cloth covers, 11º pages, 50 cents, postage tree,
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THIRD THOUSAND, REVISED AND CORRECTED.

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

Spiritualism. BY EPES SARGENT. BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answelling in becoming terms the Professor's unmannerly gibe at Spirituarism, Mr. Sargent takes up what the same assailant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifer to the universe, and presses home some pretty sharp proofs of Mr. Tyodall's superficial accomplishments as a metaphysician. This reply with we think, claim a good deal of attention, not only from spiritualists, but from the religious public, as It shows strikingly some of the weak points of modern materialism.

Price 5 cents, postage I cent.

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

SIXTH EDITION With about One-Pourth Additional Uniter. A New Stippled Steel-Plate Engraving of the Author from a recent Photograph.

THE VOICES.

By Warren Sumper Barlow.

The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing beginner. His editerian on the "Parable of the Proligat's Star," of vications atonement, Ac., In this part of the Rock to discussed littles in Son, " of vications on the statement of the regal is Son," of vications atonement, Ac., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF NATURE represents God in the light of Raters and Mind, fraterial Charity and Love.

THE VOICE OF SUPLIESTITION takes the creeds at their word, and proves by humerous passages from the Rible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the Idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Printed in large, clear type, on beautiful thited paper, bound in beveled boards, nextly 250 pages.

Price 44.25; full glit 44.50; postage 16 cents.

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

DIAKKAISM;

OR CLAIRVOYANT TRAVELS IN HADES. BY A. GARDNER, LONDON, ENGLAND.

This little book is altogether novel and curious, being sketches of Clairveyaut experiences among the inhabitants of Hades, which "is on the carth, under the carth, in the gaca, and, indeed, everywhere about the carth, including a great portion of the atmosphere. Here myriads of human heings, who had a physical existence on cards, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air." These persons and their surroundings are described, and conversations with them reported.

ported.
Price 10 cents, postage free.
For sale wholesale and retail by the publishers, COLBA & RICH, at No. 9 Montgomery Piace corner of Province street (lower floor), Boston, Mass.

THE MASCULINE CROSS; Or, Ancient Sex-Worship.

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

New York Advertisements.

The imagic control of SPENCE'S POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderful beautiful to receive the

POWDERS over diseases of all kinds is wonderful beyond all precision?
Buy the POSTIVEN for any and all manner of diseases, except Parayes, or Paisy, Bindness, Deafness, Typhona Industry, Beathers, Buy the NEGATIVEN for Parayes, or Palsy, Bindness, Deafness, Deafness, Evenes on I. Papetal Fevers.
Boy a Boy of HALF POSTIVEN AND HALF NEGATIVEN for times on I. Pover.
FAMILIETS for times on I. Pover.
FAMILIETS with full expaniations mailed from AGENTS wanted everywhere.
Matter, postpaid, for 84.00 per Box, or 6 Boxes for 85.00. Send money at our test and exprise by R gistered, latter, or by Post office Money Order made payable at Ninffon D. New York City.
Address, PROF. PAY FON SPENCE, 438 E. Bellester, New York City. Sold also at the Banner of Light Office, No. 9 Montgomery Piace, Boston, Mass. April 1.

The Home Battery.

DR. WILLIAM BRITTEN'S retchiated Electro-Magnetic Medical 29 Home Battery. The best, che quest, most effective and data are easily meals the every construct, former every form of discase rapidly stell princessly, restores was dealy cuty and a very considerable. WILLIAM BRITTIEN, sole manufacturer, 250 West asthesiser, New York.

PHIS new Traces of worth with professor infort night and

faining R phase mass the hindert excists of severest strain until terminal types of a Sold discretely with: ELASTIC TRUSS CO., No 683 Brondways N VCHy, and sent by unit. Revenues. No. 129 Tremont St., corner of Winter st., Hoston. Carrest search of Figu-lar, and becomes.

Mrs. Jennie Lord Webb, MEDIUM for Indipendent Writing, car he a directed at is West 11st street. New York, Petrones at a discharge wishing messages from a first friends or hor prosenters answered, can obtain their less senting to the discharge two dotains and three for all stanges. MRS. E. H. BENNETT reads the Plantis and according to the State and the Plantis and the Planti

"MONTOUR HOUSE,"

HAVANA, N.Y., PAVE infinites? with from the Magnetic Springs, and Page 4.46 HAVANA GLES and Cock Academy, Five minutes, was from MRS, F. J. MARIS L. S. Gate Mis. Count on.) The most penaricable medium for materializa-

GORDON N. SQUIRES.

The New Gospel of Health.

The Great Spirit Compound.

PEMIT One Dollar and Fifty Cents to ANDREW STONE, M. D., Troy, N. Y., and receive polynomial mail this most invariance work on Vital Mazzordon and the cure of ad invadels whence to make and stimulants, hound in granite paper, 509 pages, 120 libratiano, S. Antill.

