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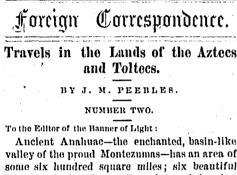
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valley of the proud Montezumas-has an area of some six hundred square miles; six beautiful lakes originally, four salt, and two brimming with soft, fresh water; and-including the city and clustering villages-a population, at present, of seven hundred thousand.

If in the paimier days of Latin Catholicism Rome was Italy, the City of Mexico may, with quite as much reason, be considered Mexico itself. It is situated over seventy-five hundred feet above the level of the sea, and may be said to sit a very gem of crystal whiteness in this lovely vale of emerald, embossed and enclosed by circling mountains.

It is now six o'clock in the morning ; let us out of the hotel, and away for a sight-seeing stroll. Lying in bed after sunrise-equally enjoyable by delicate persons and pigs-is the rankest laziness! As yet there are few in the streets. The houses, churches, and especially the cathedral, Mexico of Cortez! strike the stranger as both unique and antique. Those old Spaniards seemingly built for eternity rather than time. Stand on any corner where intersecting streets pass completely through the city, and you can see in the distance the brown peaks of all-embracing mountains. Jerusalem, with its narrow, winding ways, may be speedily traversed. Athens, though uneven and picturesque, is too small to match her Pentelicus original stone-cutters nor pyramid-builders of and classic Hymettus; but Mexico, with streets ancient America. as regular as those of Philadelphia, is fully equal to her magnificent mountain-setting. THE CITY FOUNDED BY A PROPHET. Mexico, originally located and built. Venicelike, upon several little islands in the silvery lake Tezcuco, was designated as a city site by an ancient Aztec seer. Dissatisfied with the country of their fathers, as well as decimating wars with adjoining tribes, these Aztecs, naturally nomadic in tendency, desired to emigrate, but this was forbidden by their chiefs and priests, till such times as the gods should impress or command. Times and seasons like widening sea waves came and departed-the "diviners" of this people continually urging them to remain content. This, according to Clavigero, was while they yet dwelt in Aztlan-a term signifying "much water." This name also bears a striking resemblance in sound to ancient locations in northern Asia, In due time there arose among those old Aztecs a distinguished character, called Huitziton. Grave in appearance and gifted with power to converse with invisible beings, the gods impressed this venerable personage that the time was approaching when they might depart for more favorable climes and sunny lands. Dreams. omens and wonders had now become unusually common among them. Not only their old but their young men saw visions. And while in council meditating upon these phenomena, their great seer heard a musical voice which he compared to a singing bird in a lofty tree, saying, Ti hui, ti hui-meaning in the Aztec language, "Let us go, let us go !" Shortly after this, Huitziton took one of the wise men of the nation with him to this forest where the strange bird had sung the ominous song. When all was hushed in stillness Huitziton thus addressed the sage : " Do you not think favorably, my venerable friend, Tecpaltzin, of what this bird of omen says? I refer to the 'Ti hui, Ti-hui,' which is continually repeated in my ears. What can it mean, unless it be that our departed ancestors desire us to leave this country and find for our-selves another? Can there be a doubt but that this musical voice is the warning of the unseen Divinity who continually watch over our welfare? Let us obey the voice, and not draw down upon us the divine anger."

dead. Consulting "familiar spirits" was cer- | the Aztees in mental culture and social refinetainly as common with the ancient Americans of this continent as with the Hebrews in Moses'

time, or the Chinese prior to the Tartar conquest. As might be expected, however, Catholic writers of this period, while admitting the facts of spirit communion, attributed the Aztecs' visions, voices and materializations to the devil, just as did the Jews the spiritual marvels of Jesus. He "hath a devil" has been the conservative cry of the ages.

Among the more candid of Catholic writers upon Anahuac was Father Clavigero, a Romish ecclesiastic residing in Mexico some forty years, not long after the victories of Cortez. Generally speaking, I think him pretty good authority. And while treating of the "diviners" so common among the Aztecs, this papist author frankly admits that the historians of his time believed unitedly that the "nations and tribes of the New World held direct communication with spirits and demons."

These are Clavigero's words : " However certain this may be, there is no doubt in my mind but that the malignity of these spirits impels them to do all the hurt they can to man. And that they have sometimes shown themselves in visible forms to seduce people-especially those who have not, by regeneration, entered into the bosom of the church-is beyond dispute."

WANDERINGS OF THE AZTECS.

Exercising the most perfect confidence in the war-like power and "word" of their tutelary God, these Aztecs commenced their journey toward a land of promise. Directly led-as were the Jews by the God of Israel-they were commanded to pursue their journey till they should see, near the waning of the sun in evening time, "an cagle sitting upon a cactus, holding in his beak a serpent !'

It will be remembered that among Oriental mysteries and emblems there ever stood conspicuous the serpent-the "head" of which was to be "bruised "-because referring to generation and phallic practices.

Though there are exceptions, it is, nevertheless, the general opinion that these Aztecs left Azatlan, in the north or northwest, sometime between 1090 and 1160 A. D. They continued this weary pllgrimage, with frequent delays of years and decades of years, till 1325, when they found the rock in the lake, the cactus, and the eagle thereon. Here, among the marshes of a lovely lake, they built the city of Tenochtitlan-the

It is believed by many antiquarians that a branch of them at least moved down along the Colorado and through New Mexico, where remnants of old buildings-still exist. That these stone structures, with heavy walls for defence, with two and three stone floorings surmounted by a terrace, were the works of the Aztecs, is extremely doubtful. The Aztecs were not the

ment.

THE COLOR AND CHARACTER OF THE AZTEC INDIANS.

More than half of Mexico's nine millions of inhabitants to day are Indians, the legitimate descendants of the Aztecs; and cotemporary tribal nations. They have jet-black hair, silky and luxuriant; and reddish brown faces, on which the warm blush often colors the check. The lus-

tre of their eyes, the symmetry of their forms, and their calm open countenances would as deeply interest the ethnologist as physiognomist. But listen to the old monk Clavigero's description-who, if I rightly remember, lived among them full two hundred years ago:

"They have narrow forcheads, black clean, regular, white teeth, thin beards, and genscally no hair upon their limbs or bodies. Their skin is of an olive color. There are few de-formed persons among them, and none that have a stinking breath. Their constitutions are phleg-matic. They seldom spit. They get gray-headed carly, die often of acute diseases, but are entirely free from many disorders common to the Span-iards."*

. "The state of civilization among the Indians when first known to the Spaniards, was much superior to the Gauls when first known to the Greeks, or to the Britons when first known to the Romans. Their understandings were to the Romans. Their understandings were fitted for every kind of science. They were pa-tient of injury and grateful for kindnesses. They are by nature taciturn, serious and austere. Generosity and perfect disinterestions in a start principal features of their character. Gold, with these Aztec Mexicans, has not the value it enthese Aztec Mexicans, has not the value it en-loys elsewhere. They seem to give without re-luctance. . . The respect paid by children to their parents, and the young to the aged among this people, seems to have been born with them. They are not indifferent, as some have said, to death and eternity. And although they meet dangers with intrepidity when they proceed from natural causes, yet they are easily terrified by the stern look of a Spaniard."!

While all the historians of Cortez's time, and for quite a period subsequent, unite in testifying to the kindness, peacefulness and native intelligence of these people, Clavigero-after expressing the wonder of the Spaniards at the "temperance" of the Indians-says that "drunkenness, and other horrid vices, did not prevail in the country of Anahuac before the Spaniards came there." This is strong testimony when it is considered that the Spanfards were Christians and the Indians heathen.

Columbus, studying the characteristics of the American aborigines, wrote thus earnestly to Ferdinand and Isabella :

"I swear to your Majesties that there is not a better people in the world than these natives, more affectionate, affable or mild. They love their neighbors as themselves. Their language is sweet, soft, and the most cheerful, and they al ways speak smiling. Their king, who is served with great majesty, has such engaging manners that it gives me great pleasure to see him. Prescott, treating of the Tezcucan Indians in

the time of Cortez, says : "They had an extraordinary tribunal called the Council of Music, which was devoted to scince and art. Works on astronomy, chronology history, or any other science were required to b submitted to its judgment before they could be made public. In short, it was a general board of education for the country. This is calculated to give us a higher idea of the refinement of the people than even the noble architectural remains which still cover some parts of the continent. Architecture, to a certain extent, is a sensual gratification; but this aboriginal institution, with others, was a literary luxury, and argued the existence of a taste in the nation which relied or its gratification on pleasures of a purely intellectual character."1 And these were the "savages" that the Catholic Spaniards came to civilize and Christianize! But they "have degenerated." exclaims some Indian-hater. Granted, and so have the Greeks! Where once the sandaled feet of Pythagoras, Perevel. This is commendable. icles and Plato pressed polished marble, now prowl unprincipled brigands in search of pelf and plunder! When in Athens, several years since, I was forbidden by the authorities to visit Corinth and the old battle-field of Marathon, because it would endanger life! And so nations, Indian and Grecian alike, have their ebb and flow! THE MIXED RACES OF MEXICO. While pure Castilian blood is far from being abundant in this country, the dark complexioned facial features of the Moor are often conspicuous. But what matters it, since neither blood nor color affect political distinction or the social status in our sister republic? · It is estimated that the unmixed whites of Mexico constitute much less than one-fifth of the inhabitants, while two-fifths or more of the whole population are Indians. Many of these tribes, such as the Amatlans, near Cordova, and others who have kept their blood pure, are considered far the noblest of the present Indian races. It is a common remark in cultured sircles, that Cortez and his cut-throat crew ruined Mexico by failing around the cathedral down here in Mexico, I am to bring their wives with them. Buckle, the almost forced to think that the more piety the prince of historians, still more caustic, charges more poverty, the more faith the more laziness, Spain with having "destroyed three civilizations." The Meztizos-that is, the mixed races-make up the other two-fifths of the Mexican population. These, though fair looking, affectionate and active, are not physically as vigorous as the pure-blooded Indian, or Spaniard. In the miscegenating processes of this country the Spanlards transmitted their bad, rather than their good traits. Upon this point talk is idle-blood tells! It is evidently wise to transplant, but not itualists, has no public lectures upon the subject, to intermix races. The Jews were "brought up nor public séances for the study of the phenomout of Egypt," transplanted ; but they have ever made the greatest efforts to keep their Semitic held in private residences. blood pure-the "seed of Abraham!"

thinkers that if the Aztees, Acolhucans and interest themselves in Spiritualism. The priest-These alans had been let alone in Cortez's time, hood unitedly pronounces it the "work of the they would have developed a more enlightened devil," and discourages all investigation. Accivilization than is now manifest in the States of Mexico, ultimating as it has from racial intermixtures and Spanish influences. Tlascala was a republic three hundred and fifty years ago, with a Senate representing the people !

Religiously speaking, Spain has a record dark as Erebus. Her crimson crown was long red with the blood of martyrs and free-thinkers. Considered however charitably, little can be said at home or abroad in praise of Spanish civilization, with its chronic revolutions, its ceremonial feasts and spiritual famines, its cruel inquisitions and torturing bull-baitings, its Sunday cockfightings and pompous Roman Catholicism, These were the virus-seeds it planted upon the Pacific coast.

Mexicans are proud of their long-ago president Guerrero, a pure Indian, who was ruthlessly murdered, reminding us in one respect at least of the assassinated Lincoln, Juarez, their late president, was an Indian with a skin darker than the usual was an eminent statesman and avowed Spiritualist. Indian rule has not only been abler in Spanish. Gen. Diaz, the most effectual commander in driving the French and Austrians out of Mexico, "is an Indian from Oaxaea. This was also the birthplace of president Benito Juarez.

THE CATHEDRAL IN MEXICO.

It is Sunday morning. Let us away to the grand plaza—original centre of the ancient city. The streets are already alive. Shops are open; salesmen are exhibiting their wares; lottery tickets are thrust under your nose at every corner, and here is the great tobacconist's establishment for the sale of cigarettes and smoking tobacco. 'To chew is considered actually vulgar in Mexico, but smoking cigarettes is almost universal, the women indulging the same as the men; and why not? The height of fashion is seen only in carriages; to walk in the streets is not aristovratie.

Thank the gods, I am not "aristocratic." And if I were—if there was even a rag of this popular, yet rotten respectability clinging to ny garments, I would tear it away and cast it Socrates was a criminal, but the psalmist David was a respectable saint, " after God's own heart." Jesus," said the apostle, "made himself of no same way as do all stern reformers. Furthermore he sliunned not to set at defiance the religious hypocritical pharisees, those "whited sepulchres," that the Nazarene declared could not "escape the damnation of hell." In all the

cycling ages men of character have had too much haracter to be respectabl

It is the opinion of substantial and impartial [the higher classes, the learned men, who most cordingly, there are thousands of conscientious believers who do not enroll nor publicly avow their convictions. The Dustracion Espirita is a monthly periodical, owned, edited and published by that devoted Spiritualist, General Refugio 1 Gonzales. It is a very ably conducted journal and has quite an extensive circulation.

ATTENDING A SPIRITUAL SEÂNCE.

The circle that I had the pleasure of attending, meets every Monday evening at the residence of Gen. Gonzales. It has one hundred and twenty enrolled members, thirty or more of whom were present upon this occasion. They have a library and several excellent writing mediums.

The president, Antonio Santago-seemingly just fitted for his position-is a gentleman of grave and paternal deportment. On his right sat Gen. Gonzales, the presence of whom reveals a strong psychological power. Sitting along the sides and at the ends of the table were several ready secretaries and writing mediums. At the complexions of the Aztees ; and what is more, he | tinkling of a bell all was silent. The scance was opened with prayer. The mediums taking their positions, soon wrote with great rapidity. The Mexico, but uniformly more mild and liberal than | influence seemed to be a combination of the impressional and semi-mechanical. The quietness and order were admirable, and the various messages from the spirits exceedingly interesting.

While I would not flatter Jupiter for his trident, I must in justice say that, phrenologically speaking, I have seldom or never seen a more intelligent assemblage of ladies and gentlemen convened in a scance room.

By the aid of Gen. Gonzales one lady present, Dolores Portugal, became psychologically entranced. The words uttered in this ecstatic state were taken down by the secretaries as they fell from her lips. Thus conditioned magnetically, she would find concealed objects, endure the candle's blaze before her open eyes, become rigid as a bar of steel, and exhibit no flinching from the thrusting of pins into her limbs Other interesting experiments were tried, demonstrating her complete unconsciousness to all external things.

Mexico is at present in the throes of a revolu-, tion. It seems a chronic affection of the country. Soldiers are parading the streets and martial into "unquenchable fire." Pythagoras was mad, | music calling to arms. The masses, so far as they dare, are shouting for General Diaz, reform, economy and a one-term presidency, and trial by jury. There is but little enthusiasm for the govreputation," and he thus made himself in the ernment as now administered. The pronunciados have torn up portions of the railway between here and Vera Cruz, which may force me to reand social customs of those "respectable," yet main in Mexicolonger than I intended ; but shall not return without seeing the ruins in Yucatan. City of Mexico, March, 1876.

Women's Rights a Century Ago.

All Indian races are naturally clairaudient, and otherwise mediumistic. Ere long, Tecpaltzin himself, and others of their reputed wise men, had visions of fairer lands under more southern skies.

THE SPIRIT-QUIDANCE OF THESE ANCIENT AMERICANS.

Perusing the many volumes kindly put before me in Mexico, I was interested if witnessing the almost universal agreement among the Spanish of the twelfth century, building the city of Tezwriters of the sixteenth century, touching the cuco, on the eastern side of the lake, opposite really of Toltec and Aztec intercourse with the Mexico. They spread northward, and surpassed

During their journeyings they carried with them their fire, their altar, and their tutelary god, carved from a wood as hard as lignum vitæ. It represented Huitzilopochtli. He was borne in a chair of reeds and rushes called Teoicpalli-literally the chair of God! Wherever they halted for a term of years, they established tribal laws, erected their altar, chased the game, and possibly tilled patches of land. Their wanderings were decidedly serpentine. Chieftains arose among them at times and rebelled. Other gods occasionally communicated in their camps. Finally the, Xochimilcas, Tepanecas and Tlascalans -the latter a class among them noted for physical and intellectual superiority-branched off by command of their gods, and left the main body. And yet they continued their course southward.

Human nature is the same in all ages. These Aztecs, wearying at length of their long, tedious travels, complained of their leader, as did the Israelites of Moses. Ay, more: their threatened revolt and persistent complaints-according to their old paintings representing this exodus-became loud as the very thunders upon the mountains.' It was a crisis. But, flying to their oracles for consultation, they were reassured that they would soon reach the glittering lakes, the prickly-pear and the eagle of prophecy.

It was now autumn time. And on one of those quiet, hazy, Indian summer like mornings, so common to the dying year, the advance guards upon the mountain tops caught glimpses of the sparkling waters, rising out of which, when approaching the following day, they saw, according to promise, upon an island in the lake, a thrifty cactus, and proudly perched thereon an eagle, holding in his beak a twisting servent.

Aztec prophecy was fulfilled. And these symbols—the cactus, the cagle and the serpent—constitute the present Mexican coat-of-arms.

It is admitted that there is a theory extant, deriving the Aztecs from the South. The principal reason assigned is, that one of Gemillis's paintings had pictured thereon the pyramid and the palm. Though somewhat significant, the position becomes untenable when it is remembered that the Aztecs migrated far to the south before they swung around the mountains, up northward to the original site of their future city. Saying nothing of the sound opinions of Clavigero, Sahagun and Humboldt, it was the tradition and the testimony of the Aztecs, Acolhuans, Chichimecas, Tlascalans and others, allied by a common language, that they came from a northern clime, and were invaders, making war upon a superior civilization. The Acolhuans, sometimes called the Tezcucans, reached the valley near the close

· Clavigero's Hist. Mex., pp. 104-105. + Ibid, pp. 108-109. *Prescott's Conquest of Mexico, Vol. I., pp. 172-173.

Pardon this moralizing digression. But here we are at the corner of the great plaza. The street most crowded connects it with the j as diligently discussed a century ago as it is now-Alameda. The government buildings extend all a-days. A few extracts will furnish somewhat along the eastern side. In the centre of this plaza | eurious illustrations of this. The London Mornare cool, inviting seats, beautiful shade trees ing Post of April 14th, 1780, contains the followand choice ornamental shrubbery, due to the ing announcement : enterprise of Maximilian. The Cathedral stands upon the north side. The imposing structure, a hundred years being built, is reached by a very broad esplanade. Devout Catholics in passing lift or take off their bats. Adjoining is the parish church, magnificently fashioned without, and elegantly carved and gilded within. In all Catholic countries churches are places for worship seven days in the week ; and on their tessellated floors rich and poor meet upon a common

The altar near the chief entrance to the cathedral is usually thronged. The choir department just behind the altar presents an intertwining network of the most-exquisite carvings; while the high altar is seemingly one blaze of gilding from floor to ceiling, relieved only by a multitude of gold embellished images, filling niche and arch, Go back in thought to Palestine. The cathedral where Jesus preached the sermon, " Love ye one another," was by the " wayside : ' his robe was "camels' hair;" his incense the " lilies of the field ; " his orchestra the "fowls of the air;" his supper companions "publicans and sinners;" and his disciples "had all things in common."

Catholic cathedrals awake in my soul no humility, no devotion. And then when I reflect upon the many thousand paupers that plead for bread under the shadow of St. Paul's in London, the wretched, squalid poverty that flaunts its rags around St. Peter's in Rome, and the miserable crippled beggars that I saw only yesterday lying and the more Christianity the more crime and war, superstition and beggary! Jews, Quakers and Shakers, however, have no beggars. All deserts have their oases.

CONDITION OF SPIRITUALISM IN MEXICO. Infallibility and free thought being absolutely antagonistic, Roman Catholicism and Spiritualism must be necessarily deadly enemies. This is manifest in the Republic of Mexico, which, while fustly claiming nearly a hundred thousand Spirena. Scances and circles for investigation are

Among the apostles of Spiritualism in this city is Santiago Sierra, a gentleman who has devoted his life to literary pursuits. It may be proper to here say that in this country, as in Europe, it is - London Spiritualist.

The files of old. English newspapers, show that the question as to the propriety of women taking a more prominent part in public affairs was quite

"Casino, no. 43, Great Marlborough Street this evening, the 14th inst., will commence the First Sessions of the Feinale Parliament. The Debate to be earried on by Ladies only, and a Lady to pre-side in the chair. Question—Is that assertion of Mr. Pope's founded in justice, which says, "Every woman is at heart a rake?" On the Sunday evening a theological question to be discussed."

In succeeding issues of the paper, formal reports of the proceedings of this parliament in pet-ticoats are published, such as: "Friday, April 21st. The speaker having taken the chair, it was resolved *non. con.* that the assertion of Mr. Pope's, which says, 'Every woman is at heart a rake,' is not founded in justice. A member pre-sented to the house several petitions from men milliners, men mantua-makers, &c., &c., against a bill entitled ' An act to prevent men from mononalizing women's professions.' Resolved that said bill and said petitions be considered."

"Such that the universal rage for public speak-ing," writes the Morning Post of May 20th, 1780, "that the honorable Mrs. L., possessed of no less than two thousand pounds a year, constantly speaks at the Casino rooms on the nights of the ladies' debates."

In the Morning Post of March 9th, 1781, we meet with this report: "La Belle Assemblée-Budget. The opening of the budget, and the debate which ensued upon the taxes that were proposed by the female prender, as the ways and means for procuring the supplies for the present year, afforded such high and uncommon amusement to the numerous and splendid company in the rooms, that a general request was made that the rooms, that a general request was made that on the subsequent Friday the ladies should re-sume the consideration of the budget in prefer ence to the question given out from the chair."

About this time, too, we find the following ingenious problem propounded for the solution of a like gathering in "The Large Hall, Cornhill" "Which is the happiest period of a man's life; ..., when courting a wife, when married to a wife, or when burying a bad wife?" In 1788 an advertisement appears of the pro-

posed opening, on March 17th, of Rice's elegant rooms (late Hickford's), Brewer'street, Golden Square, for public debate by ladies only. The -first subject suggested seems quite as comprehensive in the matter of _women's rights as the most zealous advocate of them in our own day could desire. This is it : ¹⁰ Do not the extraordinary abilities of the ladies in the present age demand academical honors from the Universities, a right to vote at elections, and to be returned members of Parliament ? "

1.47" Recollect ever that the purity of the thoughts and the motives are now building the spiritual home of each one, are now fashioning the spiritual body of the future life, which will he beautiful or the reverse in exact accordance, not with the seeming life, as it has appeared in this world, but with the hidden life from within.

BANNER OF LIGHT.

Free Chought.

Observations on Spiritualism and Prepossession Scances with Dr. Slade, . H. Foster, and Mrs. Hardy: by an Ex-Congressman.