A Salutaffilde remody to Catarrit. One box cores the worst case. Sent free on receipt of locents. E. F. BRADSAR, 66 West st., New Haven, Oswego Co., S. Y. A10 P. 22 - 10.5 A USTIN KENT ON LOVE AND MARON RIAGE. I with malf my Brock, "Free Love," in paper
cover, my Pamphet, "Mrs. Roodball and Rev NewalFreedom," my Tract, "Conjugal Love," The True model to
Faths," with one or two other Pamphets of Tract, and
my Photograph, all for \$1.00, or for seconds with the Photograph left out. I made roof and shall be grateful for the
money. Address AUSTIN KENT, Stockholm, "Us hawtence Co., New York.

A WONDERFUL Diagnosis of Disease given
at the wishod my Meal at Band for love tracial stamp,
send lock of helt, state age and sex. Mealt the part p by
spirit aid, send at now lates. Edd. A Bis VISY B. Now
Haven, Oswell Co., N. Y.

THE MAGNETTO TREATMENT.

CIFNID TWENTY-FIVE (LINES to DR ANDREW STONE, Troy, N. Y., and obtain a large, highly finantiated flook on this system of vitarizing treatment,

April 4.

New Work on Mental and Physical Health. SOUL AND BODY;

The Spiritual Science of Health and

Disease. BY W. F. EVANS, Author of "Mental Cure," and "Mental Medicine,"

It is a Book of deep and genuine Inspiration.

Disease traced to its Seminal Spiritual Principle. Spiritual Influences and Forces the Appropriate Remedy. The Fundamental Principle of the Cures wrought by Jesus, and how we can do the

same. The Influence of the Spiritual World on Health and Disease. The Philosophy of Spirit Intercourse.

How any one may Converse with Spirits and Ancels. This work is a reproduct on in a scientific form of the Phenopputhic Method of Cure practiced by the uselgificer control eago, and so statued by the inglest medical abothor; i.e., it is scientifically religious, but not their great, It is controlled by the product of the product of the product of the product of the problems of philosophy and medical science are so vel, The work cam of that to make a doctoral disting impression upon the religious and scientific word. The previous volumes of the author, "Mendal Cure" and "Mendal Medicine," have received the lighest con merical as from every purt of the country and the chaircond words. The previous volumes of the country and the chaircond words. The present decided in the principle of Psychomory, or the son pathetic sense, finds its highest fillustrations and appearance. The face hoped contains a full expectation of the system of our society and suspenses fully practiced by the author, and should be suspensed by the author, and should be his perfect command of language, so that the probability has prefer to command of language, so that the probability has prefer command of language, so that the probabilities of science and philosophy in the fact the world expression in his words a science as light stimes through transparent glass. Fact word without a fact the confinest them the mart, that has its exact experience water. It is indicated in the transparent command of the confinest properties. The vertice of perspective. The vertice of perspective. The vertice of perspective, the settled of perspective. The vertice of perspective. The vertice of perspective, the settled of perspective, the testing of the specific centure of perspective. The vertice of perspective, the performance of spiritual Science and Philosophy, let it be spiral broaders over the land.

Cloth, \$4,00, postage if cents. The Psychology of Faith and Prayer.

Cloth, \$1.00, postage 12 cents. For sale whole sale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province

street flower floors, Roston, Mass. LYCEUM STAGE:

A COLLECTION OF Contributed, Compiled and Original Recitations, Dialognes, Fairy Plays, Etc., ADAPTED FOR THE CHILDREN'S PROGRESSIVE LYCEUM AND SCHOOL EXHIBITIONS.

This is a much needed and valueble contribution to the exercless of the Livenian. The besons incutation by the recitations and plays are procteal, and moral, and the dealogues sprightly and entertaining. Selections can readily is made from this volume sufficient to constitute an eventure's exhibition, and children of all ages will find appropriate places for recitation.

Price forcents, postage 5 cents; paper 25 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

BY G. WHITFIELD KATES.

CHILD'S GUIDE Spiritualism.

BY MRS. LUCY M. BURGESS.

The author of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spliftmalists to anything sporting of creeds; but the loss wesdom is to twall ourselves of everything of which we can make a proper use in the important matter of training the infinite our children. It is to them we must be kin the future for the harmontoes carrying out of those plans which dwelters on the other shore are constantly developing. We take great pains to impress the infinite of grown in people with the truths of Splittmalism. Splittmalish have no schools. Our children attend schools where of the devices are constantly instilled, and it is or individue a developing in the counternet such influences; let the children absorber tholory deas amost without knowing it. This work, then, has been the lam of the author to avoid all disputed points on which there is beineved to be this counternet in the children and of the points on which there is beineved to be this counter to an it is believed, be better done in this way than in any other.

other.
Fig.1ble cloth, 25 cents; pestage 2 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Prevince street (lower floor), Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, APRIL 29; 1876.

"Psychophobia" in Russia.

To the Editor of the Banner of Light: DEAN SIL Thave received from St. Petersburg the pro-tests of Prof. Butter, if and the Honorable Alexander Aksas koff, with a request from the latter gentlemay that I will translate for our spiritual papers their just criticisms upon the action of the University Commission for the investigation of spiritual phenomena. I forward you the Butleroff

That mondactor bas arrest on notarrical the treitmina-The Commission, Fix across on Giraria, a line promises it scances, that these two gentlementh as declining to have anything more to do with it. Dr. Sindewas about to sail for Europe under a control to place hunself at the dis-posable, the Coursessible of delephing but by the last mail instructions if two been reacted by us to forminate this control to a discase a new one. Dr. Soude having consented to the form will visit St. Petersburg, but will not Live anything to do with the Commission.

Then by regret that Rossian men of science should have

shown thouse we as normwin haded and unfair as the Willis persecutor cot 1887, and the lotty scale of the Royal society, who decomed the invitation of the Dialectical So-

The documents appear in Bussian, in the official journals. of St. Petersberg. The existence seems to show that the epiden to which, for the K of another name, I propose to call Psychogenomia, Las attacked the scientists of my country as soon as the it vestigation of phenomenal Spiritualism and medianness the atened to turn successful, R spectfully yours, H. P. Bt.

New York, April 21st 31ste.

Paper Addressed by Prof. 4, Rutleroff to the Commission Appointed by the Society of Physiont Sciences of the St. Petersburg University. for the Investigation of the Spiritual Phenom-

Gentline to Finding it useless for me to contime to take part in the meetings of the Com-mission, it is necessary that, in reporting the fact, I should state the enginestances which force me

to the step I now take.

On the 7th of May, 1875, in a letter, now on file among the papers of the Commission and addressed to one of its members. I pointed out the importance that "the Society of Physical Sciences should not form any preconceived opinions upon the question at issue, so as to anticipate results;" and I turther expressed myselt thus; "If the Commission would now declare such manifestations to be produced artificially, by means of legerdemain, then the investigation would hard ly find any countenance or help, either from the mediums or from Spritualists

The expression of such a fear by me might have seemed an exaggeration; the scientistsimpartial observers -- do not form any preconcelved epinion upon questions under experiment Nevertheless, later developments have shown, to my great regret, that my fears were not groundless. At that time I really had neither any right nor cause to apply to the gentlemen of the Commission the term of "opponents" of mediumism, and recall to them the following sentence of Prof. De Morgan, quoted at the end of my article: "Spiritualists are unquestionably on that path which leads to all progress in physical science their opponents serve as representatives of those who have always tought against progress.".... The term "Spiritualist" is evidently meant here

by De Morgan, to designate, all those persons in general who admit the reality of the physical manitestations through mediums, aside from any hypothesis offered to explain them. As to the opponents" of Spiritualism, they appear here as those who either ignore or deny the phenome-na without taking the trouble to get sufficiently acquainted with them through personal observa tion and experiment. It was in this sense that I understood and quoted the above words of De Morgan; and it is evident that, having written my article last summer, and long before the investigation by the Commission, I could not have considered as "opponents," in the sense I regarded the word, persons who had just given their consent to a thorough examination, apparently before formulating their verdict.

I feel it necessary that I should clearly specify the case, because the words I quoted from De Morgan were erroneously understood at that time by some readers of my article to relate to the gentlemen of our Commission. Trepeat, that when I wrote them such an interpretation would have been thoroughly uncalled for; but I am forced to confess that they are now entirely appropriate, as we have the example before us of a verdiet being rendered without any examination A conspicuous proof of of the facts of the case. A conspicuous proof of this assertion is the public lecture delivered on the 15th of December, by one of the influential members of the Commission,* after the investigation with the Petty boys, which gave only negative results. On the ground that at certain spe cified scances "no mediumistic manifestations were obtained," it was assumed that there never were such manifestations. Those who had seen nothing at all, undertook to contradict the unqualified testimony of not merely a few, but a multitude of persons who had seen much, and who were sure that they had seen well.

Blogical as such a method of forming opinions unquestionably is-especially on the part of men whose exact methods and scientific achievements have won for them just fame, and who in any other experiments would never have allowed themselves such a liberty-their hasty verdict proved more than sufficient for a prejudiced pub-lic, hardly able to set the impartial search after truth above its own conventional preconceptions. In the eyes of such a public, thanks to this yerdict, persons who had testified to the genuineness of the mediumistic phenomena, were made to ap pear the wretched victims of gross error and de cention, and the selentists who repudiated the existence of such manifestations—the defenders

of true science.

It is useless to tell us that the lecture in ques tion chiefly comprised an objective illustration of what is generally claimed by the champions of mediumism, and of extracts from the reports of the Commission. These descriptions and extracts were of such a character as to leave no doubt as to the intention of the lecturer. The attitude of the Commission toward the question It pretended to investigate was perfectly defined. It was impossible not to believe that, even if the Committee had obtained positive instead of merely negative results, it would have found a pre-text to adhere to its prejudgment of the question, which though not openly confessed until then evidently existed † No one had ever supposed that the Commission would have so soon admitted the reality of the phenomena, but no one would have thought that at its first step toward a personal encounter with them we would have seen its members showering accusations of flecelt and charlatanism, all unwarranted and based upon mere subjective impressions, but none the less resolute and determined. What we had a right to expect from the Commission was a patient and impartial investigation. We conceded to the members the full right to accept phenomena only when stripped of every suspicious circumstance but on the other hand, they had no right to pass judgment except upon sufficient evidence. Most assuredly, we can never admit as such evidence the one-sided conjectures of private individuals which have led to all these accusations. Instead of observing, and patiently biding their time, the committee men made haste to establish such rules, and impose on us such conditions, as were nicely calculated to render our labor more difficult, and make all-participation, by us impossible. The above facts are clearly detailed in the report sent by A. N. Aksakoff to the Commission.