To the Father of the Banner of Taight

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A regular reader of your paper readily discovers the rule to be, that within reasonable limits as to length, any article appearing therein may be fairly criticised ; also, that within the same limits, the doings of noted madiums may be as freely consured as commended, when there is apparent cause for such fault finding. In this communication the purpose is to do a little of both.

In a recent number of the Banner appeared a communication headed "Another Witness for Mrs. Thaver," to which the attention of the writer was attracted by the heading, and in which, as it was perused, he was specially interested, because the thought occurred to him, Hereis a brief story of manufestations, so striking, so independent – defiant in fact of -natural laws as commonly accepted, occurring withal under such undensible test conditions, that it is just the statementato, keep at hard for eitation as proof incontestate of "invisible, intelligent," and therefore spirit torces, whenever any scientific or orthodox skepthen "pooles" at Spiritualism and speers at its phonomena, as shams, or something worse. The occasions and surroundings were such as to preclude all suspicion of trand; while the incidents counting, tew in number, yet sufficiently varied, second so overwhelming, that to deny rather than to agreept their spiritual origin, would being the baldest credulity. The heading gave him to understand that what he was reading was from " a watness," Therefore it was to be taken as the two sets and considering its inherent strength, it was not too much to say of it, "Well may the Spritualist boldly challenge any and every skeptic to account, for the facts of this, one brief narrative, on any even plausible theory. other than the spiritual."

But coming to the conclusion, it was a keen disappointment to discover that what had been so highly appreciated as testimony, was not worthy of the name , that it was not the story of a witness at all; for the simple reason, that no name of a witness was there ! There were the date, locality and member-hip of the correspondent -(" Member of the Theosophical Society,") given, but looking for the name only certain initials appeared. It was laid aside with regret ; for while It may be accepted by Spiritualists as confirmatory of their theory, if such confirmation is needed, as a weapon with which to do, battle for Truth it is valueless. To its few but marvelous facts the adversary of Spiritualism could well reply, "A curious, wonderful story truly, but only a story at most. Why, you have not got any name, much less one known to be reliable, as -Often much; sometimes everything !

If to this criticism it is replied, "the purpose of the writer was what is stated in-the body of the communication, and was not to mount the witness stand and give testimony with which to silence the mouths of gainsayers," it still remains that if the name could with propriety have been affixed the professed design would have been equally served, while advocates of the spiritual philosophy would have been furnished with an additional, unusually trenchant blade with which [] ed, the following message appeared plainly writto face the foe. The complaint is not of what is, but of what might have been.

"Changing the subject, please permit a little again .- J. M. C." scolding about one or two prominent mediums, be, "Another installment of wrath because some

most prominent mediums of this country; and in the order, as to time, in which they are here mentioned, namely, Dr. Henry Slade, Mrs. M. M. Hardy and Charles II. Foster. At the first sitting he was not so firmly grounded in Spiritualism as now. That the phenomena occurring in the presence of mediums were realities, not tricks, he had long known; but beyond this, with him, was the yet open question, "Were they manifestations of spirits of those who had once lived in human form? In short, did they prove immortality ^{her} This, too, was, above all others, the vital point. Doubts he had, and they were distressing; for to him, next to the idea of eternal existence in a literal, blazing, brimstone hell, that of final annihilation, seemed the most revolting imaginable. Therefore he frankly informed Dr. Slade that "his visit was far from eing one of mere curiosity-that his greatest

anxiety was to obtain a satisfactory and affirmative answer to the question, ' If a man die, shall he live again?' confessing that though outside of Spiritualism there were arguments in favor of immortality, rendering the doctrine probable, time his interrogatory is on paper, possibly bethat was the most that could be conceded for them, and that each and all were insufficient to free the mind, at all times, from painful, lingerng doubt."

Our sitting began. It need not be described, save in a general way, for it did not differ, as to manifestations, from ordinary sittings with this medium. There was no trickery certainly. It could not have been practiced undetected. The brothers, sisters, brothers-in-law, sisters-in-law, time was mid-day-room, a large, second floor and a friend of early life were there, each with attor, abounding in windows, and as light as a fond greetings, loving words, wise counsels, and those windows unshaded could make it; furniire, a few chairs, possibly a sota (though as to his memory is uncertain), a table in the centreof the room, say about two and a half by four [What wonder that time flew ! But could not a feet in size, and without drawers. At this table few moments more have been spared? the Doctor and the writer were seated-Doctor's hands on the top of the leaf, his feet under it, the writer's hands and feet on top of the Doctor's. Almost instantly raps were heard; then a chair. standing by itself several feet from the table, rose perpendicularly about a foot from the carpet, remained a moment poised in air, then fell; the unmistakable sensation was felt of being touched, sometimes patted, by hands on the head, body and limbs ; a small hand came out, as from beneath the table, caught hold of a charm on writer's watch-chain, dangled it, for a moment only, but long enough to be distinctly seen by both parties, then vanished! The little slate, wiped dry and free from a mark or scratch, with a bit of pencil half as large as a grain of wheat upon it, was slipped under the table, and held by the Doctor, with one hand pressed closely to the nether side of the leaf; his other hand rested on top of the leaf, and both were in plain sight. Immediately the sound of writing was heard; presently raps indicated that the writing was finished, and on withdrawing the slate there was a message, purporting to be from his own control, saying that the father and son of the writer were present ; that it was the son who had touched and patted him and played with his watchchain ; that the father raised the chair and would write a message.

Again the slate was made ready, and this time was placed by the Doctor on top of the writer's head and there held, by one corner of the frame, between his thumb and forefinger, the remaining fingers of this hand being closed, and his other hand resting on the table. At once the sound of pencil-writing was again heard, and, when finishten on the state : " My Dear Son-God be praised for this sweet hour! We do live! never doubt it

The initials were those of your correspondent's Perhaps now the first thought of the reader may father ! A blunder on his part prevented this communication from being as conclusive, as a medium has refused to submit to conditions de- test, as it might have been, but it was surely manded by some honest skeptic !" Not so. Rath- enough to excite him to further inquiry. He er, if a word or two may be permitted on that propounded a single interrogatory in writing, subject, let it be that as a rule the honest skep- which was satisfactorily answered, and was tie does not demand unreasonable conditions (no about to write others, when to his surprise and schoolmate and associate, to whom in childhood more than does a medium refuse reasonable ones) dismay came a signal which the Doctor said nor complain if he or she is required to comply a meant that the scance was at an end, and nothing with such as are often necessary, unless attend- further could be expected; "though," said he, ing circumstances have, in some way, a suspicious ¹⁰ I can get them to play the accordion and raise look. As a rule it is the dishonest questioner, [the table for you," and, at his request, both feats the one who begins investigation, determined to were performed. "Something" obeyed him. The music was made in plain view, no human hand or other visible force manipulating the instrument or its keys; and the table was raised some ten inches or more from the floor, and there the medium, or domands that the latter shall ig- remained sufficiently long for the writer to see, nore all such, and submit to such others as may, as he did, and be positive, as he was, that it was be indicated-possibly such as are inherently re-) untouched by any one, anywhere, except that his hands and those of the medium rested, palms down, flat on the top of the leaf ! Here one cannot well resist the temptation to ask of what force or effect are columns or volthe time has come when they, as well as Spirit- nmes written by Dr. Carpenter, or any similarly ualists generally, may demand to be regarded as | bigoted and "prepossessed" scientist, about "Preposession" in the presence of such observed facts as have been stated? He, and such as he, disbelieve or doubt. Does it necessarily make a may write on, until the last hard word in the whole vocabulary of science is worn threadbare, not merely to believe-but actually to know and and to all such argumentation the answer of your give the proof that spirits are-that there is life correspondent is, and must be, "He did see that after death?" If so, if such is the effect of actual table rise from the floor and remain for a brief knowledge, must not the bruf be likewise per- time suspended, when he knows it was untouched, save as stated, by any human being, or by any ists therefore as worthy as any who accept im- visible force. He did see that chair rise and for a moment remain stationary at least one foot above the carpet, when nothing visible touched it! And he did see that little hand come out be well nigh nauseating to true, conscientions | and seize his watch chain as plainly as he now sees mediums-mark the qualifying words, true and his own. Of these facts he is as certain as he can conscientious, not pretended, or unscrupulous, be that he now sees the paper on which he writes, as certain as any one can be of any fact brought to actual knowledge by any of the senses." Better, far better will it be for the future reputation of Dr. Carpenter for candor, and even common sense, if he yields his almost willful blindness, and accepts such facts as these, facts that can be proved by the oaths of millions as truthful and as competent to see, hear and feel as he is, and devotes his great abilities and attainments to the work of learning the true cause of the phenomena. Trivial as such manifestaspiritual or some other force, mighty, but unknown, they are worthy of the most careful study of the profoundest mind. The falling of an acorn, according to one version of the story, and that of an apple, according to another, is said to have suggested to Newton the law of gravitation. Both versions may be mythical: but either might have been, perhaps one was, true; yet what a trivial manifestation is an acorn or an apple-fall? But if any scolding is to be

tle with the gentleman below stairs, was bowed out, descended, handed said gentleman the five dollars demanded and went his way. To say that he was sorely disappointed is to use the mildest language admissible.

Passing for the present, the visit to Mrs. Hardy, and coming to that with Mr. Foster, (also a mid day sitting, "terms five dollars in advance,") though more time was allowed, there was nevertheless, to some extent, the same cause for complaint. It is but fair to admit, however, that a lengthy sitting with him is not so essential, or may not be, owing to the peculiar character of the manifestations. Questions propounded mentally, not a word being spoken, are often, perhaps invariably, answered by the invisibles promptly, by raps, when an answer of yes or no is appropriate; and even when such an answer is not appropriate and the visitor undertakes to reduce his query to writing, doing this where it is impossible for Mr. Foster to see what is written, if he happens to look up very likely be will see Mr. Foster also writing, and by the fore it is half finished, the answer will be handed him, as wonderful as it is undeniably pat and truthful. Thus, much may be accomplished in a short time. Such was the experience of your should in fairness also be stated that almost every manifestation was so conclusive as to shut out all room for reasonable doubt. Parents, child, with proof rendering the identity of each undeniable. It was a love feast in very deed, a family reunion from beyond the dark river of death !

The sitting lasted a half hour, possibly forty minutes. Then a lady and two gentlemen were announced as in waiting, were immediately admitted, and the medium, addressing your correspondent, said, "You have got enough for this time, sir;" and that was the end.

If, on another occasion, the anxiety was to prolong inquiry in order to detect a mistake, if it had occurred, and because doubts still lingered, so now the fact that every manifestation silenced doubt and was replete with knowledge, only sharpened the appetite for something more, and the time permitted second short indeed as compared with what could have been used for laudable ends. If in fact-as all who best know Mr. Foster will most warmly assert-there is with him no greed for gold, such haste becomes only more inexplicable.

Grumbling is not agreeable. Therefore it is a pleasure to go back, in conclusion, to the sitting with Mrs. Hardy. To give all its details would unwarrantably extend a communication already much longer than was intended. A general mention of it, with perhaps one or two incidents, must suffice, as well they may; for it was in every respect as satisfactory as conclusive. There was no hurry. Indeed, it was protracted until your correspondent suggested that the medium must be fatigued, and should not longer be detained. Even then the invisibles seemed reluctant to break off the interview ; but they yielded. As introductory to one of the incidents to be

given, it must be stated that in the month of June last your correspondent, on invitation, attended a celebration of the seventy-fifth anniversary of the settlement of his native town in Northeastern Ohio, and delivered the address. The celebration was on Saturday; and he remained the next day with a relative living only a few steps from the house which had been his childhood home. On that Sunday he strolled out alone to visit some points of interest, particularly the "burying-ground," located on what had once been a part of his father's farm. It was not the last resting place of the sacred dust of his father and mother, but there, some thirty years or more ago, was committed to earth all that was mortal of a This particular grave he searched out, and forsome little time remained standing beside it. Possibly, on returning to the house of his relative this visit to the cemetery was mentioned, (the impression is that it was,) but of his looking out that particular grave and standing by it nothing was said, so far as remembered. Be that as it may, it is certain that from that day to the time of the sitting with Mrs. Hardy, he had not named it to any one east of Ohio. That she could have heard of it, or even of the visit to Ohio, was morally impossible. It should be added that your correspondent was an entire stranger to Mrs. Hardy up to the evening prior to this sitting, when they were merely introduced at a public scance. Thus much prefatory; and now for the incidents. No sooner was the medium entranced than she announced, through her own "control," the presence of father, mother and child of your correspondent. "But," said she, "there is standing right by your side the spirit of a most beautiful lady ; she says this is her first good opportunity, and now she wants to have a good talk with you. She says you were very fond of her, and that she was of you when in life," &c. The name was then given in full-positively the medium could never have heard it before-and in reply to a question the medium answered, "she had been quite a number of years in spirit-life." The medium continued, "She has her little brother witi: her, and says you know how he died," (here the medium shuddered, uttered an ejaculation of horror, clapped her hands to her eyes and turned away her face, as if turning from some shocking sight, and exclaimed, "Oh dear I that pretty little boy was drowned-fell in a well, and was drowned !") " and the lady says you remember too how sick it made her for weeks and weeks, and how she almost died." The medium was asked if, she could give the name of the boy. "Oh yes, "said she, "Thales, T-II-A-L-E-S, (spelling it) was his name." All this was true. The little brother-some six years old-was drowned in a well. His body was not found for a considerable time after he was missed ; and when at length the dreadful reality was known, and broken as gently as possible to this lady-already prostrated with anxiety -the shock nearly proved fatal. For weeks her life was despaired of, and she never fully recovered. But all these facts transpired in a distant State-thirty-nine years ago-undoubtedly before the medium was born! How could she have had any knowledge of them?" It is certain she did not hare any. Up to this period in the

seems to you a long time, and it has been many years since my earth-life ended, and this is the first time I have been able to make you conscious of my presence. I rejoice, and am very grateful for the opportunity. But, my dear friend, I have never forgotten you, no, never. Almost daily I have been with you, and oh, so often have longed to give you a word of encouragement or warning as the occasion suggested, for your best good. . . I was with you when you visited your childhood home last sammer, and heard your speech, and I stood by your side when you stood by my grave, as you thought all alone, that Sunday afternoon! I could read your thoughts, and so earnestly wished to respond to them. But, my dear friend, don't. go to the trouble to look out that grave again. It was only the faded, worn out earthly garment that was laid away there, while even then the spiritual, immortal part was happy with loved ones gone before in its eternal home!"

Many other statements were made, all confirmatory of the genuineness of the manifestations, many of them as striking as those here given; but they need not be added. Indeed, it would be almost sacrilege to give some of them to the public, and to that public they might be of little interest, precious though they were to him to whom and for whom they were uttered. Other spirits correspondent on the occasion referred to. It also conversed freely, convincingly, but all that must be passed over.

If some doubter should say of these incidents, prepossession will account for all of them," the reply would be, must be, "prepossession did not account for them, and there is an end of that hypothesis," CHAS. CASE.

Washington, D. C., 1876.

Spiritual Phenomena.

Remarkable Parafine Glove Phenomena at Philadelphia.

J. M. Roberts, Esq., of Burlington, N. J., writes o the Boston Sunday Herald, of April 16th, giving an extended and interesting account of the parafline mold formations now occurring in presence of Nelson Holmes, in Philadelphia. From the article we cull the following extracts for the benefit of our readers :

"For the past two months Mr. and Mrs. Holmes have been giving their scances at No. 614 Wash-ington square, Philadelphia, the manifestations-of spirit presence thereat continuing to be of the most varied, interesting and convincing nature. The materialization of spirit-forms has been of almost nightly occurrence under the most abso-lute and unquestionable test conditions. * * *

"At the scance held Thursday evening, March 30th, 'John King ' appeared at the aperture of the cabinet and said, 'If you will provide us with paraffine and fixtures we will give you molds of men's, women's and children's hands.

"Mr. Holmes was alone in the cabinet and thoroughly secured, fully seven feet from the aperture, in a case constructed for that especial purpose by Mr. A. B. Crosby, a personal friend and business associate of Mr. John Wetherbee of Boston. Mr. Fifield, who was present, was so impressed with this request of 'John King,' that he set about complying with it. He procured the parafiline, made inquiry about the prepara-tion of it for the purpose, and had everything in readiness for the next scance. This scance immediately interested in it knew nothing of what had taken place the evening before. Mr. Fifield had, however, all his preparations made, and requested permission to place the melted paraffine in the cabinet. This was granted, and a pail containing the melted paraffine and a basin of cold water were placed in the cabinet fully eight feet from where Mr. Holmes sat in the securely fastened case. The usual spirit material-izations followed, and when the scance closed the parafine mold of a very large hand was found floating in the basin of cold water. The positions of the thumb and small finger of the mold were such that it would have been impossible to have removed a permanently materialized or natural hand from it had it been formed over such a hand, without breaking or deforming the mold. There was no evidence whatever that the

King' ordered the cabinet to be opened, and there in the basin of water floated the paraffine mold of a hand holding the identical nosegay which had been handed into the cabinet a few minutes before, covered with a thick coating of parafilme. The mold obtained differed from the others in thick that while they ended and the set thers in this: that, while they only extended to the wrist, this one extended two and a half inches above it. The bonquet was held between the thumb and forefinger, and the parafine envelope of the former, although not so thick as the mold of the hand, was attached to it as if cast with the latter. This mold was, *beyond all question*, cast after the bouquet was handed into the cabinet. It is evidently the mold of a man's hand. There was no man nearer the parafiline pail than from six to eight feet distant. The only person who Mr. Holmes, and he was before, at the time and afterward, so secured that he could not approach it. The hand over which this mold was formed It. The hand over which this mold was formed was not in size, proportions, shape or general ap-pearance anything like the hand of the medium. The fingers and the two first joints of the thumb are fully and perfectly formed, but the muscles of the inside of the hand and the ball of the thumb are very much shrunken, and have caused quite a collapsed appearance in that part of the mold. The back of the hand is cast so as to show the tendons of the finger even which but thore the tendons of the fingers very plainly, but there is an unnatural shortness and entire dispropor-tion of this part of the mold as compared with the parts nearer the extremities of the hand,

The wrist and arm are ill shapen and out of pro-portion, being flatter and wider than would be natural, although not of greater girth. "It is perfectly clear that the hand over which that mold was east was never removed from it in a solid condition, and there can be no possible doubt that the mold is what it purports to be—a

cast of an imperfectly materialized spirit hand Its imperfection of form is a very strong proof of itself that it is not the cast of an ordinary human hand. That it was produced at the time and place I have stated, and independent of the will and control of the mediums, the five-persons know who were present, and witnessed what took place. The molds of two other hands have since been obtained, one of which was identified by a gentleman and his wife from Boston, who were present when it was produced, and who recognized it as the mold of the band of the recognized it as the mold of the hand of the father of the former. When the other mold was obtained John King appeared at the aperture of the cabinet and said, 'We have great difficulty in keeping Holmes entranced, and have not been able to obtain a mold of a hand. But they all seem to be wanting to stick their fingers into it (meaning the parafilme) to night.' When he or-dered theorebing to be opened it become very an dered the cabinet to be opened it became very ap-parent what 'John King ' meant, although at the time he was speaking we little comprehended it. There in a basin of water were a dozen or more molds of fingers of different sizes and shapes, besides the mold of a full hand. In addition, therefore, to all the other proofs of the genuine-ness of the mediumship of Mr. and Mrs. Holmes, and the reality of the materializations of spirit forms which appear at their scances, we have the promount outdongs of the profile molds of permanant evidence of the parafine molds of some of those materializations, and this evidence cannot be got rid of by misrepresentations, and this evidence cannot be got rid of by misrepresentations, by sneers and calumny, or by the neglect and per-secution of the mediums at the hands of envious, prejudiced or interested persons."

THE FISHERMAN'S FUNERAL.

Up on the breezy headland the fisherman's grave they made, Where, over the daisies and clover bells, the birchen branches swaved; Above us the lark was singing in the cloudless skies of June, And under the eilfs the billows were chanting their ceaseess tune less tune: For the creany line was curving along the hollow shore, Where the dear old tides were flowing that he would ride

The dirge of the wave, the note of the bird, and the priest's low tone were blent In the breeze that blew from the moorland, all laden with

country scent; But never a thought of the new-mown hay tessing on sum ny plains, Or of lilies deep in the wildwood, or roses gemming the Woke in the hearts of the stern bronzed men who gathered

around the grave, Where lay the mate who had fought with them the battle of wind and wave.

of which and wave,
How holds has keared, the coble across the foaming bar,
When the sky was black to the eastward and the breakers white on the Scarl,
How his keen eye caught the squall ahead, how his strong hand furied the sail,
As we drove o'er the angry waters before the raging gale !
How cheery he kept all the long, dark night; and never a parson spoke
Good words, like those he said to us, when at last the morning broke?

ing broke?

So thought the dead man's comrades, as silent and sad they

mold. There wills no evidence whatever that the mold bad been broken, or that the hand which formed it had been withdrawn while whole, or undiminished in size or density. The natural and only inference was that the hand over which the forouge atr: How could the light wind over the sea blow on so fresh and the light wind over the sea blow on so fresh and Jair? How could the gay waves laugh and leap, landward o'er sand and stone. While he, who knew and loved them all, lay lapped in clay alone? But for long, when to the beetling heights the snow-tipped billows roll, When the cod, and skate, and dogfish dart around the herring shoal; When gear is sorted, and sails are set, and the merry breezes blow. here the cover springs, and the heather blooms, beneath the clover springs, and the heather blooms, beneath the northern skies.

find it a fraud-the blind, bigoted devotee, it may \pm be, of some creed, or possibly of science (shame to science, so-called, that this is so)-who grumbles when any conditions are insisted upon by pulsive, not to say insulting, to any sensitive manor woman,

Besides, while it is to be conceded that mediums will not refuse reasonable requests, surely being as honest, truthful and disinterested, as are the most candid and conscientious of those who man or woman trickish and deceitful to knowniclous? And are not mediums and Spiritualmortality as a matter of faith? But so much has been said and written about "strict test conditions," that very possibly the phrase has come to mediums. To this latter class the words may be something more than nauseating.

This little in passing, as to tests. Coming now to the matter of which complaint is to be made; it may be proper to premise even that with the frank admission that it is as true of mediums as it can be of any one honestly and usefully employed, that "the laborer is worthy of his hire." In truth, considering that such laborers are few, that they have been and, to a considerable extent, still are subjected to the same bigoted obloquy and positive hate which hung the innocent | tions are in and of themselves, as exhibitions of for witchcraft and sent scientists and dissenters alike to the stake, before knowledge, commerce and other influences had humanized religion, their reward should in no sense be stinted. But, on the other hand, as mere pecuniary recompense is not or should not be their dominant motive, they should spare no reasonable pains or time required to satisfy those who through them seek to satiate thirst for all-important knowledge. To illustrate precisely what is meant, and to what

the mold had been formed had been dissolved or and early youth he had been warmly attached. | had lost its density after the formation of the latter, and that it was what it purported to be, the mold of a temporarily materialized human hand The only question that was not self-evidently answered was as to the time and place when the mold was formed.