From the very first, the Commission categorically demanded that their apparatus should be used. At the same time new conditions were exacted, and the mediumistic phenomena, which are always extremely sensitive and capricious, under such conditions might not have occurred

*Prof. Mendeleyeff, the instigator and Chairman of the Commission. He seems almost tohave called up Spiritual-Commission. He seems almost to have e isin for the purpose of knocking it down.

ism to the purpose of more sing from h. Ak-akoff himself. I wou'd have been disposed to indignantly deny the charge that flussian scientists could steep to the dirty methods of the police-spy. They had so little confidence, it appears, in their own experience and their ingenuous apparatus, that they posted persons not officially connected with the Commission to peep through cracks and key-holes i-(H. P. B.)

Even had they taken place they might still have been pronounced unverified if the apparatus had not worked satisfactorily. Meanwhile, the posi-tion assumed by the Commission toward our sub-ject had become ject had become so evident that the result could hardly be doubted; if the phenomena should occur, but be unauthenticated by the apparatus, their reality would be at once rejected, while if they did not occur then the Commission would promulgate the verdict given in the public lecture! To be a party to such a procedure would amount to the champions of mediumism abandoning the whole affair to their opponents for utter destruction, and offering ourselves as laughing-stocks to the public, who, as experience has already shown us, would not be at all sorry.

It is true that we have discovered by private xperiment at Mr. Aksakoff's house, that one of e apparatus, a menometrical table, is capable giving such indications as afford conclusive evidence of the reality of mediumistic move-ments, if the latter are only allowed to develop themselves; on the other hand, another apparatus, consisting of a parchment skin tightly stretched consisting of a parelment skin lightly stretched over the mouth of a glass jar, and with a galva-nometer attached—an apparatus which is extremely sensitive to tomes—proved wholly insensible to raps. At one of Mr. Aksakoff's private scances, the mediumistic raps resounded, not only in the sides of the jar, but, judging by the sound, also in the membrane, and the galvanom-eter never deflected. But it also remained mooless when raps were produced on the membrane of the apparatus mechanically and on purpose raps imitating the genuine ones as nearly as possi-ble, both in character and intensity.

At the last scances of the Commission, I, peronally; was forced to the conclusion that its chief object was not to solve the problem whether and compete was not considered a program in the constraint of course, must exist. Such a policy is diametrically opposed to that which I laid down in the letter mentioned by me at the beginning of the present report; and this is why I regard as useless the slightest interference on my part with the future meetings of the

In conclusion I must add that the Commission may just as well as not follow un their investigations without any foreign medicules at all. Mediums can unquestionably be found here, as well as abroad, even perhaps among the members of the Commission! Besides, when organizing, the members must have had this in view, as at that time they had not received from Mr. Aksakoff any promise of either assistance or participation. riments with our own Russian mediums, even-although weak, may have the advantage of ridding the Commission of their suspicions of trand and charlatanry. If the members should be able, even at this late day, to follow up their object patiently, objectively, and for a sufficient length of time, I have no doubt they would final-ly be obliged to endorse the reality of the mediumistic phenomena. But if—as seems more likely—they close their proceedings with their pres ent negation of the whole subject, then, alast facts will still remain facts in spite of all the commissions in the world, and persons who had assured themselves in a proper way of the existence of such facts, will remain convinced as be-Instead of placing themselves at the head of the movement, guiding the public, and warning it of the false roads on which one is so easily led in such questions as these, the mombers of our Scientific Commission will only swell the number of instances which gave Wallace the right to affirm that: In all ages, whenever mon of science, basing themselves on a priorigrounds, have rejected facts reported by observers, they have found themselves, in every case, mistaken.

Society, becoming daily more acquainted with these phenomenal facts by personal experiment,

will go forward, leaving the scientific negators behind, until, whether willingly or otherwise, they will find themselves forced to move also. But then, instead of taking the lead, they will find themselves obliged to follow the others.

I would sincerely prefer that it should not so happen, but that Seience, represented by a vast unjority of its members, should occupy from the beginning a place which belongs to her by right.

A. BUTLEROFF.

Matters and Materializations in Washington-A Letter from George A. Bacon.

While on a flying visit to this centre of political attraction, this "city of magnificent distances," and the seat of the National Government, where aspirants for favors, political and otherwise. fraternal note, concerning certain materialistic matters having an unmistakably spiritualistic

The latest phases of spiritual manifestations are those of a materializing character, which at the present time are experiencing the same kind of opposition which has greeted every other phase, since the movement arrested attention, enlisted human sympathies and satisfied human hearts.