"It was evidently not a mold of the hand of Mr. Holmes, being much larger and entirely different in shape from his. Not knowing that a mold had been obtained, no person thought to inquire as to its identity. At the next scance, two evenings thereafter, this question was asked of 'John King,' who, being well materialized, appeared at the aperture of the cabinet, and in a loud and distinct voice said, 'The mold you got was that of the hand of Laura Ellis's father.' At the latter scance the mold of a woman's hand was obtained, but of such a peculiar form as to show the imperfect condition of the materialized hand which had served as its model. The ex-tremities of the fingers and thumb were quite perfect, the fingers were of very unnatural length and the body of the hand and wrist were most disproportionately small and contracted. The mold was clearly what it purported to be, that of an imperfectly and temporarily materialized fe-male hand. Was it then and there produced? Every circumstance tended to esta ilish that fact, but I prefer not to allege this yet. At the next scance, on Tuesday, April 4th, however, a mold was obtained under such circumstances as to ren der any doubt regarding it impossible. I will therefore, give the particulars attending its pro curement, as proof of the genuineness of the other molds which were obtained in a similar sides the mediums. Mr. Holmes entered the cab-inet, and was securely fastened in the case, which occupies one corner of the former. When secured in this case it is physically impossible for the medium to leave it and reënter it without that fact being at once detected at the close of the séance I have seen scores of persons locked in it, who supposed it possible to perform this feat, but who have one and all been compelled to admit, after the most ingenious efforts to accomplish it that it was impossible. So confident am I of the impossibility of it, that I would be willing to pay a handsome_jsum to any person who will demonstrate its possibility. "The cabinet is three sided, and is formed by a

board partition extending from a chimney jamb of the room across to the front wall of the same and reaching from floor to ceiling. The three sides of the cabinet are about eleven feet broad each. The pail containing the melted parafine and the basin of cold water were placed at one side of the cabinet, and as far from the case and medium as possible. The door of the cabinet was closed. The circle being very small and the was closed. The circle being very small and the weather quite unfavorable, the materializations were weaker than usual. After a considerable time the well-known face of 'John King'ap-peared at the aperture and said, !A spirit has been trying to get a mold of her hand, but she has failed. "Dick" is going to try to give you a mold of his hand.' This 'Dick' is one of Mrs. Holmes's especial spirit-controls. * * * When 'John King' announced Dick's nurnese to try 'John King' announced Dick's purpose to try to give us a mold of his hand, in order to leave industrate precisely what is meant, and to what exception is taken, it may be necessary to men-tion names in connection with personal experi-ence. Within a few months past, your correspondent has been favored with sittings with three of the has been favored with sittings with three of the

The Spirit Parlor of a Los Angeles (Cal.) Couple.

We were pointed to the graves of children of Thomas A. Geary, one of the richest men in Los Angeles, whose eldest daughter, about seventeen years old, died after an illness of a week, and was followed in a few days to the spirit-land by her baby sister, three years old. Mr. Geary had at that time just begun the erection of the finest house in the county, standing in the midst of his hun-dreds of acres of oranges and semi-tropical fruits. We visited this grand silent mansion, saw the life size figure of "Joan of Arc," who, in sult of armor, held in her mailed hand a gas torch to light the luxurious stairway. We looked at the and some parlor, drawing room, and conservatories, and the rich sleeping apartments in the second story, and were conducted to a large room in the third story dedicated to his dead children, and called the "Spirit Parlor." Here we saw the toys and rocking-horses of the baby, and the flowers and books of the young girl, and were told they visited and sat here, and sometimes in dim forms appeared to them from the dark re-cesses of the cabinet. We entered the cabinet. It was about six feet square, made tight and dark, was ornamented on the outside by carving and some ornamental wood-work. It stood on an elevated dais, approached by three steps. There was a crescent-shaped hole in the cabinet door, and at this aperture the materialized spirits

appear. The parents are really comforted in their bereavement by this idea, and in the midst of this lonely grandeur of their costly home are cheered by the belief that in the sunny "upper room" their children still play with their old toys, and read their old books, and come from their spirit-world to visit the fine house that was planned for them, but which only their fair spirits can ever occupy.-Louisville Courier-Journal.

Quarterly Meeting in Gasport, N.Y.

Quarterly Meeting in Gasport, N. Y. The Quarterly Meeting of the Spiritualisis of Western New York was held at Kitridge Hall, Gasport, Niagara (Co., N., on Saturday and Sunday, April 8th and 9th Although the number in attendance was not so large as on some former occasions, the interest manifested to learn of the Spiritual Philosophy equaled that shown at any of the meetings which have thus far been held in Western New York. Owing to some cause beyond control, several ex-pected lecturers were not present, and the speech-making Erio Co., who responded with a right good will. The con-vention held two sessions each day, and was presided over by Bro. Tilden, of Dansville, N.Y. Each meeting was opened with conference, followed by a lecture from Bro. Taylor. At the closing of the Sunday afternoon lecture, the meeting was adjourned, and the frieds began leaving for their homes; but in the evening the citizens of Gasport and vicinity salthered together at the hall and called for a lecture, and would not go away until Bro. Taylor gave them some of his best thoughts. Those listening ware them some of his best thoughts. Those listening were invosity young men and women of the place and they mani-lestering deep interest in all that was said._. Spiritualism is not deal in Gasport. EDGAR GRAGONT, See, pro tem.

Enthusiasm is contagious. A good thing may go undone ome all at once the fashion for years, but if it chances to be to do it, straightway every one falls to at doing it.

MAY 6, 1876.

BANNER OF LIGHT.

Written for the Banner of Light. THY LIGHT.

BY MRS. C. L. SHACKLOCK.

Is thy lamp so dimly burning That thine own feet go astray? Trim it well, however faintly Gleams its feeble ray.

It may cheer some heart in sorrow, Lead some weary wanderer home, And a glorious to-morrow To thy heart will come.

Cherish well the spark, though brightly Other lights than this may shine; T is reflected from yon heaven, And it is divine.

"I will so brighten all thy pathway With its calm and holy light, That the golden gates before thee Will be just in sight.

Lead some faint and faltering brother Up the rugged path you, climb; And thy life, thyself forgetting, Shall be made sublime.

La Porte, Ind.

Heat and Light-An Interesting Discovery-Professor Crookes's Invention.

(Reprinted from the Boston Daily Advertiser of April 1st.

In a recent number of your paper there was a brief account of the remarkable discoveries of Mr. Crookes, of London, which are thought by him to prove that a direct mechanical action is exerted by the sun's rays. One of the most beau-tiful results of this discovery is an instrument called by Mr. Crookes a "radiometer." It con-sists of a little wheel which revolves continuously under the action of the sun's rays, or, indeed, when exposed to the radiation from, any other source of sufficient power. A glass cap, resting on a needle-point, forms the centre of the wheel, with lamp black on the alternate sides. The wheel, with its needle pivot, is enclosed in a glass bulb two or three inches in diameter, from which the air is exhausted, as nearly as it can be, by means of the Sprengel pump. 'The first instrument of this kind seen in Cam-

bridge was very recently brought from London by Mr. N. D. C. Hodges, of Salem, and it may be of interest to your readers to know that com-plete success has attended our efforts to reproduce the radiometer in this country. It is now made by Mr. Demuth, a skillful glassblower, at Essex street, Cambridgeport, and is on sale by Joseph L. Bates, of Boston, at whose store on Beacon street it can be seen; and the rapid rotation of its little wheel, completely isolated and protected against all the familiar sources of power, is one of the most remarkable sights that modern science has offered.

It can well be conceived that this new phenomenon has excited the greatest interest : but most. at least, of the physicists who have studied it do not agree with Mr. Crookes as to the cause of the motion. Experiments made at Cambridge abundantly prove that the motion of the wheel debends on the difference of temperature between the blackened surfaces of the mica and the surrounding glass. It appears from these experiments that the rays from the sun, or any other source, are active in just the proportion that they are capable of raising the temperature of the blackened surfaces.

In the second place it has been proved that the action of the rays on the blackened and bright surfaces of the vanes is not differential, as would surfaces of the vanes is not differential, as would, be expected if the effect were in any way due to an impulse imparted by the rays; but there is a positive effect on the bright surfaces which is added to the greater effect on the blackened sur-faces. The simple reason is, that the rays strik-ing the hight surfaces in part parter to the mice ing the bright surfaces in part penetrate the mica films, and add to the heat of the blackened surfaces on the opposite side. The wheel can be made to revolve by concentrating the light on the bright surfaces alone, and it then revolves in the same direction as when it shines on the blackened

surfaces alone, or on both at the same time. When the blackened surfaces of the vanes are heated by radiation above the temperature of the glass envelope, the wheel revolves as if the black-ened surfaces were repelled. But—and this is the third point—when the glass is maintained at a higher temperature than the vanes—their blackened surfaces meanwhile losing heat by radia-tion—the wheel turns in the opposite direction, as if the bright surfaces of the vanes were reexperiment is easily made inverting the radiometer so that the wheel can-not move, and heating the glass of the bulb against a lamp chimney until it feels hot to the hand. On then placing the instrument on its stand (in a place where it is not exposed to external radiation), the wheel will revolve as just described.

in a given space, the greater must be the length of the mean path, and calculation shows that while in ordinary air the mean path is only a few-millionths of an inch, in the highly rarefied-atmosphere left in the radiometer bulb it may become equal to the radius of the bulb, so that the molecules may rebound between the glass and the vanes. Now, without entering into un-suitable details, it can be understood in general suitable defails, it can be understood in general that the recoil of the molecules cannot produce its legitimate effect unless they really leave the suiface of the vanes, and that this is not the case when the particles do not move more than a twentieth of the length of a wave of light before they are thrown back; and, further, a mathe-mutical back is of the molecule methan is a mathewhere the mean molecular path is small, yet that when this path is commensurate with the size of the enclosure the molecules in their recoil concur to produce the motion we have described.

Of course if this theory is true there would be no motion in an actual vacuum, but, as every one must know, such a condition has never been re-alized, and, after experimenting on more than fifty of them, we know that in the bulbs of these radiometers, one, at least, of every thousand mole-cules of the alt which they normally contain is left. Hence, if we accept the estimate of Sir W. Thompson, that the number of molecules in a cubic inch of any gas, under ordinary conditions, is equal to 10.23, there will remain in the bulb of a radiometer of ten cubic inches capacity, exhausted to one one-thousandth, no less than a of a wild and comparatively uninhabited district, thousand million million molecules of oxy- and, at the same time, the culture and refinegen or nitrogen gas, and, as these molecules are moving with a velocity of from fifteen to sixteen hundred feet a second, we cannot call the space empty or the medium it contains motionless.

It should be stated that Mr. Crookes, in main-taining that the solar rays exert a direct mechanical action, relies for the support of his views on phenomena observed with different forms of apparatus which are far more delicate than the one here described. We have not had the opportunity of repeating these more refined experi-ments, and therefore would not be thought to imply that they may not have revealed facts which the present mechanical theory of heat cannot explain. We only express an opinion in regard to the so-called radiometer with which we have become familiar. All our experiments in-dicate that the very considerable motion of the little wheel of this instrument is as direct an effect of differences of temperature as is the motion of any heat engine. Still the name radiome-ter is not inappropriate, for the instrument is a most delicate measure of radiant energy, so far as the rays are capable of passing the glass envelope and of affecting the temperature of a blackened surface. Indeed, it is as delicate a measure of radiant heat, and, in many respects, a more convenient measure, than the famous thermopile of Melloni. Placed before a constant source of radiation, like a candle flame, the wheel of the instrument revolves with as much regularity as the second hand of a watch, and, as the distance of the flame was varied, the rapidity of the rotation varied according to the law of inverse squares—and the results were as sharp as a stop-watch, marking quarter seconds, enabled us to time the revolutions. With the delicate instrument we used, the heat

of the hand placed a few inches off sensibly af-fected the time of rotation, and placed near the build doubled the rate; and although such a deli-cate force as this may be unable to start the motion of the wheel, it greatly modifies its velocity when revolving slowly and at a constant rate un-der the condition just described. This indicates the best method of using the instrument as a measure of radiant energy, and it cannot fail to be of great use for this purpose, both in science and the arts. Finally, while the explanation we have given in this article may remove from the very remarkable and important invention of Mr. Crookes some of the mystery with which it has been regarded, it really gives to it a greatly increased interest by opening a new chapter of molecular mechanics and pointing out a new means of measuring molecular magnitudes.

J. P. C., JR. Cambridge, March 28th, 1876.

----Materializing Mediums.

In the "Religio-Philosophical Journal" of April 22d and 29th, Mr. Thomas R. Hazard replies to some strictures involving the above subject, addressed to him both in that paper and in the "Scientist" of Boston. His reply closes as follows :

"Again says Mr. T.: 'The constant exposure of the tricks of mediums throws obloquy and re-proach on all, for when one is exposed it is thought others may be.'

"So says Mr. Tuttle, and so say scores of other spiring Spiritualists who seem to be striving to usurp control of the manifestations and subject conditions to their own blind and coarse-grained conditions to their own blind and coarse-grained material dictation, just as the Hebrew Sanhedrin of seventy, headed by the High Priest, did in Ju-dea in regard to the prophets of old—just, too, as the Pope of Rome and his Sanhedrim of seventy cardinals did in respect to the early Christian mediums, and just as the 'High Seat Elders' among the Quakers have done in relation to their own divide a cited ministers, who before than own divinely gifted ministers, who, before they were fettered and subjected to tests of mediumship by ignorant men's devising, caused all Eng-iand to tremble as with an earthquake, after the manner our simple-minded spiritual mediums are making the civilized world to shake in the present day, and which they will continue to agitate still more and more, in spite of the obloquy and abuse that is being heaped upon their unresist-ing heads by spiritually ignorant, pretended friends and open foes, unless they suffer them-selves to be driven to abandon the instructions of their angel guardians and guides, and surren-der their individuality into the keeping of their slanderers and persecutors! when farewell to their divine powers and future usefulness. "And where, I confidently ask, are to be found the mediums who have been 'exposed?' Where can a half dozen guilty materializing mediums be pointed to, in all christendom, by Mr. Tattle or by all other accusers combined, that a jury of twelve sworn honest men, acquainted with the phenomena, could convict of willful, personal fraud on the testimony that has been brought against them? "I pause for a reply, and challenge the world

Banner Correspondence.

From Denver, Col.

Geographically we are on the borders of civilization, with the almost uninhabited desert on the one side and the wildest grandeur of the Rocky Mountain ranges on the other, and linked to the cities of the East by the bands of the "iron horse." Only a few years past, and here was the home of the savage and the lair of beasts of prey, they are thrown back; and, further, a mathe-matical analysis of the molecular motions shows that, although there is no common resultant of civilized life strung to their highest tension.

There are several other towns in Colorado, num-bering from fifteen hundred to five thousand inhabitants, and a respectable 'rural population which is rapidly increasing from year to year. The character and habits of our populace differ widely from those of the old time "border life" in this respect: the pioneer life along the border then was a gradual pushing out-a westward growth as a necessary consequence of the in-crease in numbers among themselves ; they were pioneers because they were born such, while our modern pioneer life has been suddenly transplanted from the fireside homes of luxury, culture and refinement from all over the Eastern and ment of a highly educated community, Colorado is the Palestine of America—the great

central table land of the New World. The ele-vation of the plain at Denver is about fifty-three hundred feet above the ocean level, and the alti-tude rapidly increases going westward to the top of the Snowy Range, some forty miles distant from Denver. The peaks of the "Range" are perpetually snow capped, reflecting their gorgeous gleams of sunlight far out on the desert and waste places to the castward. The deep snows which fall and fill up the mountain gorges during the winter and spring months, furnish an abundant supply of water for the plain and valleys below during the almost rainless summers. The climate of Colorado is several degrees milder than in localities in the same latitude ly-ing further cast. This is especially noticeable in our winters. Our great elevation affords for us a greater ratio of oxygen to carbonic acid than countries in lower levels, which, together with the vast electrical stores gathered on the mountain heights, quickens the pulse and in-creases mental and bodily activity, and, conse-

quently, accelerates the general speed of life. Liberal thought is largely represented amongst our people, and many are seeking and finding, through the channel of angel mini-trations, the only positive evidence which the world can fur-nish of the soul-life hereafter. Spiritualists of Denver have no organization at present, and we move along so quietly that our unsophisticated hove along so quictry that our unsophisticated church folk seem to think the "heresy" has died out. But how mistaken they are! The spiritual leaven is quietly but *constantly* working in the minds and hearts of our people, all over the city, through the "circles." We need no Moodys nor Sankeys to stir up the passions in terror and friedt but could up the passions in terror and fright, but only the quiet, eventide circles where angel loved ones come to greet us; bringing us words of cheer and comfort from their homes in the Summer-Land. Oh, how beautiful! how grand ! How long will mankind continue to shut their eyes to the hallowed light -the angel halo of this our wonderful dispensa-tion? A first class test medium, or several of

them, would do well in Denver. I cannot close this without a notice of the wonderful art productions of Prof. II. A. Streight, of Denver. His landscapes are sublime beyond description. He has never taken a single lesson, and has only Nature for his models, his hands meanwhile guided almost solely by those higher streams of inspiration that flood his soul from the angel side of life. The "Sunset Scenes in the Rocky Mountains," produced through Prof Streight's organism, are pronounced by the best art critics to be the finest representations of the gorgeous subsets of Colorado ever produced. A magnificent painting, six by four feet in size, en-titled "An Unfinished Sketch, or the End of Life's Pilgrimage," has just been taken from the easel. It is a landscape scene among the moun-tains in the autumn time. A pearly brook comes winding along from a far off background, with towering mountains on one side, and a beautiful lawn shaded with trees—Nature's own foreston the other, while the rapids, pouring over the bare rocks, afford a most pleasing relief in the foreground. The time is near sunset, and the autumn tints of the last sunset beams are reflectfervently, and has spent his life in unrequited and unappreciated toil, and who has fully ripened for another sphere, just when he begins to feel that fame and fortune are his, lays himself down, with his head resting on a moss-covered rock, to dream of future happiness, leaving his sketch unfinished upon the easel, and, while the sun is sinking to rest and the leaves of autumn are slowly falling around him, he, too, sinks to rest to awaken amid the new and pleasing scenes in the Summer Land. Every lover of Nature who comes to Denver should not fail to visit Prof. Streight's art-gallery. JOHN II. COTTON.

Notice.

The subscribers to ART MAGIC, OR MUNDANE, SUB MUNDANE AND SUPER-MUNDANE SPIRIT-18M, are respectfully informed that their copies have been sent to all whose addresses have been found or who have responded to the notifications. sent them, and that I have spared no time or trouble to supply the various persons residing at immense distances from me, in the best methods I could devise, by all the different modes of conveyance that could be found, and, as far as possible, in accordance with the fever of impatience that has assailed me for immediate supply. Those who have not received their copies are hereby informed that by application to my new address, subjoined to this notice, they may for some little time longer be supplied from a few extra books printed by the author to make up contingent losses, and by him presented to me in compensation for my services as editor, publisher, &c., &c. Before taking my public leave of this subject, I crave permission to avail myself of this subject, I crave permission to avail myself of the same journalistic columns that have been so freely opened to my slanderers and detractors, to offer a few words of final comment on my course in connection with this publication. It has often

connection with this publication. It has often been asserted by wise spirits that Modern Spirit-ualism has been a sort of hot-house process, not designed to nor capable of creating character. but especially calculated to unfold, in unmistaka ble prominence, the latent idiosynemistics of hu-man nature. If Spiritualism has failed in this respect, "Art Magie" has supplemented its de-ficiencies, for never has a more marvelous display fickencies, for never has a more marvelous display of extremes in human nature been revealed to one individual in the short space of six months than my experiences in this publication have fur-nished me with. A volume twice the size of "Art Magie" would be insufficient to display on the one hand the generous trust, confiding faith and noble appreciation of my poor services, ex-hibited by some of my correspondents, and on the other, the extremes of meanness, insolence, other and *injustice*, heaped upon me by others. Something of the latter kind has been made *sufficiently* prominent in the public prints to astonish many a looker-on, but its more pri-vate exhibition has been to me as sorrowful as beins, of treatment 4 have best merited, is at length, however, decided by the reception the work has met with. The book, whose appear-ance has been heralded by gibes, sneers, criti-eisms, of which the writers should have been ashamed, and which nothing but envy and un-gharitableness could have dictated, is now in the bands of its destined readers. Doubtless it is in of extremes in human nature been revealed to charitableness could have dictated, is now in the bands of its destined readers. Doubtless it is in some few bands who have no more business with than understanding of such a work, persons who, attracted by its title, have wholly mistaken the scope of its noble alms. But I am happy to know that the wonderful and ingenious methods by which the good spirits who have had the whole matter in charme have becauted its falling into matter in charge have prevented its failing into many wrong hands have been successful, and that at least four hundred and fifty persons have testified by their 4citers, glowing with enhancing astic praise and high enloginm, that I have un-derstated, not exaggerated, the rare merits of this noble work. The letters of my kind corre-spondents are in my possession, and though they are not, like the attacks made upon me, ostenta-tionsly strong out before the world, they form the most complete response to the abuse lavished upon me for doing what 1 shall ever regard as

the best work of my life, To all my correspondents 1 beg to say I have handed over every letter to the author as T received it, but I think I need hardly say to those who have become acquainted with this gentle-man through his splendid writing, that he is neither moved by praise nor angered by blame. The letters are returned to me and remain in my possession. Their writers need have no fear that I shall ever break, the confidence of private correspondence by their publication, nor have I any fear that one of the enlogistic expressions they

The true of the entoristic expressions they contain can ever be withdrawn. The book is what I have claimed it to be, one of the noblest contributions to spiritual litera-ture ever put on record. I dared to say this when I had nothing but my own unsustained opinion to offer; I still more confidently proclaim it with at least four hundred and fifty to timenials to its at least four hundred and fifty testimonials to its truth. Permit me in this place to respond to many persons who have begged me to convey to the author their carnest request that he will not drop the pen he has so nobly wielded, but prepare another work for more extended circulation on the same high themes. Their request, backed ed everywhere, filling the pleture with a solemn grandeur no language can describe. A promi-nent figure in the foreground is the forsaken the artist, an old man, who has loved Nature forvently, and has meet the with the results of the spirit on the author's consoling moto. "Gon by solicitations from more than one literary so-To this I have added one of my UNDERSTANDS." own, an old heraldie device which once belonged to some members of my family, and with which I now conclude my notice alike to friends and focs—I BIDE MY TIME. Returning to my business statements, I beg to inform all whom it may concern that I have re-moved to my own residence, No. 118 West Chester Park, Boston, where for the present I shall make my home, where the subscribers to "Art Magic" who have not received their copies may yet procure them, and where about a dozen more can be furnished from my own reserved stock. EMMA HARDINGE BRITTEN. 118 West Chester Park, Boston.