In the order of their appearance, the rap, the tip, the trance, and indeed all the subsequent expressions of spirit-power, which have demonstrated themselves to the senses and reason of men and women through our media, have in their turn encountered a similar opposition to that which materialization finds itself confronted with to day. A like result will surely follow this phase of spiritual unfoldment that followed the others-many of these who are now most denunciatory will eventually become its warmest

defenders. Despite the loud pretensions of self-assumed, and in their own opinion, infallible judges; despite the hue and cry of friends, real and pretended, as well as the bitter opposition of the intolerant, bigoted, but scientific skeptic, who declares a spiritual manifestation impossible; notwithstanding even the exposure of fraudulent transactions sometimes on the part of genuine mediums, materializations are an established fact -and facts of a kindred nature are what the material universe itself rests upon. Beyond the power of mortals to gainsay or ignore, these phenomena have become a recognized part and parcel of Modern Spiritualism, by birthright and kinship belong to its domain, and which neither the theological nor the scientific world can either give or take away. Other developments in the same direction, like and unlike those now familiar to us, of a yet more overwhelming and startling character, will follow these over which we are now contending.

Messieurs Critics, continue your opposition, increase the severity of your examinations, exhaust your ingenuity in applying crucial tests, Phenomenal Spiritualism will elude your utmost vigilance and baffle your combined efforts for its overthrow. It stands impregnable against human assault, because 't is not of man.

Shortly after the departure of Mrs. Hardy from Washington-whose visit here, by virtue of the open and unquestionably genuine character of her manifestations (maugre the statements and assaults of her New York friends) created the deepest and liveliest interest on the part of those who had the good fortune to witness them-the spiritual fraternity of Washington was again made happy by the visit of another materializing medium in the person of Mrs. Wilson, of New York, formerly well known in the West as Mrs. Thackaberry, who, from all I can learn by those wit ressing her representations, is another reliable ane genuine agent for materializations.

The following account has been furnished me

telligence, respectability and reliability, second to none in any community, and who attended several of Mrs. Wilson's séances. Disposed to question the verity of all materializing manifesta tions, one of my informants acted as a committee. He securely tied the lady's hands together behind her back by a series of doubly fastened knots. Then her mouth was completely covered with adhesive plaster, over the first layer of which two additional strips were diagonally placed. In this condition she was seated in a cabinet made of thin boards simply held together by hooks, the door opening in the middle, with an aperture fifteen to sixteen inches square. This cabinet stood in one corner of the room, around which the company formed in a semi-circle. A full lighted kerosene lamp on the mantel-piece was burning all the time. When all was ready, a committee of three ladies, including Miss Kate Stanton, took Mrs. Wilson into an adjoining room and, completely disrobing her, examined every fold in her apparel, then re dressing, led her to the cabinet, where she was tied and sealed as before described.

Immediately after singing by the company, a eavy male voice from out the cabinet would hold converse with those in the circle concerning personal and general matters, usually aggregating over two hours in duration, some of whose emphasized words, it is declared, could be heard full a sanare distant.

At each scance, from two to five different personalities, and sometimes different nationalities would show themselves at the aperture, and be distinctly seen as to face, features, eyes, etc., in each instance differing radically from all appearance of the medium, and from each other. One of the committee told me he was called to the aperture, and placed his own face within a few inches of that of the materialized person, and, while it was not that of the medium, it bore every trace of the physiognomy of a man about thirty years of age. The Indian, who appeared and partook of confectionery furnished him by one of the company, reaching out his hand, taking and eating the candy in full view of all present, had all the peculiarities of dress, speech, act and facial resemblance to the genuine red man. He even, by request, severed a lock of his long black hair, which hung in profusion from his head, and gave it to one of the party. While these manifestations were going on, one gent, who sat in front of the aperture, but behind two ladies, upon the back of whose chairs he rested his arms, closely scanned all the proceedings through a powerful field glass. The size and color of the Indian's eyes and face were plainly. visible, and the movements of his lips, mouth and teeth were distinctly recognized by all while he indulged in eating the sweetmeats.

Immediately at the close of the scance, and less than one minute from the time the speaking ceased, the cabinet was opened and everything found intact and undisturbed-Mrs. Wilson in a deep trance, with hands cold and of a purplish tint from long confinement and lack of circulation. On examination the knots were found exactly as originally tied, and the plaster dry and stiff, requiring five to eight minutes with tepid water to remove it. In every instance it was universally affirmed to be an unmistakably genuine manifestation of materialization under test conditions.

At the close of this month the Society here discontinue their regular Sunday services till fall. Bro. N. Frank White, a general favorite here, is their present speaker. He is too well known as a lecturer to need any word of commendation from me; suffice it to say I always listen to his discourses with rare pleasure and profit, and to be honest, with envy!

I am stopping beneath the hospitable roof of Major Chorpenning, whose claim against the government has given him a national reputation. Justice is shorn of her fair proportions while this man's rights are withheld from him and his family. "How long, oh Lord, how long?"

Washington, D. C., April 20th, 1876.

Letter from Mad. Leymarie. To the Editor of the Banner of Light:

Sin-I beg you to allow me to oppose, through the columns of your influential journal, an absolute contradiction to the malicious falsehoods of the letter inserted by Mr. Home in the Boston Sunday Herald of March 12, 1876, in which he seeks to injure my husband, Mr. Leymarie, by statements that are completely and utterly un-

I reaffirm for myself and for my daughter eanne Leymarie, what we stated to Mr. Van Raalte, of Amsterdam, viz., that Firman is a medium of much power, and that Jeanne had' seen "the little Indian" several times sufficiently materialized" to be touched by her, to come to her, to take her hand, and then to slip quickly back behind the curtain, like a child playing with another child, and addressing her on each occasion as "Little Jeanne." I reaffirm, for the satisfaction of our brethren in America, that Mr. Leymarie and I have seen the same spirit, not as Mr. Home falsely asserts "in a dark séance." but in a subdued light, sufficiently strong to allow of his being distinctly seen by all present.