that its service is now over and that like a worn-out garend it is to be lated away and henceforth valued only as sourceitr of the past. It is no longer meet for the Mas-sourceitr of the past. It is no longer meet for the Mas-it's use. The anterback, who could not comparison the solide existence of the soul as a unitary intelligence di-clated tren the body, embalance their dark in pion Sociated from the body, embalmed thely d ad with plona care, believing that those they relatived near them the bo-loved still the same multi their essential properties of being culy no longer able to render service. No wonder they blood drows have sought to fold, eyech in altent bondage, the belowed, show it is exercise of the sharp, pungent griefs of the bert aved that the form so belowed must be forever re-moved out of sight 1. It is long before the hald, of the

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blowid, thus have sought to hold, given in sheat bondage, the belowed, since it is every one of the sharp, pungent griefs of the heri aveid that the form so belowed must be forever re-heaved out of sight. It is long heritor the half of the senses can be so set aside that we can say of the dead " this is not ney belowed, "I had a heigh the faith that graps the truths of sphittual existence, that futty accepts the doa-true of the herito at the of the soul in an ethernal bost ex-herity filter () the physical boot from whech it has arbeen, charging only in its new state as it passes from gloty to group, is enabled to calmity each reliability physical body and even to filture the industrial singeneration of num-fality and even to filture in the prospect that boding dis-souther of the reliable to a solution in the set of the souther of level of the calmit each site is a case. It is a souther of level of the calm the disset of the solution failty and even to filture in the prospect that boding dis-souther of level of the calmit exclusion of num-fality and even to filture in the industrial state in the souther of level of the calmit exclusion of a solution faith, for her fiftheld () single-site solution of the solution faith, for her fiftheld () single-site solution of the solution faith, for her fiftheld () single-site solution of the solution faith, for her fiftheld () single-site solution of the solution faith, for her fiftheld () single-site solution of the solution faith, for her fiftheld () single-site solution of the faither being fifthe solution in the prospect () and a solution which she pressive of a fifthers, which she her one a model recognized that 'sto first, which she her one a model of her first, solution of here is a solution of hosting () difference very solution in the storing to husball, which is reported. Remoting the faith far faith of the faith is possible to a solution of a stranger. For the faith which is the greatity report. Remotin the state ratio of the solution of a stranger to the paramount to all claims of the church, and led to a so f-ro-numeration one of which nitruately flowed her own entran-

because of hier tatic splittinal endowment her structury and her institutions. To influe or far and the world seem to wrong be the dead, and to set at marght the mercy in utiling as while here to obtain a force is youd. This is the treat of solution a force is youd, this is the treat of solution and body ceases to be available gas a sequint, a body ceases to be available gas a sequint, a pulses of our being are exercised at a such condition had our dear trend at al-

pulses of our being are exercise by hadrinal surfilles, such could/ion hadron them translationed wates yet her powers were but slightly impaired in age. How to its she repliced in the service surfille ones, to whom she had but there eldest surfilles the hoped for and a bear beary of there eldest surfilles the grand-filtering, and how hoped to its the art the interfect surfillest from a producted visit in the tools of the relatest surfillest the matching for the structure interfect surfillest the grand-filtering, and how hoped to be it had the interfect surfillest could gold to them but the conting food by season. For she lived to make other sharps. Now the willing ingers to the other the other structure that dark how a structure of the translation of the structure dust, and the bedver dust is the translation of the translation of the business of the translation of the translation of the billing of a course to be structure the translation of the index of the the order of grad-ther the structure of the structure of the translation of the translation of the index of the the structure of the translation of the index of the index of the translation of the translation. Not for the most filtering structure that one structure is both a could evolute the index of struc-ture in the index of the difference structure in a structure in the index of the other most field to be body in the structure interference of the body. These will still free the local gradies and simplify to substain. Not for them the chemics the indist-tion in structure is both a could evolute the index of struc-ture in the new its way from the dark chemics the working be-liver. The lact of the separation is the deat? The interval the structure with the post. "For this along on health I wreak The when the scheme on death I wreak

** For this alone on death 1 wreck The grief that game is its us heart: He puts our lives so far apart We cannot hear each other speak. **

We cannot hear each othet speak." But fullth bridges over the spine thy seems to separate us from on belowed who have an owned the sail of nature and add aside the garments of flesh to be robed in the full-iments of monortal Res. Now the thin buttier that the body interposed is removed, the pairs spirit at more chose by influence the belowed, and minister even in the toderly to out spiritual senses. Biessed rath, which to come be-come board in sight as the spirit tripmphs over the dollars of body sense and reveals to us, in all their glouthed beauty, the belowed whom we though dead, when he'll its only sleep from which the volce of gleaning love awakens them. "Hiessed are the dead who do in the factor. Yes, shift the Spirit, for they rest from their factors and their works do follow them."

It is due to Mrs. Cutler to say this is not the whole of the discourse, but contains all that purt which allude t to the deceased, her life, character and services, and all of which W. C. I most heartily endorse as true,

National Temperance Fair. The Womans' National Unistian Tomerance Union will hold a National Temperance Fair in Ploadophia, opening June the diff. Hoods after the Internation al Con-vention. In Horticollural Hall, a central and commedicas

 opening dime the tall, the day after the infernation all Convention. In Horticultural flait, a central and connuctions in Horticultural flait, a central and connuctions in the strictest of globus principles. Railing, chances, grabbags, and everything either the book strictest and consendence of the strictest of globus principles. Railing, chances, grabbags, and everything either the book strictest and consendence of the strictest of globus principles. Railing, chances, grabbags, and everything either the book strictest and the strictest of globus principles. Railing, chances, grabbags, and everything either the book strictest and and conduct the grant discussion of the strictest of sons, and nusbands, and notaners, and then county from a more feat ful foc: The supplies of all kinds gathered up by each State must be sent on to the Womans' Temperance Union, 100 Arch street, Philadelphia, They will be put in charge of a ju-dicions business con mittee of judies, populated by each State, who will dispose of them at the Fair in the interest of the States. State, who will interest to will act promptly and vigor-of the State. If the women of each State will act promptly and vigor-ously, there can be no doubt of the largest success in this unterprise. Tens of thoms ands of people who are deeply interested in Temperance will visit Philadelphila during those two weeks, many of them then and women of wealth, who will be glid to show their appreciation of this noble cause, and will give freely.

It would thus appear that the radiometer is a "heat engine," which, although of a novel con-struction, is still a heat engine, that depends for its efficiency on the difference of temperature between its parts, precisely as in the well-known example of the steam engine.

But it will be asked, how does the heat act ? We can only answer this question, as we should be obliged to answer a similar question about the steam-engine, by reference to the theory of heat, and the conversion of heat into motion in the new phenomenon is no more obscure than in the old. Moreover, the new phenomenon might have been predicated by the mechanical theory of heat, and is a beautiful confirmation of that theory which has become so well known through Prof. Tyndall's lectures on "Heat as a Mode of Motion." According to this theory, any gas (for example our air) is a system of small masses called mole-cules, moving freely in space until the direction of their motion is changed by collision with each of their motion is changed by collision with each other, or by striking some material surface; when, in either case, they rebound with the same or with a changed velocity. If they strike a heated surface they rebound with an increased velocity, while a cold surface produces the re-verse effect. Familiarly, we should simply say that the air becomes heated or cooled by these surfaces; but, according to our theory, heat and cold are merely the effects of the changed veloci-

Now the air molecules in our radiometer, rebounding from the blackened surfaces, heated by radiation, spring back with a velocity greater than that with which they strike. Hence there must be a *recoil*, and it is this "kicking" of the molecules, like the "kicking" of a gun, which, according to our theory, causes the motion. Of course the molecules are also constantly rebound-ing from the bright surfaces of the mica vanes, but since the temperature of these surfaces may be regarded, essentially, as that of the confined air, the recoil nearly balances the blow, or at least the recoil is less than on the opposite surface. When, however, the interior air is heated, by heating the glass bulb as described above, then the blackened surfaces of the vanes—now losing heat by radiation as disproportionately as they gained it before-become the colder of the two sides, and the effect must of course be rewersed. But if this be the explanation, why re-move from the glass bulb the air which does the work? Why are these effects only obtained in a vacuum? The answer to these questions involves a much more abstruse point in the me-chanical theory of heat than has ever before been

Although the molecules of the atmosphere move freely in all directions, yet in the dense air at the surface of the earth they are constantly hitting against each other, so that they only move, on a straight line; very minute distances, before the direction of their motion is changed, and what may score curreling to those unnecand, what may seem surprising to those unac-quainted with the details of the subject, we are able to calculate what we call the mean length of the free path of the air molecules under given conditions. It is obvious that the less dense the air, that is, the smaller the number of molecules I

to name the guilty mediums, and answer me, 'where?'

"Again I would say, let no honest medium falter or be discouraged by the vain threats and insinuations of their opposers, for depend upon it, the day is not far distant when, if they continue faithful to the higher powers that control and direct their spiritual gifts, even their most envious and bitter enemies will be compelled to admit that spirit.mediums have thus far been less guilty of fraud than their persecutors have been of gross ignorance of spirit-law.

"In my early investigations I was once confi-dent that the Allen Boy medium was proved to be a 'fraud' on occasion of marks of blacking being found on his hand, and also that the Eddys were worse than humbugs, because of a stain of ink which was thrown from a syringe on the materialized arm by a testing committee man in my presence appearing on Miss Eddy's wrist, as I could have been had both the supposed culprits confess their already apparently proven guilt.

"And yet I have lived to learn by closer inves-tigations, and further developments of the wonderful phenomena that the mediums on both these occasions were efficiely innocent, whilst I myself was grossly ignorant of the law that gov-erned in the manifestations.

"Once more in conclusion, I would reiterate a caution to every honest materializing medium, and say to them, stand fast, fear not, utterly eschew all material testers and testing, but trust solely in God and your spirit guardians, and in the language of the mournful prophetic medium of old, 'Quietly wait for the salvation of the Lord.'

"I have said my say! I have declared my humble opinion, my judgment and unscientific dictum I I have set them, as King Richard did his life 'on a cast, and I will stand the hazard of his life 'on a cast, and I will stand the hazard of the die,' and trust to future developments to prove their truthfulness or falsehood. Vaucluse, R. I. T. R. HAZARD."

New York.

OGDENSBURG.-Mrs. Mary A. Pray writes that she visited Chittenden, Vt., the past winter, and attended scances at Mrs. Mary Eddy-Huntoon's for two weeks. During that time she saw a large number of materialized spirits, many of whom she recognized, and among the number was her father, who appeared as naturally as when in the earth-life. This was a great sur-prise to her, she says, for she had not expected see him, as her main object in visiting the Chitto see min, as her main object in visiting the Ome-tenden mediums was the hope of seeing her dear-ly chrished son; George Allen Pray, who passed to spirit-life last July, at the age of twenty years. This last desire was, however, fully gratified. Her son manifested his presence, on several oc-casions, and in different styles of dress; talked with her and gray her such other indigwitchle with her, and gave her such other indisputable tests that his identity was established beyond a question. She also attended several of Horatio Eddy's dark scances, at which the manifesta-tions were very satisfactory. She speaks in strong terms of the genuineness of the mediumship of Mrs. Huntoon and Horatio Eddy.

Indiana.
 Indiana.<

WEEP NOT.

Written for the Banner of Light, BY WILLIAM BRUNTON.

Weep not, but dry those tears when 1 am dead. And cease with loud lament to mourn my loss, And give my soul to bear no grief-made cross.

then all of grief from me in joy is shed;

But he ye now by my sweet wishes left, And far away these fears of darkness toss, And think the body dead is but as drossnest from which the blid-like soul has fled.

Oh, think of me as full of loving life, As sacred still and like the setting day,

A little while that leaves this care and strife,

Yet comes again in beauty glad and gay ; I 'll come, my friends, believe me fond and true, I 'll come, my friends, to bless and comfort you!

(The following discourse was unavoidably delayed in reaching us, which accounts for the lateness of his appearance.]

In Memoriam.

Departed this mortal life on the morning of Nov. 27th, 1875, at her home in Colden, Ill., Mrs. Mary P. Chase, wife of Warren Chase, in the sixty-first year of her age. The subjoined address was delivered by her friend and

reely: Let there be carnest work for the next two months, ANNE WHITTENMYER, Provident, FRANCES E. WILLARD, Cor, Sec. Womans' Christian Temperane? Union,

Passed to Spirit-Life:

From Morristown, Vt., Dec. 22d, Ulysses Sherwin, in the 24th year of his age.

He was a young man respected by all, beloved by many. Few indeed there are who leave behind a fairer record. An aged mother and only brother mouth his loss.

From Hyde Park, Vt., Jan, 17th, Miss Ann Horner, aged

Miss Horner has been for years a devont Spiritualist. By nature a faithful, self-sacrilleing friend, her early death is deeply regretted by a large circle of relatives and friends.

Jan. 19th, Jacob Gregg, aged 74 years,

Although be had outlived nearly all the playmeters of his childhood and companions of youth and inidife age, he was nevertheless which known and respected, as the concorrse of thends and neighbors at his funeral testified.

LIGHT. BANNER OF

To Book-Buyers.

4

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

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the summifairations (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-oral free thought; but we cannot underfake to endorse the artict shades of opinion to which our correspondent-give iterates.

Banner of Light.

BOSTON, SATURDAY, MAY 6, 1876.

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

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While we recognize we man as master, and take no book as an uncriting introducty, we most conductly accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverand thankful before fied, but self-centered in his own individuality. "-- Prof. S. B. Britton.

Modes of Investigation.

In some remarks at the London celebration of the twenty-eighth anniversary of Modern Spiritualism: April 6th, 1876, the Rev. W. Stainton-Moses said :

"The fact that Spiritualism has survived twenty-eight years of the hardest struggle that any truth was ever put to in this world is significant. It is twenty-eight years since those tiny raps were first sounded at Hydesville, when men began to awake to the fact that there was some thing else than blood, and bone, and muscle, and nerve, in a human being ; awake to the fact, I say, because it is one that has really been known anong all ages of mankind. We mistake if we date back Spiritualism only twenty eight years. It is as old as the human race, and the time will never come but that the truth will be recognized some form or other that spirit is the real fact, and that matter is one of its presentations. Twenty-eight years ! What have we done in hem? Not so much as we might have done. We have been too much hampered with pseudothem? investigators," who wanted to show the world that we were shams, but they did not do it."

Mr. Stainton Moses, though still a young man, has had large experience in Spiritualism. 4He has been a powerful medium for both physical and mental phenomena. A graduate of Oxford, a thorough scholar, and profoundly impressed with the reality of the facts of Spiritualism, he is well qualified to criticise that "pseudo-investigation" of which we have had so much, and bywhich Spiritualism is still so much hampered and retarded. Persons who suppose they can impose conditions of their own, in the investigation of spiritual phenomena, irrespective of the wishes or powers of the spirits operating, or that mediums are to blame for not at once acceding to any test condition which may be suggested, will, if they patiently and sincerely study the phenomena, learn that if they would satisfy themselves of spiritual verifies they must proceed by other to the medium himself, and to make allowance a chemical experiment, or solving a purely me- make us any less vigilant or exacting than we

east wind or paralyzes like a heavy blow. And to under the circumstances. Old investigators to causes like these many of the failures and contretemps in circles might undoubtedly be traced. Recently, in Russia, the Petty Boys, who had been remarkable mediums for materialization phenomena in England, failed to produce them

in St. Petersburg before the Scientific Commission, composed mostly of skeptics. By these the failure was of course at once s-t down as evidence of the untrustworthiness of the medial claims of the boys. Prof. Mendeleyeff, on the ground that no mediumistic manifestations were obtained, assumed that there never were such manifestations; and, as Prof. Butleroff puts it, "Those persons 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 åen well."

And thus those persons, " who had testified to the genuineness of the mediumistic phenomena, were made to appear the wretched victims of gross error and deception, and the scientists, who repudiated the existence of such manifestations, the defenders of true science." Their charges of charlatanism and deceit were all based on more subjective impressions and one sided conctures. Well does Prof. Butleroff remark ? " If the members of the Commission should be

able, even at this late day, to follow up their ob ject patiently, objectively, and for a sufficient bength 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 like ly -- they close their, proceedings with their pres ent negation of the whole subject, then, alas 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 exist ence of such facts, will remain convinced as be fore. "In a proper way." Yes, there is a proper

and an improper way in the investigation of these unique phenomena ; and the proper way is to accept, though with all possible caution, such conditions as the spirits impose, and, under those conditions, by simple patience and persistency, arrive at last at positive results. For that such results can be arrived at, we and many thousand other investigators well know.

Tests in Spiritualism.

In a recent article concerning the Stewart imbroglio at Terre Haute we remarked upon the power of intruding spirits to produce appearances of fraud on the medium's part, when all the while the medium might be innocent of fraudulent intent. If spirits can introduce flowers from hot houses and drapery from trunks or wardrobes, why can they not introduce false hair and other "properties," and conceal them about the person of a medium, in order to puzzle or confound investigation ? We believe that this may be done, and that it has been done. In our remarks we said; "Skepties will hoot at this notion, but our most persistent investigators have regun seriously to entertain it,"

Upon this a Texas correspondent, for whom we have high respect, remarks : "This theory opens the door wide to impostors in the materializing phase, and the sooner we close it the better."

But if our correspondent will reflect upon the subject further, he will find that the true question is not what ill effects may flow from the fact, but whether if by indeed a fact. We have encountered too many strange and seemingly contradictory things in Spiritualism to be frightened off by stumbling on any fact, however wide it may seem to open the door to impostors. And if it be a fact, as we believe it is, that mischievous or malevolent spirits can interfere to throw doubt on phenomena and place, the medium in suspicious situations, we can still exercise our reason in discriminating between the spurious and the genuine, the actual and the simulated. The only effect will be to induce us to be more charitable methods than those they might employ in testing for a liability, the knowledge of which will not

can only reply to those who carp at these refusals to meet their conditions, "Take the same pains that I have taken, and give the same time that I have given, and you may arrive at the same knowledge. If you do not consider the truth worth the trouble, then go on and try to undervalue and discredit it. It is truth nevertheless."

Centennial Re-organization.

The Centennial year of the Great Republic bids fair to be memorable in a very different way from that which was counted on. Instead of being the occasion for countless self-congratulations and the indulgence of our national conceit, it promises rather to be a time of general upsetting of what is hollow and false, in society, in politics, in religion and in business, and of renovation, reörganization, and, in fact, of revolution. There was-need enough of it, Heaven knows. Shoddyism had become so strongly entrenched in our life, ruling it from centre to circumference, that there was really no hope but in a general breaking up and throwing down of these shams, and in the exposure of falsehood and hypocrisy wherever it has set itself up as supreme.

Painful as the disclosure may be, it is a far better way of celebrating the hundredth national birthday than for us all to get together and indulge in a general self-glorification. The gods have clearly sent these things to us in order to take down our measure of conceit and set us to thinking of things that are of real importance. It is time we had the vanity taken out of us. We are not the greatest nation on earth, though we are a great one beyond a doubt. But of late years we have fallen into evil ways. We are worshiping power in whatever form, and more especially in the form of money. Our republican heritage is threatened with being put in power for mere material delights and shows; and that is a danger we can ill afford to encounter, for it cankers and honeycombs all.

Now it is perfectly evident, or at least it ought to be, that actual progress is better for us as a people than stopping to brag over past progress. When we do that we clearly prove that it is not progress at all but something very different. With all our good qualities and characteristicsand it cannot be denied that they are many and valuable-we are not yet so well off in them as that we can afford to indulge in much glorification. We are by no means out of the limits of our republican experiment yet. And what have we really got to show for it? Are the political parties more pure and jealous of freedom in all its aspects than they were at the beginning? Are the churches any more charitable, and do they tend to greater freedom of conscience than in the days of our colonial theocracy?

If the year proves to be a stone set up for a new departure, as we sincerely believe it will be, all will be well, and it will give cause for rejoicing to the latest posterity. We have worse enemies and more treacherous to overcome today than our fathers had one hundred years ago. There is a battle raging between the unseen powers of the air, in which the future of this nation of ours, and therefore of the human race, is very closely bound up. They are fighting with us and for us. It is no foreign foe that we contest, but the one within. There is bigotry, pride, authority, power, the idolatry of money, all these to be overcome, and let us celebrate the Centennial in the most fitting manner by waging a vigorous war with them. All falsities are to be overthrown. Their day has come, and it may be told by the stir and excitement which their continual exposure begets.

Mr. Crookes's Late Discovery.

We publish in another column the testimony of a Harvard professor to the interesting character of Mr. Crookes's recent discoveries, seeming to prove the motive power of light. Mr. Crookes is the well-known London–chemist who has tested and testified to the genuineness of the phenomena of materialization, supposed to be produced by spirit-power. It happened that in the course of his experiments in this direction, while endeavoring to secure evidence of the movement of inert matter poised in a vacuum under the influence coming from a medium, he detected mechanical movements due to the action of light. which led to the production of his radiometer, a little instrument which not only demonstrates the conversion of light into piechanical motion, but by the addition deelectrical attachments forms by far the most perfect photometer or lightmeasurer, which has hitherto been produced. Professor Tyndall was present at Mr. Crookes's recent lecture on the subject, but whether he pronounces the discovery "intellectual whoredom" or not, we have not heard. It is evident that Professor Cooke, of Cambridge, looks upon Mr. Crookes's discovery as one of great scientific interest. At the conclusion of the lecture above alluded to, Mr. Crookes remarked, "that all the results he had exhibited had been obtained in consequence of his examination of an anomaly (Spiritualism) contrary to all ordinary experience. Anomalies were of the utmost value to men of science; they were gateways leading to new researches, and to the establishment of reputations." Professor Tyndall had to sit and swallow it all.

A Noble Bequest.

At a time when the elements of discord appear to be so thoroughly aroused among the friends and adherents of the Spiritual Philosophy and phenomena, it is pleasant to us to note any event looking toward the incoming of the era of good feeling, and we therefore take great pleasure in citing the following action-pleasurable to us in a double degree in that it evidences not only the kindly spirit so much to be desired generally, but also shows an appreciation of our own past labors, and a disposition to strengthen our hands for future efforts for the spread of spiritual truth. This is one of the marked instances in which our spirit co-workers have raised up friends to assist us, since this paper and its public free circles were almost simultaneously inaugurated. Among those friends who have risen in our time of need, no name shines brighter in our remembrance than that of James L. Randall, Esq., whose decease at his residence, Brookvale, N. Y. at the advanced age of 68 years, we announced some time since through a memorial article from the pen of Leo Miller. Mr. Randall, wishing to give a final witness of his affiliation with the spiritual movement, and his confidence in the efficiency of this paper, left to Colby & Rich, its publishers, the sum of \$1,800, for the purpose of aiding them in supporting the Banner of Light public free circles, and in advancing the highest interests of the cause in such manner as might seem best to them. This notable offering we have received, and we shall endeavor faithfully to discharge the duty which its reception so solemnly posits upon us, returning our thanks, and those of the spiritworld—to the realities and rewards of which our brother has ascended-to the generous testator.

The following extracts from the obituary sketch furnished us, at the time of his transition, by Leo Miller, will serve to acquaint the reader with the character and life work of the deceased:

"Mr. Randall was for twenty years a firm and consistent believer in spirit-communion, and in the city of Binghamton, where he has mostly re-sided during this time, he was the principal pillar in supporting the new religion. Ills purse and his house were ever open, as many speakers and mediums who have labored in Binghamton and been entertained beneath his hospitable roof can testify. And in all his zeal for the spread of Spiritualism he had the hearty sympathy and cooperation of his intelligent and estimable companion, who yet lingers upon the shores of time, ready and willing to welcome the 'boatman pale' who shall come to transport her to her husband's side in the Summer Land. * * * In compliance with the wishes of the deceased

the house, the coffin, the hearse and carriage were decorated with evergreen and white—'em blems,' as he said, 'of everlasting life and purity.' He further desired that, whoever should speak on the occasion, would talk to his friends and neighbors about the facts and philosophy of Spiritualism, and accordingly the writer, who was invited to officiate, selected the last verse of the first chapter of Hebrews as the foundation of his discourse: 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation ?'

The large concourse of neighbors gathered at the funeral testified to the worth of the man, and such expressions as these were heard to fall from the lips of disbelievers and believers allke : 'Mr. Randall was a good man.' 'He was an honest man.' 'He was one of the best of neighbors.' 'If he is not saved, who among us will deserve to be when we die?' So passeth from earth one of the best men it

was ever my pleasure to know.

Mrs. Thayer, the Flower Medium.

Mr. Peter Black, of 297 Columbus avenue, Boston, has allowed us the perusal of several private letters received by himself from a gentleman resident in Philadelphia, Pa., in which the experiences of the writer at the flower séances of Mrs. Mary B. Thayer are fully set forth. He unhesitatingly endorses the party thus corresponding with him as a reliable and painstaking observer, whose testimony is worthy of all acceptation. From these letters we make, with full permission, the following extracts:

"My wife and myself recently attended a scance at Mrs. Thayer's. I must admit I was very skepe manifestatio mediumship, but I must say that I saw during the scance not the slightest grounds for me to build a suspicion upon. The members of the circle were all my intimate friends and acquaintances, seekers after the truth. My wife and another lady searched Mrs. Thayer, the door was locked, and the key kept by one of our party. We barricaded the door with chairs piled three in height, and then at the conclusion of the circle the table was found to be covered with flowers; I do not think L avagents when Least it would have to be one exaggerate when I say it would have taken a flour barrel to have held them. A lady and gen-tleman opposite me received a wreath of smilax over a vard in length and as thick as my arm I received a calla lily, and within the lily was a canary bird. I also received a test in this man-ner: My brother, who passed away during the war (in front of Fredericksburg), has always announced his presence to me by rapping similar to drumming; as I felt and heard the drumming under my hands, Mrs. Thayer, on the other side of the circle, under influence, said, 'There is a soldier here ; he wants you to sing "Rally Round the Flag," which was his favorite air,' and when we did sing, the raps kept perfect time to the

Swindling the Indians.

MAY 6, 1876.

We have no sentimental desire to speak of the Indians as innocent and guileless creatures, yet it is not to be denied that in the hands of designing and conspiring legislative rings they are as helpless as children. The persistent attempt to rob the Indians in the Indian Territory of their 23,000,000 acres of superior land, estimated to be worth \$10 per acre, or \$230,000,000 in all, is the crowning piece of iniquity. There are only some two hundred men engaged in this nefarious scheme, which they have made to take the form of a railroad enterprise, declaring that the Indians, with their land claims, stand directly across the path of civilization and progress. On this pretext they propose to deliberately rob them. Now these Indians, who own their reservation lands by virtue of a solemn surrender of them by the government in return for others which they ceded, are ripening fast for an intelligent citizen. ship, and never deserved the protection of a powerful government more than now.

To show in another instance how surely civilizing influences operate on the Indian to rescue him from his condition of alleged barbarism, there are the 8,000 Chippewa and Ottawa Indians whom the government, in 1855, made citizens of Michigan, granting them land for establishing homes-eighty acres for each head of a family, forty for every single person over twentyone years of age, and forty for each family of orphan children. This land was to be inalienable for ten years. All these Indians have done well on it, and made advances in civilization, abandoning their roving habits, and settling down to habits of regular industry. The same success has attended similar experiments in Canada. In that Dominion it is notorious that they have never had any trouble with the tribes, which is owing to nothing but the honest manner in which they have dealt with them. We, on the contrary, have regarded the Indian as only fit to rob and then murder.

1 Our churches make a great mistake in ooking after money as a source of prosperity, says the Merrimac Valley Visitor. The churches richest in money are the poorest in faith. We do n't believe it is on record that a very wealthy church ever had a great revival. Give a church a million dollars, and you will find orange blossoms in the desert quicker than the grace of God with the people. There is no way in which a church can be starved so surely as to feed it on legacies. The money from the dead is as palsied as the hand that gives it; rank smells it with the odor of the grave; and noxious ever will it be, with the rottenness of dead men's bones. Look about and see if this be not so among the parishes of New England.

Christ did n't ask rich men to help him; he did not stand beckoning, by some old ruins, to the wealthy, saying, "Come, build us up ;" he did n't creep to the sides of death-beds, and when groaning sinners ask "What shall I do to be saved?" suggest, "Have you remembered the church in your will?" What did he do? He said to the rich of his day, "Go to, and howl !" " Woe unto you !" but he bent down on the other hand and said, "Blessed are the poor !" He walked with them-the despised, the widows, whose two mites were their all; the fishermen who had not enough to pay their taxes till he wrought a miracle in their behalf; the crowd^o that followed for the bread he gave them. These were the ones he taught; these the men and women he made pillars in his church; these the called, upon whom he bestowed spiritual gifts and marvelous powers; and such have been his chosen ever since. When God wants anybody to do his work, nine times in ten he feels way down to the bottom of society, and brings up those who have been washed in the water of affliction, and scoured clean in the grinding sands of poverty, that their light can shine out and their beauties and virtues become known. Such have been the apostles, the disciples, the revivalists of all the centuries ; such the men who have laid the corner-stones of churches in humility and truth, and built their towers and spires by sufferings, sacrifices and martyrdoms, which corner-stones have afterwards been removed by rich and learned heretics, and which turrets have rotted down beneath the offerings of profligates who would carry heaven'as Philip, King of Macedonia, captured cities, by asses loaded with gold. 197 Under the head of "Banner Correspondence" there recently appeared in this paper a statement purporting to come from Mrs. M. Symonds, No. 1005 Wilcox avenue, Chicago, Ill., in which the curative powers of Dr. H. Thomas Lee, of 420 Madison street, Chicago, were highly extolled, and he was given the credit of saving her "from an untimely grave." We regret to say that we have since been put in possession of facts going to show that in this instance we have been most grossly imposed upon. We have received letters from Mrs. S. E. Simons (also her husband, Capt. A. Simons)-the "y" and "d" having been placed in the name by the imitator of Mrs. S.'s signature who prepared the article sent to us-wherein Dr. Lee is denounced in the plainest terms. Dr. Lee did indeed give her two or three treatments, she reports, but he did not benefit her thereby to any marked degree, and though she placed her case in the hands of another physician she is still unable to work, and is therefore far from cured. The account of her restoration, forwarded to us as if written by herself, she brands as a falsehood and a forgery. She states (as also does her husband) that through the similarity of handwriting between the original of the letter we published (and which we caused to be shown her by a representative of this paper in Chicago to whom we remailed it for that purpose) and a prescription given her by Dr. Lee-although the account makes her say she was cured without taking any medicine-no doubt exists in her mind that that individual wrote the false certificate of cure himself for his own benefit. Any one in Chicago desiring to know more of the matter can call on Capt. and Mrs. Simons. For ourself we can cherish nothing but sentiments of the severest condemnation for a person who, claiming the high development of spirit mediumship, yet deigns, for the purpose of compassing a mere advertisement, to descend into the depths of such malignant misrepresentation concerning a suffer ing patient, and such willful efforts to deceive the public.

hanical problem.

Let us illustrate our meaning by a simple narrative of facts: Two ladies, independently of each other, undertook to investigate the materialization phenomena through a certain medium. One of the ladies, Mrs. A., was a stern, uncompromising skeptic, and obtruded her skepticism A knowledge that we may be open to deception in offensive ways; she wanted things done after . her own notions of what splitts ought to do; if the light was dim, she showed her dissatisfac- an impostor. tion ; if spirit forms did not come near enough, she complained. Her state of mind seemed to paralyze all free manifestations; and, after ten séances, she gave up the investigation, and, without assigning any reason except her own incredulity, denounced the phenomena as fraudu- and are still laboring. But no one who has had lent.

ginning, adopted a very different course. She assumed, for the purpose of investigation, that the spiritual hypothesis was true. She gratefully took what was given, and did not complain because it was not more. She was cheerful, unpreoccupied and easy, at the same time that she was vigilant, saying nothing to wound either the medium or the supposed spirits. The result was that at the fifth scance, she was requested to take the seat nearest the cabinet; and, at the next séance, one of the spirit-forms (for she had satis-, fied herself there could be no confederate) pulled her playfully into the cabinet, and there she saw and felt the medium in a trance, and at the same time the spirit-form, and was thoroughly satis- ; one ?" etc., etc. fied of the fact of two personalities. Thus she was rewarded for her patience by a test which , and become more decided and convincing; but satisfied her fully and finally of the fact of spirit materialization.

We have mentioned these cases simply for the purpose of showing that there is a right and a wrong mode of investigation ; and that tests may be got by patiently waiting for them.

Another fact which few, even among Spiritualists sufficiently realize, is this: the presence of an antagonistic individual in a circle may operate as a preventive or confusing force, prejudicial to the fair and free production of the phenomena.

If the medium has assistant spirits, ready to come when his mental telegraphy lets them know they are wanted, so every individual in a circle may unconsciously bring with him spirits, friendly or unfriendly to the expected manifestations. All of us are more or less mediums, though in our state of normal consciousness we may not be aware of it; and we exert, consciously or unconsciously, a spiritual force when we think and will. Even Dr. Carpenter admits that there is such a thing as "unconscious cerebration."

Now this spiritual force, which we put forth, is as substantial and real to spirits as blocks, walls and posts are to us in the use of our physical senses. An antagonistic or plotting person in a circle may, though perfectly quiet and undemonstrative, and even unconscious of what he

would otherwise be.

No careful, experienced Spiritualist will be afraid of being duped by a person wholly destitute of medial power. The danger is in being deceived either by those whom we know to be mediums or by the spirits influencing them. in both these ways is certainly not likely to render us any more fitted to become the victim of

We are as desirous as any one can be to institute tests of the most complete and conclusive character; tests that may have the force of the most irresistible facts in positive science. For this we have been laboring these twenty years, much experience in the phenomena of Spiritual-

Mrs. B., though equally skeptical at the be- ism can have failed to be impressed with the conviction that a knowledge of their reality must be attained in other ways than by a forcing process that could strike skepticism dead at a single blow.

> Ever since the phenomena began we have had to encounter the same kind of objections that are now brought up against the materialization marvels. "If you can do these things in the dark, why not in the light?" it was asked. "If you can tip a table, why not lift it into the air? If you can materialize a hand, why not an arm ? And if an arm, why not the whole person? If you can whisper, why not speak aloud?' If you can speak with a trumpet, why not without

Very gradually the phenomena have enlarged this has not been done by any forcing process. If tests have been finally submitted to and given freely, it has not been done in answer to the bullying of investigators, or by their threatening to give up investigation unless certain conditions were permitted. "The kingdom of heaven comes not by observation." And so with these phenomena: the most convincing have come when we have been most passive and unexacting; when all aggressive skepticism has been hushed, and we have been expecting and exacting nothing." The correspondent from whom we have quoted commends to our notice the suggestion of some one that the materializing medium "should be nailed up in a box and placed in the cabinet." This suggestion is of a piece with the objections that have been raised the last thirty years at every step in the production of the phenomena of Spiritualism. The objector assumes that he ought to be the judge of conditions, rather than the spirit supposed to be operating. In total ignorance of the modus operandi and of the naignorance of the modus operandi and of the nature of the subtle conditions required, the objector, instead of going through that process of patient and long-continued investigation by which such men as Varley and Wallace have arrived at their knowledge, would make a short ligion-has ever since that time 'peopled earth cut to certainty by demanding a condition, is doing, exert an influence that chills like an | which the operating "force" refuses to submit | slaves."

The Twenty-Eighth Anniversary of the advent of Modern Spiritualism was celebrated in London, Eng., April 6th, at Cambridge Hall, Newman street. Thomas Slater presided. The services took the form, among other characteristics, of a testimonial to F. A. Hudson, the spirit-photographer. Mr. J. Burns exhibited, by means of the oxy-hydrogen light, a large number of spirit-photographs; music and singing added interest : speeches-were made by the Chairman. by "M. A. (Oxon)," Mr. Shorter, Mrs. Kimball and Mr. Linton; and Col. Greck presented the testimonial to Mr. Hudson, the donee acknowledging the gift-fifty pounds-with a few words

Franklin, whose mind was fertile with great truths, wrote as follows :

"There seems but three ways for a nation to acquire wealth: the first is by war, as the Rowrought for his innocent life and his virtuous in-dustry."

IF An old writer says: "The religion first taught as Christianity-not the Christian rewith demons, hell with men, and heaven with

The writer expresses himself as follows in the course of a subsequent letter:

"I have just attended a complimentary séance held by Mrs. Thayer. When the gas was lighted l had before me on the table a pair of ring doves. To me the test was excellent, for this reason : My brother William (the volunteer whom I mentioned in a former letter to you as having died in front of Fredericksburg) and myself in our young days had a pair of doves, one of which I have stuffed now, the only birds we ever had. After having announced his presence by his peculiar drum-ming, and Mrs. Thayer, under influence, saying, 'There is a soldier present,' what more natural or convincing to me than the bringing of the birds, the identical kind we possessed in our boyhood? I have been informed by reliable parties (though I was not present myself) that at anoth-er scance by Mrs. Thayer, a Guinea pig was brought; several persons who attended have told me concerning the conclusive tests which were then given to them.

" Mrs. Glasby told us that her guide (an Italian painter) said that at another scance we attended he would bring her a white dove from Italy; and strange to say, at my end of the table (Mrs. G. was at the other) a beautiful white dove came, and endeavored to fly. On returning home, Mrs Glasby, who was much disappointed in not re ceiving it, was controlled, and her guide told her he had conveyed it into the room, but had lost control before he could reach her at the other end of the table. At a subsequent date, Mrs. Thayer was at Mrs. G.'s house, when she was control'ed and the white dove came. Some time since, while Mrs. Thayer was at dinner at Mr. Glasby's, she asked Mrs. G. to hold both of her hands and a white hyperinth come, during the hands, and a white hyacinth came; during the afternoon a red one came, and in the evening, when Mr. G. came home, while he was talking to her a purple one came, which he says was cold and wet with dew. These parties testify that Mrs. Thayer had not been out of their house from eleven o'clock in the morning, and this was eight o'clock in the evening." eight o'clock in the evening."

Parafine mold phenomena of a most remarkable character are reported as taking place recently in Manchester, England, through the mediumship of Dr. Monck.

Mr. Carson, of Melbourne, Australia, mentioned in J. M. Peebles's "Around the World," page 57, called recently on our translator, G. L. Ditson, M. D., at Albany. He proved to be a genial gentleman, to whom the most extensive travel has imparted liberal views of all lands and customs. Mr. Carson has accomplished much for the advancement of Spiritualism in Melbourne.

full of grateful feeling.

BRIEF PARAGRAPHS.

SHORT SERMON .- The soul of the envious is gall and bitterness. Haired and malice feel upon his heart, and there is notrest in him. He feeleth in his own breast no love of goodness, and therefore believeth his neighbor is like unto himself. He endeavors to depreciate those that excel him, and putterh an evil interpretation on all their delage. doings. He lieth on the watch, and meditateth mischief; but the detestation of man pursueth him, and he is crushed as a spider in his own web.

Ignorance worships mystery; reason explains it.

I must choose to receive the truth, no matter how it bears upon moself-must follow it, no matter where it leads, from what party it severs me, or to what party it allies.— Dr. Channing.

Very unsatisfactory sort of bread-the role of Fame. Joaquin Miller's new novel of Italian life, entitled "The

Une Fair Woman, " has already reached a second edition, George W. Carleton & Co, are the publishers.

The highest classes-The "lore" classes. The lower classes-The " hire " classes.

Miram Powers, the sculptor, who had spiritual visions said that if a man's nervous system were carefully separated from the rest of his body. It is so complex and great that it would appear as a perfect representation of the man, "Why, then, " said he, " cannot that which is below the delicate nervous system he revealed to us in spiritual mani-

A great lie is like a great fish on dry land : it may fret and fling, and make a frightful bother ; but it cannot hurt you. You have only to keep still and it will die of itself.

Eight persons were crazed by the preaching of Moody during his revival at the New York Hippodrome

The Fourth National Prison Congress will meet in Nev York City, on the evening of June 6th.

Mr. Gladstone is credited with saying that Moody and Sankey would have had no considerable success in England unless they had been sustained by an energetic system of wholesale advertising "better known to the inventors of certain descriptions of blacking and certain kinds of medicine.'

The revolt in Algeria has been completely subdued, and the leaders captured and held as hostages for the good conduct of the tribes.

Despatches from Mostar state that the insurgents have been defeated at Presjeka, and Niesle has been relieved.

Prof. Blake, the mind-reader, committed suicide by poison, at San Francisco, on Thursday, April 27th.

A fire in the Emerson plane factory, corner of Albany nd Wareham streets, Boston, caused a loss of \$30,000, or Saturday afternoon, April 29th.

The Indians at the Red Cloud Agency are again reported to be on the verge of starvation, and Gen. Pope says the cavalry have only power to force the indians to starve peaceably or be killed violently.

An original play of Mr. Robert Dale Owen, entitled "Sixteen Hundred and Seventeen; or the Jamestown Block-House," was read before a number of his friends in New York last week. The play was written in 1837, but has been revised, never having been published. It introduces Captain John Smith, Pochontas, and other well known Virginia characters of early days.

The plague in Messopotamia, Turkey, is increasing. There were 80 deaths in Hillah and 208 at Bagdad during the first week in April,

The statue of the late George D. Prentice, erected in Louisville, will be unveiled on the 8th of May.

The spring arrives : the swelling buds Pout like a just corrected child : The wild geose northward squawking scuds Before the south brezze, growing mild ; Old Boreas growis and silps away : The san once more benignant smiles ; Night's reign is shortened, and the day Heaps sunshine up in golden piles.

More Spanish troops for Cuba. Rumor asserts that Dor Carlos is in the United States with a view to aiding the insurrectionists.

Of the 8,000,000 people in Mexico more than 6,000,000 are non-producers.

The British admiralty announces that the Arctic steame Pandora will sail from Portsmouth, May 25, on her voyage to the north.

Count von Arnim has been formally dismissed from the public service by Prussia's court of discipline.

It was in Portland of an evening. Three of them were killing a cat. One had a lantern, another held the cat, and the third jammed a pistol into the cat's car and fired it, shooting the man who was holding the animal in the hand and wounding the party with the lantern in the arm The cat left as soon as it saw how matters stood, and that ill-feeling was engendered.

Forty persons were killed and wounded and five hundred prisoners taken in the recent riot at Barbadoes.

Mr. Oliver Johnson has just taken charge of the Orange N. J., Journal.

The friends of woman suffrage in Toledo, O., have started a monthly newspaper, entitled the Ballot Box-Mrs. S. R. L. Williams being managing editor.

subsequent to the battle the killed and mortally wounded

BANNER OF

were burned by order of the commander, "The Charge of the Light Brigade "-what Boston ower the lamp-lighters

Beauty is but skin deep, Ugly 's to the bone, Beauty fades all in a heap, But ugly holds its own.

Levy's fine cornet, presented to him in a foreign country, is grasped at present by the firm hand of the law, at Detroit, Mich. The St. Louis Republican discovers a distinction with a difference between the operatic Levy on the cornet and the sheriff's levy on the cornet.

Kennedy's screw manufactory at Hampden, Conn., was destroyed by fire on Saturday morning, April 29th, mid the Centreville Hotel in the same place was burned April 30th, Total loss \$68,000.

An old lady in a red cloak overtook a ram in a lane, and immediately two singular transformations took place-the ram turning to butt her (butter) and the old lady to a scarlet runner.

Moses Hull and Mattie Sawyer will start out on their missionary enterprise with their large tent about the 15th of May.

"What a boon your new schoolmaster is," said a lady to one of the school-boys ; " do n't you think so ?" " Yes. a ba-boon," was the reply.

He who is not in debt can defy the world.

Remarkable Cure through the Mediumship of Dr. Stade.

B. B. Thalberg, writing us from New York City under a recent date, bears the following testimony to the good wrought for him by a visit to this widely-renowned instrument for the expression of invisible power :

"I feel it a duty to all the persons interested in the cause of Spiritualism to communicate what has just happened to me. I had heard of Dr. Henry Slade as a good test medium for the physical manifestations, and therefore resolved to pay a visit to him. A sitting was granted to me, but unfortunately two days before the time I had an attack of rhoumation and was not abla I had an attack of rheumatism, and was not able to move from one corner of the room to the other end. With great pain I came to the resi-dence of the celebrated medium, and was received very cordially, though a total stranger to him. We took scats at the table, and soon raps writing. All was done in full light. At once, without request, I felt a spirit hand working on my lame foot It was a soothing feeling, that words cannot describe, and instantly I was curred ! My hartfolt thanks are avanaged to Dr. Slada My heartfelt thanks are expressed to Dr. Slade In these few lines. A great many of the sub-scribers of the Banner here and in Savannah, Ga, knowme. Even the inhabitants of the Pres-cott House, where I reside, wondered how I had

been cured so quickly."

Donations to Dr. H. P. Fairfield.