After Firman's release from Amsterdam, he received several charming letters of thanks and congratulations from the persons who had been present at his scances in that city, letters which are still in his possession. Mr. Van Raalte was, I believe, the only one who was not convinced of the reality of the manifestations, because, in a séance which was held at his house, the accordion, trumpet, bell, &c., used at the scance were found to have been marked by teeth. But all who are conversant with the subject will doubtless agree with me that such marks are not a conclusive proof of fraud, for two reasons: 1st, because we are by no means sure that spirits may not as easily use their teeth for such manifestations as their hands: and 2d, because it is impossible to prove that such marks may not have been made by the teeth of some one among the company assembled.

But as, even with the best mediums, it is impossible to be too warily on our guard, and in order to insure the utmost precaution in the management of future séances, Mr. Leymarie inserted in the Rerue Spirite of April, 1875, two notices -one by Count de Bullet, affirming the fact of materialization obtained by Firman, the other calling attention to the necessity of prudence and circumspection in regard to reputed phenomena of this character-in order that both opinions might be fairly represented.

When we last saw Mr. Van Raalte in Paris, (about the beginning of April, 1875,) the trial of Buguet was still in the future. No one among the friends here had the faintest idea of what was about to happen, and no one, consequently, could

my husband, as Mr. Home insinuates in his letter, an insinuation equally gratuitous and false.

Having replied to the first of the falsehoods so imprudently put forth by Mr. Home, I now assert that his second statement is equally false, and that Mr. Leymarie never stated to Mr. Van Raalte, (as asserted by Mr. Home,) in speaking of Firman, "We know nothing of that American fellow; we never saw what he calls his Indian.' There is not one word of truth in these assertions, which are, on the contrary, the opposite of the truth. Both my daughter and myself declare the statements of Mr. Home in regard to the denial he puts into her mouth respecting the "little Indian" to be entirely unfounded and untrue.

I heartily regret that Mr. Home should resort to the use of poisoned weapons in attacking those who, holding different opinions from his own, are devoted to the great cause to which his remarkable physical mediumship has in the past done good service. It is evident that he cannot forgive Allan Kardec for baying been chosen as the channel of communication for ideas that were not transmitted through him; but event-from that point of view, could Mr. Home not find some mode of attacking those ideas-opposed as they are to the views which have taken him over to the Church of Rome-more honorable, more manly, than the dissemination of calumnies against those who differ from him?

The letter to which I am replying has led me to think that there may be truth in the remark which has so frequently been made of late: 'Mr. Home is no longer a friend to the cause of Spiritualism. Since he became a Catholic, he has become an enemy of the movement with which he was formerly identified, and would fain undo his own work," But it needs not the gift of proplicey to announce to him that the only result of the employment of such weapons as those to which he has recourse will be-worthy of those secapons and of those who use them!

I beg to add that I assume for myself the entire responsibility of this reply, which I request you, sir to do me the favor of inserting entire in your earliest number; and remain, yours cordially in MARINA LEYMARIE, the great cause,

JEANNE LEYMARIE. 7 Rue de Lille, Paris, France, March 31, 1876.

Tidings from Over the River.

Fo the Editor of the Banner of Light:

Feeling it a duty as well as a pleasure, the un dersigned desire to give your readers the result of a visit, this present month (April), at the rooms of the well-known and most wonderful medium, Dr. Henry Slade, No. 18 West Twentyfirst street, New York City. Only a few salient points can be given in this letter; persons de siring details can have them by communicating with either of the parties. At the first scance, clean double slates, with a very small piece of penell shut within, and held within our own hands, were covered with writing similar to that of a darling daughter, who went to the summerland nearly a year before; the manner of expression was like her, and the signatures were exact copies of hers in earth-life. One of the slates contained a message from our Kitty on one side, and the other side bore a communication to Mrs. Ramsdell, signed, "Your loving husband, "—," who had been long in spirit-life. He, as well as Kitty, mentioned other members of the family ent messages of love to them! The slates with these letters are now in our possession, and held as priceless treasures, evidence that they who wrote them "are not dead, but gone be-

The second sitting was for materialization. The cloth cover from the table was thrown over a low-back chair—no cabinet being used at the doctor's séances-and soon there arose from be hind and above it a white, vapor-like cloud; the features of our beloved child seemed to develop out of it, while the rest shaped itself into a loose gauzy drapery, making up the entire figure; she gazed upon us a moment, and then descended behind the chair, soon reappearing; this was thrice repeated.

At the next scance, she was dressed in a closefitting garment of purest white, and as before presented herself three times. A bouquet of choice flowers had been brought in by one of our number and laid upon the table; this she took up in her hand and presented to the medium, Dr. Slade. At one time we heard i er voice, which was like hers in her last illness; much of her talk was in whisper, but that which was uttered was wholly characteristic of our dear departed Kitty. Other persons demonstrated the certainty of their living presence; one, an old lady Sennot-known and loved many years while in

Various tests were given during these scances which cannot be mentioned here, lest we trespass on the space we have presumed to ask in the name of the angels—one or two points more must name of the angels—one or two points more must suffice. At our last sitting Kitty said (by slate writing), "You know, mamma, I did not have the bridal veil," referring to her marriage, which occurred a short time before she passed away, "I will wear it to-night." She did so, and a more beautiful vision it is scarcely possible to conceive! She came to us, put the veil over each of our heads, the while it fell softly down over our heads. The table standing between us comed. our hands. The table standing between us seemed no obstruction as she moved, or glided forward to us, kissing each as tangibly as ever while in the flesh! She took our hands in hers, holding them in a firm clasp, and pressing them earn

estly.

I desire to mention also that near the close of Wohl's scances, while I sat one of Jennie Lord Webb's scances, while I sat weeping, my handkerchief was taken from my pocket, by some power unknown, unseen, and iny eyes repeatedly wiped by it, as if to soothe and restrain my emotion; the room being totally dark no mortal person could have known of the tears, or have carried the handkerchief so directly to

If a man die, shall he live again," is no longer a question; he lives on, loving with increased tenderness, while blessing the bereaved with proof positive of immortal life.

MARION SKIDMORE. THOMAS SKIDMORE. MARIA RAMSDELL.

Fredonia, N. Y., April 21st, 1876.

New Publications.

OUTLINES OF THE PHILOSOPHY OF SWEDENBORG, by Prof. Theophilus Parsons, is the title of a valuable little manual on the subject indicated, expanded with illus tration and argument sufficiently to establish the views of any one who is inclined to accept the claims of this truly spiritual sect or church. The book is written with remark able clearness and simplicity, and in its distinguished author's best style. Previous books of his on the doctrines of the New Church have been extensively and profitably read, and this last one is equally sure of a faithful and wide ne rusal. All the doctrines which are peculiar to Sweden borg's revelations as a seer are set for. h in this little volume with striking lucidity, and it may in fact be regarded as a complete compend of the belief and philosophy of the church which styles itself that of the New Jerusalem Roberts Brothers, of this city, publish this book in a neat and handy style.

THE TWO BARBARAS IS a new story, pronounced brillant, by Grace Mortimer, who has already achieved a striking success with her short stories in the weeklies. This being her debut as a regular novel-writer, ber maiden effort will be read by the devotees of light fiction with curiosity and increasing interest. It is well stocked with characters, and its scenes and movements are handled with skill. Published by George W. Carlton & Co., New York.

"THE INTERNATIONAL," a cosmopolitan review, of universal interest, published by A. S. Barnes & Co., New York, for May-June, 1876, will contain the following: "Reform in Higher Education;" "Dean Swift," by J. Barnett Smith, Esq., of London; "Some Checks and Balances in Government," by Judge T. M. Cooley, Supreme Court, Mich.; "The Austrian Currency Question," by parties whose names are a guarantee for in- have had any intention to offer pecuniary aid to Grant Policy;" "International Prison Reform," by the

well-known philanthropist, Dr. E. C. Wines; "Localities of Burns, " a new sonnet by the brother of England's Lau reate, Charles Turner; "Chaldean Genesis," a new work by George Smith; "Three Old and Three New Poets," by Bayard Taylor, and "Contemporary Literature, " "Contemporary Art," and "Contemporary Sci-

LIFE OF THOMAS PAINE, COMMON BENER, AGE OF REASON, etc.; have all been combined in a single volume of flue proportions and striking typographical effect, by Josiah P. Mendum, of the Boston Investigator. We need not remark on the excellent qualities of Thomas Paine's writings at this day, nor speak particularly of his re-cognized masterpieces of thought and expression. The dographical portion of this volume, which is the only prefatory setting the ensuing essays require, will prove, on perusal, to be conceived and executed in the genuine spirit of Paine himself, and he would without a doubt have ex ressed blusself fully satisfied with it if it had been done in his day. Those who would possess the great Apostle of Preedom's writings between two covers can do no better than to secure the copy offered by the present faithful and enterprising publishers.

ISHMARL; Or, IN THE DEPTHS, by Mrs, E. D. E. N. Southworth, is a powerful, story by a popular authoress, to which allusion was made in our last issue. The story first appeared under the title of "Self-Made, or, Out of the Depths," some few years ago, in the columns of the New York Ledger, and in response to a call from a multitude of readers is now for the first time published in book form, with illustrations. It comprises some seven hundred pages and is sold at \$1.75. It is needless to commend Mrs. South-worth's fictions to any who have already made the acquaintance with them. This latest of her novels is published in handsome style by the popular house of T. B. Peterson & Brothers, Philadelphia.

Movements of Lecturers and Mediums.