Banner of Light, \$10,00; proceeds of a scance given by Mrs. Dr. Blandy, \$17,00; C. R. M., \$2,00; J. A. G.; \$1,00.

We shall be pleased to receive further aid for Dr. F., who is a hard-working platform advocate of the cause. The kind action of Mrs. Lizzie Davenport Blandy, of Buffalo, N. Y., as cited above, in giving a scance for the aid of this gentleman, is highly commendable. Will not other media do likewise?

Banner Free Circle Fund.

Since our last report the following sums have been received, for which the donors have our grateful thanks: From a friend, Mt. Auburn, Mass., \$1,00; O. T. Houghton, 50 cents; Jos. P. Willcook, 50 cents; A. Bailey, Jr., 35 cents; R. Goold, \$1,00; Mrs. Wm. Carrington, \$2,00; A. Kyd, 61 cents; J. A. Riley, 71 cents.

The friends of Mrs. Maggie J. Folsom

the well-known clairvoyant, assembled in num bers which severely tested the accommodating capacity of her new residence, 41 Dover street, Boston, on Tuesday evening, May 2d, and an oldfashioned "house-warming" ensued, whereat occurred the following exercises : Singing by Mr. Fairbanks, Miss Foster, Henry C. Lull ; address es by Dr. C. Main, Mrs. Sarah A. Byrnes, Dr. H. B. Storer, Miss Lizzie Doten, Mrs. Whipple, Dr. Beals (of Greenfield), J. B. Hatch, and Mrs. Nelson ; recitations by Willie S. French, and Mr. Clark (of Washington, D. C.), reading by Miss Lizzie Thompson ; music by Mrs. Bodge, and also

Npiritualist Meetings in Boston.

ROCHERTER HALL, - Children's Progressive Lyceum No. 1 holds its sessions every Sunday murning at Rochester Hall, 720-Washington street, commencing at 10% o'clock. The public are contailly invited. J. B.Hatch, Conductor; Julta M. Carpenter, Cor. Sec'y. The Lodies' Add Society will until fugher notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week, Mrs. John Woost, President; Miss M. L., Barrett, Secretary.

LUBLING HALL, where Public Circle are held at this Hall, No. 3 Winter street, every Sunday at 10_{2} A. M. and 2_{2} P. M. by many of the best test mediums and speakers in the city. Good music provided. All we invited to als

tend. RAYMOND HALL, -Spiritual Meetings are held at this hall, 172 Main street, Char estown Distid, Sunday After-noons, at 3 a clock. The exercises consistor speaking and tests by different mediums. - Admission fee. TKMPLARS' HALL, -Mediums' Meeting every Sunday at this hall, 488 Washington street, at 10% A. M and 2% P. M Miss Nora J. Barker will give test schemedevery Sun-day evening at 7%. F. W. Joney, Chatram.

Boston, -- Rochester Hall, -- On Sunday morning, April 30th, recliations by Harry W. Bates, Maiel Edson, May Potter, Gracie Fairbanks, Esther James, Ludwig Gerhardt, Willie Phillips, Carrie Hale and Ernestine Eldredge; readings by Nellio Thomas and Rosa Shuman songs by Henry C. Lull and the Saunders sisters, and r plano solo by Olive Barnes, comprised the literary exercise at the session of Children's Progressive Lyceum No. 1 The Silver-Chain recitations, matching, etc., were carried out in an interesting manner, and an udress by Mrs. Cushman was attentively listened to by the children and a large audience of spectators.

MRS, S. HARTSON, Guardian. Pathe Hall .- Mrs. Whipple addressed a good audience

at this place. Sunday morning, April 30h, her remarks bearing on the evolution of society, and the gradual broad-ening out of human life and endeavor (in the future) from the narrow, individual and competitive usages now in vogue to a grand unitary and cooperative system, where each would work for the good of all.

Movements of Lecturers and Mediums.

Mrs. Zella S. Hastings is to speak in Bartonsville, Vt. anday, May 21st; in Townshend, (probably) Thursday evening, May 25th; in Jamaica, Vt., Sunday, May 25th; and will engage for the month of Jone in that section, Permanent address, East Whately, Franklin Co., Mass., or as above at dates specified. Will attend funerals at shore Mrs. L. F. Hyde has gone to St. Louis, Mo.

Mrs. Cora L. V. Tappan's lectures at the half corner of ircen and Washington streets, Chicago, Ill., continue t attract fine audiences.

Lyman C. Howe closed his engagement in Chicago, Ill., on Sunday, April 30th. His lectures were well received. Mrs. Emma F. J. Bullene contemplates a trip to the Pathe slope during the summer months; will accept invitations to give one or more lectures at principal points en oute, Societies who may desire her services, can address her immediately at No. 14 Charles street, New York.

Mrs. Sarah A. Byrnes will lecture in Brooklyn, N. Y., during May and June. She would like to make further engagements for the coming fall and winter. Address Box 87, Wollaston Heights, Mass.

Mrs. S. A. Rogers Heyder will finish her six-weeks' enent at Dover, N. H., on Sunday, May 7th. gagem would like to make further engagements to lecture and give tests, private sittings, psychometric readings, etc. Address Haverbill, Mass.

W. F. Jamieson closed his two months' lecturing engagement with the New Haven, Ct., society Sunday, April 30th, and commences his lectures in Philadelphia next Sunday. He is reëngaged to lecture two months more at New Haven-next February and March. Address at Philadelphia, Pa.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first, and fifteen cents for every subsequent in-

sertion. NPECIAL NOTICES. – Forty cents per line. Minion, each insertion. BUNINESSA CARDN. – Thirty cents per line. Agnte, acch insertion. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAHRVOYANTI -- MRS. C. M. MORHISON, No. 4 Euclid street. Diagnosticating disease by lock of hair, \$1,00. Give age and sex. Reme dies sent by mail.

Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519. 13w*. F.12, Box 2519.

Coughs and Colds.

From Samuel A. Walker, Esq., the well-known Real Estate Auctioneer of Boston.

"Having experienced results of a satisfactory character from the use of WISTAR'S BALSAM OF WILD CHERRY, in cases of severe colds, flying the past two years, I have full faith in its reno-vating power. I was first induced to try this medicine by the strong recommendation of a

BUSINESS CARDS.

AT no period in life is watchful care over the functions of the brain more requisite than during the acquisition of knowledge by the youth. Plodding, persevering study, requires a store of vigorou herrous force, of the child may sink under the mental

LIGHT.

to(l. Stern necessity may compet the student to strain his pow ers beyond what is prudent, and early promise of excellence be blighted thereby.

To such we can recommend Fellows's Compound Syrup of Hyperhorphites. It will not only restore the sinking patient, but its use will enable the tolling subject tapreserve his mental and nervous standard without détriment. -

WE have no remedy equal to a skillful preparation of Quinine for restoring impaired appetite, for rejuvenating the too soon aged victim of stocks, trade and intellectual putsuits, and for invigorating these with low vitality. A preparation answering all these purposes, and a palatable he too, may be found in Campbell's Quinthe Wine, now kept by Geo, C. Goodwin & Co., and by all the principal 2w - April 29 druggists.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take order for all of Colby A (the's Pub-flexitons. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad and Coaltes streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult Du. Rucobs.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 55 Tranbull street. Harthard. Com-A. RONE, 55 Trumbull street, Hattlord, Com., keeps constantly for sale the **Braner of Light** and a full supply of the **Npiritual and Reform Works** published by Colby & Herb.

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

ROCHESTER, N. V., BOOK DEPOT. M. DEWEY, Raskadar D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N Y., keeps for sale the Npiritual and Reform Works published by Colby & Rich. Give him a call.

WANHINGTON BOOM DEPOT. RICHARD ROHERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritumi and Beform Works published by "olby & Rich.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 60 North 5th street, st. Louis, Mo., keeps constantly for sale the RANNER of LIGHT, and a full supply of the **Spiritual and Reform Works** published by Colby & Rich. Louis, Kingdom of that Truth shall come, and its will be done on

NEW YORK ROOK DEPOT. A. J. DAVISACO., Booksellers and Publishers of stand-ard Books and Periodical-son Harmonial Philosophy Spir-tualism, Free Redigton, and General Reform, No. 24 East Fourth street, New York. H–Nov. 1.

NAN FRANCINCO, CAL., BOOH DEPOT. At No. 319 Kenrney street (upstalrs) may be found on rale the BANNER OF LIGHT, and a general variety of Mpir-ltuniist and Reform Books, at Eastern prices. Also Adams & Go.'s Golden Pens, Planchettes, Npence's Positive and Negative Powders. Orton's Anti-Tohneeo Preparations. Dr. Morer's Nutritive Compound, etc. Catalogues and friendars maled free. # Remittances in U. S. currency and postage stamps re-relved at par. Address, HERMANSNOW, P. O. box 107, San Francisco, Cal.

LIST OF SU Parker, Theodote, Anotelli, Father, Anotelli, Father, Myan, Bell, Luther V., M. D. Bert, Joe hua, Babbi, Burtoughs, Charles, Rev, Burtoughs, Charles, Rev, Rusb, Prof. Burtoughs, Charles, Rev, Camile, Father, Chambig, W. E. Chevenos, Caofinal, Cleveland, Charles, Rev, Cobe Syname, Rev, Crowel, Thurston, Rev, Crowel, Thurston, Rev, Crowel, Thurston, Rev, Crowel, Thurston, Rev, Cobe Syname, Rev, Crowel, Thurston, Rev, Crowel, Kalon, Darlos, Archistop, Davy, Str Homphry, Davien, Edgar C., Prof. De Smit, Edgar C., Prof. De Smit, Edgar C., Prof. De Smit, Edgar C., Prof. Dew, Lorenzo, Eastburn, Bishep of Mass, Fatrchild, Joy H., Rev, Fisher, Alexander M., Prof. Fisher, Alexander M., Prof. Fisher, Alexander M., Prof. Fisher, Alexander M., Prof. Fisher, Adoutam, Rev, Scotter, Adoutram, Rev, Foxter, Adoutram, Rev, NT. LOUIN, MO., BOOK DEPOT. B. T. C. MORGAN, 69 Pine street, St. Louis, Mo., keeps constantly for sale the BANNELLOP LIGHT, and a supply of Liberal and Reformatory Works. If

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lunenburgh, Vt., keepforsale Spiritual, Reform and Miscellancous Books, pub-lished by Colby & Rich.

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

 Follo, 2.
 Foster, Adoalram, Rev.
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 Grager ergarbah, Indian,
 Gregory VIII., Pope.
 Hada, Abdal,
 Hetherbogton, Prof.
 Hyskendah, 5. LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

Publishers and Bookseller8

No. 9 MONTGOMERY PLACE,

BOSTON,

KEEP & COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

AND

MISCELLANEOUS BOOKS

AT WHOLESALE AND RETAIL.

ADVERTISEMENTS. COLBY & RICH,

The Theatre des Arts was burned at Rouen, France, April 25th-fortunately before the commencement of the performance. Many of the chorus singers, etc., lost their lives. Four soldiers were killed in their endeavors to save life, and some fifty persons were injured. The property loss by the conflagration is estimated at \$100,000.

It was Plutarch, we believe, who remarked that railroad accidents are called clam itous affairs because the en-gineers are always by vaives. - Norwich Bulletin.

Austria disclaims all intention of occupying Bosnia. The Nicsic garrison made an unsuccessful sortio on Friday, and is now reduced to extremities, the inhabitants subsisting on horses.

The fifty-seventh anniversary of the introduction of Odd Fellowship into the United States was appropriately celebrated throughout New England and elsewhere Wednes day, April 26th.

Dr. H. F. Gardner's post-office address is Pavilion, No. 57 Tremont street, Boston, Mass.

Lay aside the graceful Uister, Fold its arms with tender care, And bring out your linen duster A much better thing to wear.

The writer brought out his Uister again next morning. Buffalo Commercial.

Had the poet resided in Boston for ten days past his action, in view of our Arctic spell, would have been identical with the above.

General Diaz has occupied Camargo, Mexico, unop-posed. The march of the revolutionists on Monterey will shortly begin.

After the storms of winter come the synshine and beau-tiful flowers. So, after a quarrel, should come full forgiveness and blossoms from the heart.

The French steamer Ouessant foundered April 28th, and twenty-one lives were lost.

Over three thousand houses were destroyed by fire in Japanese towns on the 26th ultimo. Chinese officials under the viceroy of Takein are to suffer decapitation for bribery hereafter. The difficulty between the Portuguese at Macao and China has been revived, and a conflict now scems inevitable.

A southern paper says that when the revenue detectives of Mollie boarded a stoamer direct from Cuba the other day, the captain invited them below to dine, and while he was saying a very lengthy grace, the crew put ashore a lot of smuggled cigars.

Rain or shine, the Centennial Exposition will open on the 10th of May, and the formal programme has just been fisued. Wagner leads off with an original march, and is followed by Whittier with his hymn, and Sidney Lanier, of Georgia, with a cantata. Then comes General Hawley with his official statement and his introduction of the Pres ident, who will close the ceremonics by proclaiming the halls open to the public.

SCANDAL.

When cannibal savages after a fight Make a feast of the bodies of those they have beaten, The grisly repast yields a keener delight From the knowledge that every unfortunate wight Would have deemed it the deepest disgrace to be eaten.

Though the custom is fast dying out in Fill, As the linfluence of western example increases, In civilized countries you often may see A circle of friends, in the highest of glee, All busily picking some neighbor to pieces.

And the best of it is that the neighbor is not, As in islands barharic, a person deceased ; His firsh has been baked in no caldron or pot, They don't even trouble to serve him up hot. For the victim still lives in the midst of the feast,

A Spanish force of five hundred men were drawn into an ambuscade by the Cuban insurgents at Naranjo recently.

y members of 'Thompson's Quadrille Band ; an original poem by Dr. Samuel Grover; presentation speech by Dr. John H. Currier, who in the name of the donors gave to Mrs. Folsom a goodly array of offerings, among which several pieces of silver plate were conspicuous; and a reply from Mrs. Folsom and one of her controls, acknowledging the gifts, and returning thanks, not only for these benefactions but for the multitudinous good wishes which had been expressed in her behalf. The details of this pleasant occasion were successfully carried out under the direction of James Foster.

Dr. H. B. Storer-with whom Mrs. Folsom has for several years past been associated professionally-has (since his departure from the Banner Building) rented the first floor of No. 41 Dover street, for office purposes, where himself and Mrs. Folsom will be found during business hours by all desiring their services.

ET 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, spiritual meetings, etc.

Read the "EPITOME OF SPIRITUALISM," etc., just published by Colby & Rich, a notice of which will be found on our eighth page. The pamphlet is by the author of "Vital Magnetic Cure," and is well worthy the attention of the public.

Miss Susan H. Wixon, of Fall River, will lecture in Investigator Hall, Paine Memorial Building, Boston, next Sunday forenoon at 10%. A patriotic poem will also be recited by Annie F. Brown, eleven years of age.

We are informed that J. J. Hartman, spirit-photographer, is having good success in his specialty, at No. 100 West Fourth street, Cincinnati, Ohio.

A. S. Hayward, magnetic physician of Boston, is now in the "Quaker City." His letter address, until he secures rooms, will be Philadelphia, Pa. See his advertisement.

Warren Sumner Barlow, the poet of "The Voices," has settled at Paterson, New Jersey.

We talk of the barbarism of those past epochs when men slew their enemies with the edge of the sword, and won their way to power by the murder of competitors, but what shall we say of an epoch when men slay their foes by the malaria of malicious scandal, and seek their way and a de perate hand-to-hand struggie ensued, nearly the entire body of Spaniards being slaughtered. On the day

friend, who was well-nigh gone with consump-tion, and whose relief from the use of it satisfied me of its great value in cases of colds and decline, and most clearly demonstrated to my mind its great value as a restorative, that only needs a fair trial to insure a grateful recognition from the

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

MRS. AND MISS E. PIERCEY, Magnetic Healers, 153 E 33d street, Lexington ave., New York. My.6.

W. H. PIERCEY, Developing Medium, 153 E. 33d street, Lexington ave., New York. My.6.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. Ap.22.10w*

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, Ill., 8th, 9th; Chicago, 10th, 11th; Rockford, Ill., 12th, 13th, 14th; Be-loit, Wis., 15th; Chicago, 16th; balance month, Huntington House, Richmond, Ind. 4w.Ap.29.

JAUNDICE and BILIOUSNESS. Who knows a good remedy for these disorders? We are assured **ATWOOD'S Vegetable**, Physical, Jaundice Bitters will effect a speedy cure. They have NEVER FALLED TO SATISFY ALL WHO HAVE USED THEM FOR JAUNDICE, Dyspepsia, Biliousness, etc. Beware of imitations. pepsia, Binousness, etc. Deware of infinitions. The genuine has private proprietary stamp of John F. Henry over the cork. Sold by all deal-ers. Manhattan Med. Co., proprietors. JOHN F. HENRY, CURRAN & CO., New York, Wholesale Agents. 4w.Ap.22. ----

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

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

Ter On and after Dec. 20th, DR. FRED. L. H. WILLIS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sher-man House, in Court Square, every Wednesday and Thursday, from 10 A-M. till 3 P. M., com-mencing Wednesday, Dec. 29th. Ap.1.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon st ett, opposite City Hall, Brooklyn, N. Y. Hours 10 to4.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth Address Box 82, Station D, New York City. J.1.

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of which are publicled on this page, with them, the scharacteristics of which who then the good or cod-sond, who then the good or cod-sond the card, schere that one aliy progress to other to receive no doubling put forth " columns that does not compute with "he All express as much of truth as they per

MESSAGES FROM THE SPIRIT-WORLD THEOLOGIC THE MEDIC MORPHY OF

MRN, NARAH A, DANNELN

(Wife of Colonel Washington A. Danskin, of Baltinon) During the fast twenty years fundhels of Sprits have conversed with their friends on earth through the medium-ship of Mrs. Dinskin, while she was in the entrine of conditions totally unconscious,

Mrs. Danskin's Mediumistic Experiences.

(Part Sheteen.)

BY WASH, A. DANSKIN,

THE POWER OF MIND OVER MATTER.

In the earlier days of Mrs. Danskin's medical tuition by the spirit of Dr. Rush, she would I must pray-the winds, the sun, the moon or sometimes become embarrassed by the use of the stars? Some one tell me what I must do technical terms which she did not understand, whereby my mind may grow into a better con-She would come to me for explanation, being un- ; dition. willing that a diagnosis should be given or a medicine prescribed unless she was satisfied with - away, but I cannot ; what must I do? the accuracy of the one and the beneficial effects of the other.

On one occasion, however, she received so dis- : whereabouts ? tinct an evidence of the superior knowledge and wisdom of her preceptor, that she has never since doubted his power to sustain her in the successpermit her to take under her care.

One Saturday evening a gentleman called on me to know if he could have a clairvoyant exam-Ination the next day-as he was compelled to leave the city on Sunday night.

My interest was aroused, because outward appearances indicated perfect health. I was about Mrs. Danskin's power-and her mediumship had humanity, never for the gratification of idle curiosity. A prompt and strong impression from my spirit-father, however, changed my intention. I acceded to his request, and he came at the ap-1 olities of this life to be an acceptor of that beau-pointed hour. He had a full, round figure, a fine | tiful life which we are taught belongs to the complexion, a clear, blue eye and pleasant expression.

Dr. Rush entranced Mrs. Danskin as he entered the room, and gave a description of his condition that seemed to me entirely erroneous. He asserted that this man had never known an hourof health; that he had inherited a scrofulous poison that pervaded the entire system. He said that ulceration existed from the root of the tongue to the pit of the stomach.

fair an exterior ?" The answer from Dr. Rush ! was, " His mental equilibrium is never disturbed, ; Should it be, his physical structure would fall into decay in an hour. His mind holds the entire system under its control."

The patient assured us that lie had never known a day of physical health; that the diagnosis was, to his understanding, perfect.

Esther Tichenor.

I was of Morristown, New Jersey-the widow of the late Ira Tichenor. He was of Richmond. Virginia. I was in the eighty-fifth year of my age. I was buried from a friend's house; his name was George Vail. I have no weights, no clogs, no disturbances around this natural body, which is as natural to me as, the one I disposed of, and seemingly I have the ability to investigate all things, likened, unto work that I had in

trose, and felt as if some one else could have filled my place much better than I did. I was thirty-seven years old, and had a right,

by the calendar of time that's allotted to man, to have staid here longer; but as I did n't, so be it. They used to sing, " This world is all a fleeting show, for man's debusion given," and so is this one in which I am; it's a regular topsy-turvy place-and if it was yourself that could raise

the curtain and look over here, you'd not be so pleased as you are. But however, it's John that has got to do the work for himself, and the best way is to commence it.

Now you see life is life, and death is death, and there are two sides to the question; and, says you to me, which do you like best? and, says I to you, I like life best. So you can draw your own conclusions that I 'm not at all satisfied.

I would rather be than not to be ; but as I am not, I must try to be content and master all the ills of this life which spread out like a panorama before me.

I feel the want of intellectual unfoldment. feel that Lam not competent to compete with those that surround me; and now tell me to whom

If I was an eagle and had wings, I would soar

Have you that written, so that my kindred may have the privilege of reading and finding out my

I'm a regularly self-willed person. The one who stepped in before me was more submissive, consequently I suppose that his condition ful treatment of any case of disease that he would [will be better than mine. Well, good-bye, goodbye to you.

Cornelia Van Ness Rosevelt.

My name was Cornelia Van Ness Rosevelt. I was the widow of James Rosevelt, the daughter of Ex-Governor Van Ness, of Vermont. In Paris, France, I died, and if the truthfulness of to refuse, as I supposed he merely wished to test the communication is not known or felt I will give the month and the day of the month, wherealways been employed for practical benefit to by conviction may be centred not only in the mind, but have a seat in the soul.

> It was in February, on the 13th of the month, that I7 Cornelia, gave up the pleasures and frivtruthful and honest. As a woman, as a wife, and as a daughter, I

performed all the functions of my life with truth-fulness and bonesty; and when the shell broke asunder, and the spirit was bid to enter into those upper courts, I took my place with pleasurable delight, and all things, to my unfolding soul, are beautiful. I see no deformities in those grand, immutable laws which have been estab lished by the overruling soul, who doeth and hath done all things well. After the death of the body the spirit lives in the spirit-world, and en-joys all its beauties, which not only lie beyond

1 asked, "How can this be possible, with so the power of language to express, but of mortals to conceive. Believe, and through belief let the mind soar apward to this home of the ever-living, and you, like me, will have the place that is prepared for

You. The privilege of thus speaking makes me bound with joy that I can bear the glad tidings to those I ve left behind me; that the grave holds me not; that I am an inheritor of life eternal. Farewell, friends.

Tonda, of Schoharie.

like a fish out of water. Tonda, of Schoharie. I 'm a dead man, indeed ! I 'm a murdered man. I'm a dead man, indeed! I'm a murdered man. You see, I started out to find my brother; he is a farguer, and he lives on a place called Forster Hill; and you see, I got as far as Amsterdam Village, and then I got into a stage, and that took me as far to a place about fourteen miles from my brother's farm. Then I got into an-other stage, and night overtook me, and I got into a saloon; and the name of the man that kent that saloon was U

BANNER OF LIGHT CIRCLE ROOM.

43" The following Spirit-Messages were given through he mediumship MRS. JENNIE & RUDD'

at the Public Free Urcles held at this office. In order to make repairs don eta Building, the Séances have been temporarily susjended. They will be tesumed on Tuesday, September 5th.;

Question and Answer.

CONTROLING SPIRIT.-Mr. Chairman, if there are any queitions, 1 will hear them.

QUES .- What is the cause of so much poverty and crime in the land, and how can it be prevented?

ANS .- The question, Mr. Chairman, embraces a great deal, and in order to answer it satifactorily we must go over considerable ground. What the world calls evil is only undeveloped good. We look around here in your city to day, and see your dram-shops ; we hear of theft, we hear of murder, and we hear of various things that the world calls crime, and we see the poor beggar tottling through the street, asking perhaps for a crust of bread, and we ask if there is a God, and if that God is all wisdom and all goodness and all love? And, if the spirit-world is joining hands with this world, why permit this evil? We might as well ask as we walk in the fields and see the beautiful flowers blossoming there the grand old trees rearing their heads, and watch the coming of each blossom, and then cast our eyes about us and see the thistle with its thorns, and the brier bush with its bristling prickles, ready to tear our flesh if we come in contact with it—we might as well ask why is this?' And yet if we closely observe nature we hall find the thistle and the brier are just as necessary as the rose and the lily. . One of the greatest causes of, poverty and, crime is selfishness, the selfishness of humanity. We look into the homes of the poor: we find them lacking in refinements-they are simply places where they go to lie down and sleep, as the dog goes to his kennel at night. They are not places where the mind grows, where the soul is fed; if we look into the hovels of the poor, as you may call them, around the lower part of your city, what do we find there? We find little children who have never owned a flower like these upon your table. The message of the little boy whom nobody owned, and who had been always told he was in the way, is one of the solutions of the cause of rime. Would that employers, that manufacturers, that men of capital throughout your country, would begin to have some thoughts beyond themselves, and the gaining of the almighty dollar. They go to their workshops in the morning, or into their manufactories, they look around not realizing or caring that their employés are men and women with all the feelings that they themselves possess, and with all the requirements that they themselves require; but they look upon them as men and women bound to do their work and to mind their bidding, no matter what the requirement may be, and if, per chance, one or two of them rebel (true, there is no Southern slave-master to lay upon their backs the whip), there is that fear of starvation which haunts them each day of their lives, for well they know that unless they obey implicitly the laws which their employers please to place upon them they must go into the counting-room and receive their wages and leave. And what is then before them? Simply starvation for themselves and Here I comestumbling and floundering around their families. What condition does this produce in human beings? Does it make their souls grow large? Does it make their minds expand? Can aught but evil influences surround men and women like this? We answer. No !--- and here is one of the principal causes of the difficulties in your world. Selfishness is at the bottom of the matter. If the laboring classes were looked after, if their homes were prepared

> they wish to wear the costly garments which some millionaire wears; to live in some grand palace like a lord of the land. In their selfishness forgetting to be true to themselves, forgetting to be true to the God within them, they commit the crime of theft.

therhood of God and the brotherhood of man, then on earth there will be less crime and poverty.

-1-----

Charles E: Dowd.

Good afternoon, sir, [to the Chairman.] This is a new place for me. I am a stranger. I 've only been a few weeks in the spirit-world. I went away, I think it was on February 20. 1 am pleased with my new home and its surroundings, although I find things very different from what I expected, more real, and less unreal. I believe I know now more about God than I ever did before. I was sorry to go. I would like to have staid longer, but I suppose it 's all right. I was only a few months over sixteen years old.

I would like to talk with friends left behind maybe some will be surprised to see my name yet I thought as I met some friends here and would like to send a letter. Coming so far from out from New Orleans; my name-Charles E. Dowd.

Anonymous.

I have heard many times the words, "There is rest in heaven; there will be rest for me," and when I went out from this old body I thought I was going out for rest. I thought I was going to heaven. I was not aware that I was called a particularly hard man. I earned my money, and I felt I had a right to it. If a man owed me a dollar, I felt I had a right to cohect it. I did n't think it was any of my business how he obtained his dollar so that I got mine. I did n't think or care, didn't feel it was any of my business to understand if the people living in my tenements had got enough to eat or not. What business was it to me? I had enough.

I remember once of going for rent to an old lady, and she could n't pay it. I told her she must leave. She turned on me a look I shall never forget, and said, " May you be without a home in heaven." I thought it was a very strange speech, but instead of finding myself at rest in heaven I have had no rest. Talk about hell, and the fire of hell ! If 't would only get hold of me and burn me up, annihilate me, that's all I'd care about ; but it 's such a restlessness, such a weariness-nowhere to lay my head. Instead of being welcome to a palatial home such as I had left on earth, I found nothing but an unfinished house, such as I should have called a hovel or shanty here, and then I met one after another who seemed to take just a piece of me, and I said, 'I never wronged you, why call mea hard one?' They answer, "No, you never wronged me,

but you wronged such an one on earth." I had n't been there long before I met the old lady, and I said, "Your words were true. I have no home in heaven, I have no resting place." And the answer came : "As ye did unto others so is it done unto you."

I find that every dollar which I received for rent from houses kept-I asked no questions what for-I find that for every dollar that came from the dram-shop for rent, some one steps up and says, "You ruined me." I answer : "How can this be? I never knew you !" And the reply came, "You were hard, and expected the last dollar, and through your means I went down." And it is continually before me. I have no home, no resting-place. Money won't buy any home for me; money won't buy any rest for me; but I am a wanderer, and weary, and know not where to lay my head. By the direction of one who in earth-life tried to do well, I have come here, and I only hope that by coming in contact with you I may learn something whereby I can gain a home, whereby I shall not be shunned by my fellow-man. I will not tell you my name. .. I dwelt in your city.

the world which I left. Memory loses none of its endearments through death; but we are, friends and acquaintances, made to understand of money. Not thinking there was any mis-is endearments through death; but we are, if showed a considerable amount of money. Not thinking there was any mis-is which appear to be in the firmament. It was said, if you walk upright, die in your right mind, be not defiled by filth and sin and right mind, be not defiled by filth and sin and corruption, you shall enter into those "beautiful lined and to go, but I was a very lonely place I that do no tool, and it was a very lonely place I that do no tool, and it was a very lonely place I that do no tool, and it was a very lonely place I the appear to the substitue of money of the man that kept the saloon, how far it was to not defiled by filth and sin and corruption, you shall enter into those "beautiful I had to go, but I weat along not thinking and to go, but I was a very lonely place I the was a very lonely place I the adding not thinking and to go, but I was a very lonely place I they wish to wear the costly garments which in the solut a mile I had to go. The sub abact is the substitue of the man that kept the saloon, how far it was a very lonely place I had to go. The sub the was a very lonely place I had to go. The sub the was a very lonely place I had to go. The sub the man that how the sub tool. The sub the understood-there seemed such a beautiful blending, to me, of the old Spiritualism with the new. I never so well understood the philosophy of the old spiritual doctrine which I found in the Bible, as I did after examining the modern phenomena of Spiritualism. I belonged to a family that is made up of mediums, and many of us suffered from that peculiar sensitiveness which mediums suffer from, as we came in contact with men and things. Being obliged to work, and having, at the same time, the spiritual light surrounding me, it was hard sometimes for me to do, that which I knew was right. It was hard for me to unfold my inner, being while the outer was laboring, and while the body was racked with pain; yet as light came to me in my last days, and the spirit-world was open, as I lay upon my bed and saw my loved ones that had gone before me, there seemed to be a new unfoldment of the spiritual, and it was to me so beautiful, so grand, so true, that I said, "Thank God for every pain! thank God for all, for it makes it all the brighter !" When I entered spirit-life I was not disappointed. I had tried to do what appeared to me to be right, so far as I could. I have no palace home—I would not appreciate it did I have it ; but I have a dear, good mother in spirit-life, and I have a dear, good one whom I loved as a daughter, who was to me as a daughter. My home is bright, surrounded-with a beautiful landscape. I have pictures on the wall that remind me of dear ones left behind ; the flowers bloom brightly, the birds sing sweetly, and 1 feel the presence-not of a personal God, but I feel a godly presence, an angelic influence faround me. And yet I want to work, and I am working, in my humble way, to do good to others.] trust I may be able to do some good to-day. I have friends on earth to whom I would like to sneak. I would like to say to one who is a sisterin law to me, "Be careful, next time, how you speak harshly to the sensitive ones of earth, for, instead of planting flowers and doing good, you only cut off yourself from the influences that you would be so glad to hear from." I would say to my brother, "Stop! lay off this working, and laying up the golden coin ; unfold your spiritual nature, and come up to a higher plane of life." My footsteps are still heard, and will be until all of my friends are gathered to me. Norman Milton Barnard, to Calvin L. Barnard and Charlotte Barnard. I want one more sentence: tell my brother Collins to look up, the angels are coming. I belonged in Bloomfield, Conn.

That's what I think. Now if you get up here and find out you aint got anything but a bank of thistles, what the devil is the use of fussing over it? If I 've got any thistles up here I 'm a goin' to pull 'em up. I s'pose I am a rough old fellow. I used to drink rum, I'll own it-ben most d-d drunk ; do n't know as I am any worse off than this man was [alluding to a spirit who preceded him,] for I never found out I had n't got a place to live in if it wa'n't so good. I never refused to halve my loaf with any poor man or

MAY 6, 1876.

poor woman. I never refused to divide my drink with 'em ; never refused, if I had ten cents, to give five of it for 'em to have a glass of cider. Some of 'em called me a pretty good feller. I s'pose a good many said I was a pretty poor one.

I never had much learnin'-book learnin', as you call it. I managed to get round the world they told me of this general post-office, that I arter a fashion. I ben round consid'able, fust and last. I s'pose I was one of that kind they home it would be more satisfactory. I went call a lazy feller-hangin' round and doin' little or nothin', but since I got up here I found two or three that said, "Well, you gave me a lift when I was down with you; now come on here, and I'll help you." I have n't found out that I did n't have anywhere to lay my head. I believe

> My experience in spirit-life is, what you sow that shall you reap. If he's got his garden full of thistles, let him go to work and pull 'em up, and plant flowers.

I come down here to find out how they do it. I want to be benefited by comin', I s'pose you don't like to have me swear, do you? [We can just as well dispense with it.] That's so, every time. They used to tell me it was a kind of a part of me. I aint got much of a sermon to preach, but I want to tell you this: If you've got any work to do down here, do it, and do it well, for there aint so much difference between up here and down in your world, arter all. It's about one thing-"Root, hog, or die "-in either place, and you 've got to work out your own salvation. You can't hang on to anybody's coattails and be dragged into heaven. That's all I've got to say. Thomas C. Collins.

Henry C. Wright.

Chairman - I have n't got a great deal to talk about to day, but I listened to the question that was asked. If I had been answering that question, which comes homé to the hearts of us all, I should have said that the first thing to learn was not how to die, but the first thing to learn was how to live-to obey the God within you, and to love our brother man. I believe that if we were more like little children we should learn more of God. I always found that when I obeyed the God that was speaking in me that I was all right. Now, I think the answer of that question is, "Obey the God within thee; learn how to live ;" and soon there would be a change in all mankind. I say when I obeyed 1 always felt good ; when I obeyed the God within me I was sure of pleasing one man, and that was Henry C. Wright.

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Pretty poor for myself, I know.

it's because they want to make a fuss.

corruption, you shall enter into those "beautiful abodes" of which Jesus spoke: "In my Father's house are many mansions." Now mine is a world made out of my own fancies, my own struggles, my own aspirations, and in that world, friends and acquaintances, I have everything to beautify and harmonize the spirit. I have a harp "with golden strings;" I have birds that warble sweet anthems consoling to the spirit ; I have crystal waters from which I drink when I am athirst ; I have flowers that bloom in all their beautiful tints and colors, the aroma from which sheds its fragrance abroad and speaks of God and his boundless love to the children of earth.

The picture is not colored too highly; it is faint in its comparisons; but thus let it be. If I were to speak more fully, you would almost lose your confidence in one whom you ever thought truthful and honest.

Farewell; let memory hold me, not as decrepit with age, but as youthful in elasticity.

Mary Miles, of Fairfield, Connecticut.

My name was Mary Miles, of Fairfield, Connecticut; at the beautiful ripe age of seventynine I passed from earth. My remains were taken to the Congregationalist church, of Fairfield, and from there they were conveyed to the place of rest.

No fears, no doubts, no shadows of the hereafter clouded my mind, for I had learned this much: that when our allotted time in this world has run out, then physical death must follow; consequently death had no terrors, nor horrors for me. T is a very acceptable place for those who understand the grand purpose of a life that must be perpetual. But I was not, as I have heard the preachers say, changed "in the twinkling of an eye," for it all came naturally, just as day follows night; and I feel just as natural and homelike as ever.

Now I have told you of my existence, just as I know and feel, therefore take what I have said. measure it, weigh it, and accept it or reject it. The law through which you, as well as myself, must pass in getting experiences will make you revert to the truth as I have given it, to be read of men.

This converse is a problem of life which I knew nothing of; but when presented I thought it feasible, and I felt there could be no harm in making my voice heard ; so I have done it with honesty of purpose and soundness of soul

John Rie.

John Rie was my name. I was from Dumfrieshire, Scotland. For thirty-five years I was a resident of Morrisania, but when the grim mon-

I had to go; but I went along, not thinking any harm, and the first thing I knew, I was clubbed on the back of my head and in my face, and I was left insensible, lying in the track ; and some of the working fellows about there came along, and they found me, picked me up, and took me to my brother's. I was not so unconscious but I knew where I was. I was forty-five years old. Who the villains and the monsters are that done the deed, I don't know. It's what I want. want my brother and my relations to read this and try and hunt 'em up—so as the courts of justice will take hold of 'em. I was a respectable citizen, acceptable to the community in which I lived, and I think it's a shame that rascals like them should go around and not be taken up to justice !

[Speaking to the spirit who was teaching him the law of control, he said :] Lady, I've been soothed enough! I'm wrathy now! I know that it's my right to have vengeance, and that's what I'm here for. Revenge is sweet! I never harmed any one; why should any one murder me merely for the sake of the money that was memercy for the sake of the money that was laying in my pocket? God will deal harshly with them, for he will make the ones that took my life go around a howling, just like some of the animals! and right he should—they done

wrong to me. And now, brother, console yourself that I started out for a good purpose-to see you and greet you, and to give you what I thought you and greet you, and to give you what I thought you needed; but you see, dear brother, that the devil triumph-ed over the flesh. Read this message; it's not from holy writ, but it's just as good, for it comes from me, and 1 'm not dead after all, and that you can see.

place where I am I can't talk much about until I become more reconciled. I want to chase up these wolves and chain 'em, and then I'll try, brother, and find God and his angels.

Every word which I have spoken is as true as gospel preaching! God knows it, and so do I. 'm not dead in sins, I'm only dead in the flesh ; when that 's said, all 's said.

Richard Moore.

I was conversant with creeds and with the principal religions of the day. I died because the spirit could not stay longer in the decayed old matter which it was carrying around. I was not grieved, rather pleased. Richard Moore was my name: Lwas seventy one years old. Lwas a full-fledged Presbyterian. Madison street, New York, was my residence. In those courts of which we have read so much,

and of which we have been told so much by the

religionists of the day, I did not find all things that were presented in accordance with what I had been told. In the first place it is said, "He that believeth and hath faith, when he dieth shall have peace and glory," In the second place we are told we have "rest." Now the only place we are told we have "rest." Now the only rest we have here comes with positive activity. Work out your own salvation and sustain your own individuality. These are the words I hear in the life eternal. Shadows come and go, to make us mindful of days that have passed. They bring us down to see the finer points of life; for hear all is life - there is no death here all is life—there is no death. Now, to those whom I have left behind, cher-

a resident of Morrisania, but when the grim mon-ish in your minds that I am, comparatively speak-ing, satisfied.

How is it with justice? The scales stand before us. As we look at them we find that money again is in the ascendency: let a poor woman go forth and stear a basket of coal or a loaf of bread, she is immediately dealt with according to what you call the laws of your land. Justice, you say, is meted out to her. A gentleman who can defraud his neighbor or the community out of a hundred thousand dollars is allowed to go at large, and is respected because he has the almighty dollar safely laid away. Here again we see that the lack of justice in the land produces much of the misery. What is the cause of all this? We have got to go back still further, and ask how men and women are born, what are the pre-natal influences that are exerted over them. There is too much of the feeling of murder in the land ; we find that it is all around you, not expressed, maybe, but the wish that the child unborn may never see the light. When that germ which is implanted in the child comes forth, it bears its legitimate fruit in the murders of which you so often hear. In olden days, when I was a boy, our mothers were the women of the time. They cared for their children; they loved them with all a mother's affection, of which you find but little in the world to-day. They did not cast us into the nursery, and resign us to the hireling; they were content to feel that they were bringing forth men and women to go out into the world and be an influence there. They cooked our food, and made our clothes. They did much that mothers only can do; whereas to day you are poisoned many times with the magnetism which, is brought into your homes. You go into your kitchens and find your Bridgets placing their hands on your food, sending into it a magnetic force; and what is that magnetic force? Simply the force of ignorance, of superstition, even of filthiness. Twothirds of them, maybe, are more or less intemnerate. This influence is put into the very clothes that are washed for you; it is ironed into the cloth which you place upon your backs, and you are filled with a foul magnetism. Can you wonder that your young men go forth from you, and enter the dram shop, and become drunkards? Do you wonder why there is poverty and crime? See to it that your children are born right, that proper magnetism is given them, and you will

have less poverty and less crime. When selfishupon mankind as their brothers and womankind as their sisters, when they acknowledge the fa-a fuss? [You might as well make the best of it.]

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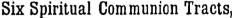
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Feb. 5. -1y **CLOCK.** The Wenderful Blessings of God on Labors of **MOUDY & SANKEY** in Europe and America, Best Book and chance for men or women wanting a good business and do good offered this year. Also new **Emaps** of U. S. A., World as d all Bible labels and **Cen-tennial Combination.** Apply at once to D. L. **GUERNSEY, Pub., cor. School and Main sts., Con-2m-March 4.** THE PSYCHIC STAND AND DETECTOR, Invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refute the popular belief that the communications spelled out through the movements of tables and other objects always emanate 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 medium slit development, the observer sees a letter shown through a small metallic window ont of the medium's sight. The Stand will operate through tipping mediums with a surcess c-rresponding to their medium's sight. For safe, who safe and retail, by COLBY & BICH, Agents, at No. 9 Montgomery Place, corner of Province street (lower floor). Bosion, Mass. DEAFNESS AND CATARRH.—A Lady who had suffered for years from Deafness and Catarth was cured by a -innip in dudan Remedy. Her synpathy and THE PSYCHIC STAND AND DETECTOR,

MAGNETISM.-A. S. HAYWARD, Magnetic Magnetized Paper on receipt of 50 cts. Address Phila., Pa. April 27.-tf

DLAFNESS AND CATARRII.—A Lady who had suffered for years from Deafness and Catarrh was cured by a -Imple Indian Remedy. Her sympathy and gratitude prompt her to send the recipe, free of charge, to any orde similarly afflicted. Address MRS. M. CLARA LEGGETT, 117 Washington street, Jersey City, N. J. April 22.-4w

A New Health Cookery Book,

BY M. L. HOLBROOK, M. D.,

BI H. L. HOMDROOM, 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 an-swers to questions which most people are auxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble hales and delicate children so as to get the best bodily de-velopment. Mothers who cannot nurse their children will find full directions for feedling them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

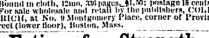
The best 1000s. Price \$1,00, postage free. For sale wholesale and retail by COLBY & RICH, at. No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

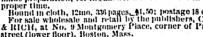
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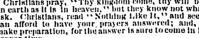
Contrasting the Chronological Computations of the He-brew and Septuagint versions from Adam to Christ; Criti-al Essay on the Geographical Location of the Garden of Edge

BÝ M. B. CRAVEN,

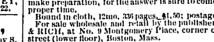
Author of Criticism on the Theological Idea of Deity, Mediators of the World, etc., etc. Price 10 cents, postage 2 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.













Author of "Helen Harlow's Voio." "Alter Vale." "May-weed Blossoms," "Sufrage for Women," etc., etc., etc.

LIGHT. BANNER OF

MAY 6, 1876.

8

pearls.

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

FAITH. The steps of Faith Fail on the seeming yold, and find . John G. Whittier. The rock beneath.

Uttered out of time, or concealed in its season, good savoreth of evil.

NUMBER FOR RESL And the night shall be filled with music. And the cares that infest the day Shall food their tents like the Atabs, And stickely steal away. - Longfellow. Blessed are they who long for home; for they shall come

home. ... Thalack.

THE NUMBER STREET When to soft screpter give ourselves away, And non-detain as he a fairy back Drift on and on through the enchanted dark To resy dayloreaks little thought we pay. To that sweet, litter world we know by day - T. B. Aldrich.

They go for the faltest way to heaven that would serve God without a holl, Sir Thomas Browne.

THE SPIRIT'S HOME. Does all that made us human fade away With this dissolving elay? Nay, rather docus the blessed isles Are bright and gay with joyous smilles, That angels have their play, And saints that tire of song may claim their holiday. All else of earth may perish; love alone Not heaven shall find outgrown? Are they not here, our spirit guests, With love still throbbing in their breasts? Once more let flowers be strewn. Welcome, ye shadowy forms, we count you still our own - O. W. Holmes,

Good Intentions will never justify (vil) actions; nor will good actions justify exit intentions,

" LET US HAVE PEACE."