"Mrs. S. A. Rogers Heyder, of Haverbill, Mass.," writes Mrs. E. D. Young, "has been lecturing Sandays in Dover. N. H., for three weeks past and holding test so mees week evenings, and has been very successful in convincing people that our loved ones live after death and can return and communicate with us. Her lectures were delivered in a trance state, and touched the hearts of many. She has lone much good here, and we hope to keep her awhile longer,'

J. Edwin Churchill has been speaking of late in Macon

Mrs. II. Morse is lecturing in Iowa. She spoke in Marshallville the last week in April.

The well-known medium and successful healer, Dumont C. Dake, M. D., can be consulted at the Mattison House, thicago, May 12th; Jollet, 4th, 5th, 6th; Galesburg, Ill., 8th, 9th; Chicago, 10th, 11th; Rockford, 111., 12th, 13th, 14th; Beloft, Wis., 15th; Chicago, 16th; balance of the month, Huntington House, Richmond, Ind.

Miss Nora J. Barker will hold test circles in Templars' Hall, 488 Washington street, every Sunday evening until further notice. A correspondent writes that "she has already given two soances in this hall, and very general satisfaction was expressed; the tests given were very clear, positive and convincing. Miss Barker is a young medium just coming before the public, and is worthy of patronage.

The Banner of Light, one of the best printed

and most liberal publications we are acquainted with, has just entered upon its thirty-ninth semiannual volume. It is published weekly, at Boston, by Colby & Rich, and is devoted to the promulgation of the Spiritual Philosophy of the nincteenth century. Terms \$3 per annum, in advance. — Haverhill, Mass., Tri-Weckly Pub-

PERSONAL, —We received a call from the noted medium and successful physician, Dumont C. Dake, M. D., who has been opening up offices and fecturing in Michigan, fffinois and lows, to large and appreciative audiences. The doctor has indeed been on the war-path, but has not destroyed fife, but has secured a score or more of cancers, tumors and tape-worms, and other monstro-thes which he has removed from suffering humanity. —Religio-Philosophical Journal.

A TIMELY BOOK. An Epitome of

Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions,

and Laws. BY THE AUTHOR OF "VITAL MAGNETIC CURE," " NA-TURE'S LAWS IN HUMAN LIPE," ETC.

THE AUTHOR OF "VITAL MAGNETIC CURE," NATURE'S LAWS IN HUMAN LIPE," ETC.

These subjects, to receive universal attenticus, should have an established philosophy founded upon laws and principles that are reliable, and whitely all reasonable opposition, skeptics stouch know what Spiritualism proper chains before making an assault upon its teachings. Mistakes 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: Medimiship, its Laws, and the Reliability of Spirit-Communications: Re-lucarnation; Alchemy, Magic or Fanaticism, Whitch? Mind-Reading, Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit-D-fluence and Disease, Indusered to Children; Church Prejudice. Bible in Schools, Religion; Materialization, Spirit-

namence and Disease imparted to Children; Church Prejudice. Bible in Schools, Religion; Materialization, Spirit-Photography: Inhidelity, Capital Punishment; Reasons why Spiritualists do not Organize, and the Ultimate Results of their Teachings,
A million of condess should be sent to skeptical church members during the centennial yea.

Frice, paper, 33 cents, postage 5 cents; cloth, 60 cents, postage 10 cents.
For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PRICE REDUCED.

THE CLERGY A SOURCE OF DANCER TO THE AMERICAN REPUBLIC.

BY W. F. JAMIESON.

This is a book of 331 pages, which is destined to accomplish a much neededwork with the masses, by acquainting them with the dangers which threaten our Republic at the bands of the Christian priesthood, who, the author is fully persuaded, are America's worst enemies—worse than slave-noiders ever were, more dangerous to civil liberty, and more unprincipled in their attacks upon it. He claims that the American clergy are plotting the destruction of our liberties in their endeavor to get God and Christ and the Biblianto the United States Constitution. This book should be read by everybody.

ead by everyhody.
Price \$1.00; full \$1,50; postage 10 cents.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
10.07), Boston. Mass.

REVIVALS; Their Cause and Cure. BY HUDSON TUTTLE, ESQ.

The demand for this able article has poinced the publishers to print it in tract form of eight pages.
Price, per hundred, \$2.50; postage 18 cents.
Single copy 3 cents: postage 1 cent.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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

ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH,

Publishers and Proprietors. ISAAC B. RICH......BUSINESS MANAGER. LUTHER COLBY.....EDITOR, Aided by a large corps of able writers.

THE HANNER is a first-class, eight-page Family Newspaper, containing Forty Columns of Interesting and Instructive Rrading, embracing A LITERARY DEPARTMENT; REPORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

GINAL ESSAURE OF THE NAME OF THE STATE OF TH

TERMS OF SUBSCRIPTION, IN ADVANCE.

TERMS OF SUBSCRIPTION, IN ADVANUE.

Per Year.

\$3.00

\$3.10

\$3.10

Three Months.

Three Months.

In emitting by mail, a Post-Office Money-Order on Boston, er a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Checks on interior banks are liable to coilection, and in such cases the term of subscription will be proportionally shortened in the credit.

Subscriptions discontinued at the expiration of the time paid for.

paid for.

Specimen copies sent free.

ADVENTISEMENTS published attwenty cents per line for the first, and fifteen cents per line for each subsequent insertion.