BY WASH, A DANSKIN,

To the Editor of the Banner of Light: In the name of that Divine Philosophy which has unfolded to my vision "a new heaven and a new earth," I would ask the honest, earnest and enlightened Spiritualists of the present hour why have we no more of that sweet harmony and spirituality that marked the earlier days of our movement? What is the cause and what will be the result of all the discord, jealousies and selfish - tones and inflections. It claimed to be that of animosities that are being spread abroad every the former husband of Mrs. W., who passed from week in our journals? Are these the product of twenty-eight years of spiritual growth under the influence and guidance of the angel-world? Is it so as to be heard on the outside of the house the other works of the angel-world? Is it is and at some distance. for such a result as this that communion between the interior and external worlds has been estab-ished? It cannot be. When first the doman lished? It cannot be: When first the demonstration of life beyond the grave was given in the obscure village of Hydesville how it aroused the souls of men, who were groping in the darkness of theological mysticism, and led them out rejojeing into the broad sunlight of the new dispensation ! It was seen and felt that these tiny raps were more mighty than the fabled trump of the Angel Gabriel to call men from the Dead Sonof ignorance and the graves of superstition and bigotry. They gave new life to the dormant aspirations of the soul, and man realized for the first time in the history of the race, that creation, as it had been termed, was not a stupendous. blunder. At last there seemed an intelligent tion of the bright living eye and the play of the purpose for man's existence, a reason why he should exist. Previous to this new unfolding the reasoning mind could reach but one of two conclusions : If the theory of the materialist was true, and man had no life but that which passed between the cradle and the grave, then creation was not a masterpiece of wisdom—it was simply a badly constructed, burlesque. If, on the other hand the dogmatic teachings of theology were correct, and the flecting pleasures, the mingled griefs and sorrows of this life were to be followed griefs and sorrows of this life were to be followed by an eternity of torture, then, indeed, creation was a wretched tragedy—not an emanation from a source of infinite wisdom and power, but the a source of infinite wisdom and power, but the malignant effusion of an omnipotent monster. How grateful were they who passed, in these earlier days of our movement, from out of this old darkness into the new light and called themselves Spiritualists ! _ How many hearts bounded with joy when the resurrection and the life were transferred from the far distant era of the theo-logical judgment-day to the erar-present now ! When we knew that the loved ones who had passed from our sight could return to our homes, could mingle with our thoughts, could make us realize that cold as was the grave it could not chill their affections, how glorious did we deem this first step on our pathway to the skies ! Have we forgotten the lessons of those earlier days? We are not so old as a people that our memories should fail us. A little later on in the movement did not those whom the angels had fashioned for the work stand upon our rostrums and pour forth inspirations that came with the force and the brilliancy of the lightning's flash, clearing the mental horizon, teaching us the harmonious laws of lifeteaching us that truth and beauty and wisdom could only be transmitted from the higher realms when we made such conditions here as those exalted teachers could mingle with ! If we wish to bring spirits, unenlightened and undeveloped, into our movement, and give them a power that will in time grow irresistible, we have only to keep up the antagonisms of the last year or two and we will furnish them with magnetic forces by which they will bind the movement hand and foot, head and heart, and give it over to that arch enemy of all individual unfoldment, theological despotism. Men and women who love freedom will be driven into the old organizations from fear of that disorder which ever grows out of reckless defiance of laws. If we wish to restore Spiritualism to its natural, healthful and legitimate influence over the minds of men, we must keep distinctly before our people the purpose with which we started. We must remember the promise of our angel friends, that they would aid us in removing all the discords and inharmonies of our mundane sphere, and assist us in establishing that long-looked-for millennium, the kingdom of heaven upon earth. They cannot do this for us-the work is oursthey our guides and helpers. Our aspirations must go upward, their inspirations will descend upon us, and the nucleus thus formed of intelligent, earnest Spiritualists, united in purpose, will furnish a battery whose magnetic forces will have power to bring "peace on earth and good-will to all mankind." Shall there not be an effort made to bring order out of chaos? to substitute peace for discord, and to make our movement once more the bright harbinger of a new life to humanity, the beauti-ful morning star to which all men may look up as the forerunner of that brilliant day when the whole earth shall be filled with light from the spirit-world?

4. . .

Materialization in Washington. To the Editor of the Banner of Light:

During the past week some of us, at least, have been favored with an opportunity to witness the phenomena purporting to be materialization. The medium was Mrs. H. Wilson, of No. 4 Grand street, New York.

On this, her first visit to the nation's metropolis, she was attended only by a young lady friend, and came unheralded by flaming advertisements, seeming to rely mostly upon coming events to demonstrate the genuine character of the manifestations, and awaken an interest in the public.

A description of one scance will apply to all except in a tew unimportant particulars. At the appointed hour Mrs, Wilson presented herself and announced that she was ready for business, but it it was the wish of those assembled she would be examined by a committee of ladies, as thoroughly as they deemed necessary, to see that she had not concealed about her clothes or perany, masks or other instrumentality could be used to personate anything that might be presented. Three ladies, well known to the audience, retired with her and made a thorough xamination, as we are informed by the committee, wholly disrobing her and examining her clothing, and after thus consuming more than

securely with a one-sixteenth inch cord, so discuss of healers. The function of the function

Soon after she entered the cabinet perhaps five minutes, a voice from within the cabinet collegiate education, and long been a careful stu-was heard directing alterations in the arrange- dent of many prevalent systems of medicine and ment of the circle, or the light on the mantel, which was from a common oil lamp, so arranged as to throw its light directly athwart the aperture in the cabinet, and strong enough to make every face in the room plainly visible, or to plainly distinguish the varied colors in the carpet. The cabinet was placed near one corner of the room his ability to imbibe knowledge intuitively from so as to allow full inspection around it, and as i the realm of spirit. No other person with whom the carpet the room was only twelve by twelve, his corner and exploring the realm of in the cabinet, and strong enough to make every it necessarily brought the aperture in quite close proximity to those in the first circle of spectators,

not to all. The first voice heard from the cabinet was loud, clear and unmistakably masculine, totally dis-similar to that of Mrs. Wilson, who had for more than half an hour been engaged in a free and animated discourse, and thus gave frequent oppor-tunities to the investigator to note the different Helectures on philosophy tinues his conversation from the time the medium takes her seat in the cabinet until the proper cohditions within and without have become estab-lished, when he calls for music to yet further perfect the harmony, and then presents his face a few inches in rear of the opening, but gradually appearing to acquire confidence, he comes clear-ly to the edge of the cabinet, and on some occasions protrudes it so far that the direct light from the lamp strikes full and bright upon it, showing a face well covered with dark hair and full beard, with dark and very bright eyes and well defined features. Sitting at no time six feet from the front of the cabinet, on two occasions but little above three from the face, the writer was enabled to mark not only the movement of the jaw and lips in talking, but the momuscles around it. It was a living face ; whether Mrs. Wilson's or one made from the invisible materials in the air, is a question for doubting investigators to determine for themselves. Only this : let them at once and forever abandon the mask theory, or they will lose their labor.

Though strongly disposed to linger, Ben's face withdrew from the aperture, but his volce was yet heard in conversation with others both within and without the cabinet, and other faces preented themselves. One was that of a soldier of the 25th Ohio regiment, who claims to have passed away from Libby Prison in 1862. His

entrusted to some representatives of the Young Men's Christian Association, who were present in force, it was done with such brutal severity, that, after two and a half hours, the wrists were found so much swollen that the party who per-formed that job was not only unable to unite, but also failed to be able to cut the cords so deep-that after two and a balf hours, the wrists were found so much swollen that the party who per-thistorical writers of modern times. In the orig-inal manuscripts of "The World's Sixteen Cru-clifed Saviors," he is called "the renowned his-torien "and not the formed his-torien "the the termowned his-torien "the termowned his-to found so much swollen that the party who per-formed that job was not only unable to untile, but also failed to be able to cut the cords so deep-ly imbedded in the swollen flesh !

These are simple statements of facts as they took place, comments being left to each one for limself. Every part of the cabinet was at all times in full view; no confederacy was possible. If Mrs. Wilson produced what appeared, by any mundane agency, let the skeptic explain how she did it. Yours for the right, WILSON MILLAR. Washington, D. C., April 7th, 1876.

EVANS'S "SOUL AND BODY."

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Very rarely are we favored with a book which logically and scientifically presents quite uncommon, suggestive and instructive facts and conclusions pertaining to disease and its cure. Such a one has been furnished by W. F. Evans, entitled "Soul and Body." This work of only one hundred and forty-six pages indicates-not to say proces-that Jesus the Christ, with his immedihalf an hour, reporting that there was nothing about her that could be used in personating. Four thicknesses of court plaster were then placed over the month of the medium, covering it from thicknesses for court plaster were then placed over the month of the medium, covering it and are more strictly scientific-that is, workers expresses of the book and its practical useful-

and appliances for curing disease, than any other

dent of many prevalent systems of medicine and theology, and of mental and other philosophies, his stores of knowledge, gained through books and external observations and experiences, would alone constitute him a peer with most of our able teachers of medicine, theology and philosophy.

his for entering and exploring the realm of causes, and there absorbing such knowledge as has no inlet through the outer senses and the in-tellectual faculties, but is procurable only through that mediumistic (not intellectual but rathe affectional) faith, which, extending its feelers abroad beyond the possible ranges of human science—penetrating further into Nature's recesses than external science can-there senses knowledge of forces, processes and facts, which corrects and supplements some of the deductions of science, as science often does the testimony of

the senses, Only those who learn through such a *faith*— which is a possession not at all like anything we are accustomed to designate by the word faith-not an intellectual conviction, but a susauth-not in interfectual conviction, but a sus-ceptibility of perceiving "the evidence of things not seen" and of laying hold of and appropriat-ing "the substance of things hoped for"—learn through the *faith* by which prophets and medi-ums of old were allied to the spirit-world and ob-tained from above the knowledge and powers by which they are used in a surge and other which they wrought marvelous cures and other mighty works-only those who learn through that

faith, possess the gift of healing in its fullness. This faith the author of "Soul and Body" ssesses largely, and his scholarly and scientific attainments qualify him to correct and extend scientifically and logically the acquisitions and conclusions of external science wherein these are een by him to be erroneous or too restricted. His work shows at least a strong probability that healing by faith, prayer and manipulations, is a more scientific, as well as a more reliable and ex-peditious method than any other either now or formerly applied. Though devout and philan-thropic, Mr. Evans avoids the cant_and homilies common with pretentious religionists, and ad-heres well to the methods of the rigidly scientific. Ilis faith and prayer are not robed in offensively sanctimonious phrases.

Mediumistic power and skill in healing the sick and comforting the mourner, are probably more efficient in extending belief of the benefi-cence of Spiritualism than any other manifestations of spirit agency. And this book is well adapted to teach the world that spirit healers are finite, and work by natural laws, and that our sick ones need to learn and conform to the contorian," and not the Roman historian. The copy-ist had been reading the work above named, and

this may account for the change in the name. This is objected that I represent Pausanius as stating upon his own knowledge or authority that Esculapius raised Hypolitus from the dead. Here Bro. Giles misconceives my language, and attaches a different meaning to the word "author-ity" from what I intended. He makes it synon-ymous with *knowledge*. But this I think is an unwarrantable license. I did not suppose Pausanius saw the act performed, or knew it was per-formed, and I did not so represent. But he (Pausanius) wishes us to accept his statement as authority that it was performed, and upon his authority (though not his knowledge) it has been published to the world. Hence, according to my understanding of language, my statement is correct

But he over-guesses my age is about sixty-five. But he over-guesses. I have several years yet to live before I reach that age, and nearly thirty years to sojourn on this planet if I attain to the age my mother reached before she quit the mor-tal form. This however, I do not expect nor tal form. This, however, I do not expect, nor strongly desire.

I thank Bro. Giles for the flattering opinion he ness. The rapid demand for the work, which has brought out the fourth edition, and the hundreds of flattering letters and cards received from all parts of the country speaking of it in the most exalted terms, inspires me with the hope that the work will do something toward accomplishing the important end designed — the banish-ment of popular religious errors and superstitions

A brother in California writes: "For thirty years I was a church member, and a slave to creeds, and often had I struggled and prayed to find my way out of the theological darkness in which I was educated, when a friend put into my hands 'The Sixteen Crucified Saviors.' This was my great deliverer. It contains just tion could read that work." Richmond, Ind. K. GRAVES.

A New Book.

To the Editor of the Banner of Light:

COLBY & RICH, No. 9 Montgomery Place, Bos-ton, have just issued a work of some one hundred ton, have just issued a work of some one hundred and twenty pages, bearing the following title: AN EPITOME OF SPIRITUALISM AND SPIRIT-MAGNETISM; THEIR VERITY, RELIABILITY, PRACTICABILITY AND LAWS. This treatise is offered for sale at a moderate price, it being designed for general circulation amount cloudies, investigators and descent the

amongst skeptics, investigators and those who are wavering in belief as to what is true; it is also designed to show to the public that Spiritual-ism is a *fixed fact* in the universe, and if individ-

uals do not comprehend and understand it the fault lies with them, and not the subject. Believing that the time has arrived to make Spiritualism practical, and a blessing, also that the majority of persons in and out of the church desire it to be a truth but dare not asyet, for fear of being deceived, let go the old until they know the new to be true, I have endeavored in this treatise to reach this class of minds, also those who have no definite idea concerning what Spir-itualists as a body believe. Some have supposed the spirit-world to be a field of flowers, and that no imperfection could enter there; others have been informed that there is a class of invisible in-telligences who, under the guise of spirit friends, are deceiving us; and still others are disturbed at the conflicting views entertained upon different "issues," said by some to be "Spiritualism proper." If Spiritualists or other religious de-nominations have "pet schemes," or impractical "hobbies," that will not stand the test of sound reason, the sooner they are overthrown the better for the cause and society.

Satisfied that the public need to know what is claimed by Spiritualists, I have given some of the failures as well as some of the positive proofs of its being what is claimed, and have attempted to show why so many seeming contradictions exist

I firmly believe that Spiritualism has an important work to perform in this age of skep-ticism, doubt and hypocrisy, and that Spiritualists to command the respect of the world must as a body confine themselves more to facts and principles and less to speculative undemonstrated theories and personalities. It may be said that I am assuming much, but it cannot be said that I have attempted to assert authority. AUTHOR OF "VITAL MAGNETIC CURE," ETC.

New Publications.

offered at the Bank, or I take their T y more than one hungad different sales, publicly by more than one hun-ed different spirits of various na-tionalities and religion through the vocal organs of the late Mrs. J. II. Conant. Co-piled by Allea Putnam, A. M. A list of the supplicants for an index to the volume. It is hardly necessary to say any ing more of its character. Wheever craves the silent but ever ready assistance of as-pirations already framed, wheever is weary in heart and would call down invisible strength from on high, wheever feels the heavy weight of the affairs of the life and sights for the lifting of the burden, wheever vould expand his thought and enlarge his vision in all that values to gonu-he religion, will find on these pages sustaining food for all ine religion, will find on these pages sustaining food for all hours, fresh breath for his tired spirit, eagles wings on which to fly upward, and steady support for his secret as-pirations. It is an invaluable little book, and we are vary עזרי sure it will now prove serviceable in a new sense from the which gave value to its vocalized contents. Published by Colby & Rich,

ACHSAR, by Rev. Peter Pennot, is a capital story of New England life, and told in the most effective way. It is called "A New England Life Study," which it is in every sense. Rev: Pennot is of course as much a fiction as the book itself. Deacon Sterne's the character of the story, just such a deacon as Brother Murray could serve up if he were obliged to do it. The young clergyman is drawn with great skill and even with power; there is an old maid who lacks not one of the peculiar qualities of her guild; there is an aunt who is addicted to prying into everything; while Achsali, the real heroine, is one with whom all hearts will fall instantly in love. No popular story has been put out in many years, in this country, that promises to have a run equal to this one. Published by Lee & Shepard, Boston,

TRANSCENDENTALISM is the title of No. 4 of the Free Religious Tracts published by the Free Religious Associa-tion. It is a lecture by the late Theodore Parker, which has never before been published. It is in its distinguished author's most vigorous vein of thought and expression, and will be apt to excite pretty lively thinking, with more or less emotion, in the minds of all who may read it with open and receptive minds.

To the Editor of the Banner of Light :

I ask space in your columns for the enclosed Resolution, passed unanimously last evening by a large company of ladies and gentlemen, at the residence of Mrs. Chase on 11th street in this

city. This Mrs. Powell came here a few days ago, and has given several so called scances for what is known as the production of flowers by spirits. On Tuesday evening last several persons (myself among the number) determined to test her mediumship. The result was the discovery of a second pocket in her dress filled with flowers. Last evening we tested the matter again, and found a large quantity of flowers concealed under an article of furniture immediately in the rear of

her chair. Such transactions deserve perhaps greater se verity of treatment than the passage and publi-cation of resolutions, but the audience requested that the punishment be limited to those steps only. I trust the publication of this resolution may serve to keep Mrs. Powell from pursuing her deceptive practices, and that she and her confederates (if she has any) may seek some more commendable method of procuring a living. Truly thine. J. C. SMITH.

more commendable method of procuring a living. Truly thine, J. C. SMITH. Washington, D. C., April 14th, 1876. Resolved, That inasmuch as we have on two occasions detected Mrs. Emma Powell, of Philadelphia, in gross franks connected with her protended m-diumship for the production of flowers, we deem it our duty to notify the public of the fact, and do hereby denounce her said flower mediumship as a fraud.

"J. R. B." to D. D. Home.

Having entertained only the kindest feelings toward so famous a medium as Mr. Home, I was unwilling to believe any charges against him until compelled by Home's pen to do so; of the miracle circle I know nothing; as to Bly, Mr. H. was certainly right. Not having read Mr. Home's life, I was not aware that Mr. H. AIT. Home's life, I was not aware that AIT. H. is at present a renegade, not from Spiritualism but from Catholleism; and I am greatly de-lighted to learn from Mr. H.'s letter that he does not intend to charge Spiritualism with a tendency to promote insanity, nor to utter any more attacks against other Spiritualists. Having abandoned his Catholic position that mediumship is diabolical, let him also abandon and repudiate his personal politiques on Spiritualists and then his personal philippics on Spiritualists, and then perhaps Spiritualists generally may be disposed to overlook the charges against Mr. Hone which come from various sources, and to exercise a char-ity which would as heretofore

** Be to his faults a little blind, Be to his virtues very kind. ** J. R. B.

General Custer has, by direction of the President, been relieved of his command as brovet-brigadier-general, and ordered to his regiment in Dakota.

Minnesota-Liberal Spiritualist Convention.

who had a good view of it to recognize a similar face in a crowded audience. This one talked long

and freely, Next appeared a fine face, not quite so distinct, but clearly showing a full, rather poetic forehead, with gray hairs, and beard covering the whole chin. In the soldier the chin was shaved. This last appearance was unable to speak, but indicasigns a wish to be recognized by a gentleted by man present.

Next followed the less distinctly formed face of a woman, with dark hair worn in a bow on each side of the forchead, and what seemed to be dark eyes and eyebrows. This was announced by Ben as a speciality for a gentleman in the audience.

The next face was that of an unmistakable American Indian, with long black hair and swarthy beardless face. He talked but little, in the deepest gutterals, however. Some having expressed a wish for a lock of his hair, he proposed to gratify them if he could, and called for something with which to cut it. A pair of sin-gularly constructed seissors were handed to him, which were objects of close scrutiny by him for some time. When ready, he could be plainly seen with one hand to bring forward the hair from over his shoulder and cut it off with the other and pass it out. Almost every one ob-tained a specimen of what was and is, to all ap-pearance, genuine Indian hair. Some of it has been subjected by a scientific gentleman to examination under a powerful microscope, and he pronounces it to be not genuine human or nat-ural bair, as it lacks the hollow tube in the cen-tre which is found in other hair. In this he is contradicted by others, who decide by the fingers that it is in every respect Indian hair, having the cause backed on corrected facility. same barbed or serrated feeling, the absence of which was marked under the microscope. This s, though an interesting question, but a side

issue. On the last evening, among others already hair and white beard, giving the name of Samuel F. B. Morse, of telegraphic fame. His voice was that of a very old and feeble man, consonant with the appearance of the face before us.

Other faces, at different scances, with more or less distinctiveness, presented themselves, but these already named are sufficient. Were they what they purported to be, or was the whole the result of adroit manipulation on the part of the medium? To suppose the latter, requires a degree of credulity almost impossible under the cir-cumstances ; but let the simple statement of facts speak for itself. For from two and a half to three hours conversation was carried on between the volces insi le of the cabinet and the people outside, the former varying with every presentation, and sometimes when nothing was visible. Without premonition, the voice of Ben would be heard exclaiming in a loud, authoritative tone, "Ex-amine the medium !" and the doors would be instantaneously thrown open and the medium found in a trance, tied as when she entered the cabinet, and her mouth hermetically sealed, and the pencil marks made upon the court plaster showing no signs of displacement. On one occasion a shrewd lawyer of prominence, of severe critical mental construction and a skeptic of long standing, remarked, "Whence came the voice 1 can't say, but it did not come from the mouth of

be called a Spiritualist, and shall not claim him as such ; his own experiences, we believe, seldom bring him into conscious converse with individualized personalities in spirit-life; usually when in the illumined state he absorbs knowledge, through *sensing* the operations of impersonal forces. His explorations, however, are in a re-gion toward which Spiritualism is leading the masses, and his reports of discoveries are helpful to all who are seeking knowledge of spiritual forces and their proper applications and benefieent workings.

We can honestly say that no other book whatsoever has ever given us so acceptable and satis-factory an account of our own body and soul in their relations to each other, and of the power of the latter over the former, as has this one ; and, for their own enlight@mment, we hope the read-ers of the Banner will obtain and study it.

"The World's Sixteen Crucified Saviors."

REPLY TO A. E. GILES.

The readers of the Banner will recollect that a criticism appeared in its columns several weeks ago upon the above-named work from the pen of A. E. Giles, which, as several friends have suggested, requires a notice from me; I have consuggested, requires a notice from me; 1 have con-cluded to write a brief reply. 1 will notice his objections very briefly in their order, as follows: 1st I have "prefixed the honorable title of *Sir* to the name of Godfrey Higgins." In doing this I have followed the example of other writers. Mr. Taylor, a celebrated author of the same country, calls him "Sir Godfrey Higgins." If he was not entitled to this distinction by the laws of easte, I suppose it was conferred on him as a mere title of honor, as the people of this country often attach the title of Esq. to a man's name who lever held the office of 'Squire, or any other

who never new the share of the state of the

with an index. That may be; but some of its readers have suggested that a work with fortyfive chapter headings must have its character and contents so well indicated as not to need an in-

4th. Bro. Giles wishes to know how the followers of the Mexican God (Quexalcoate) could visit Alexandria. No such statement is made, and no such idea is intended to be suggested in the book. The word "followers" cannot be In the book. The word "followers" cannot be found in any edition, unless the first. It is stated that the "representatives" of this Mexican God (though they never saw Mexico) were disciples in the Alexandrian schools. And this is true. 5th. "Putnam's and Blackwood's magazines are referred to without giving chapter and verse." And yet, for the two hundred authors quoted I have nearly always given chapter and verse.

have nearly always given chapter and verse. And the work contains more references than any other book of the character and size ever pub-lished. In a few instances I deemed it unimportant to give chapter and verse. Hudson Tut-tle's "Christ-Idea in History" makes many his torical quotations without even giving the name of the author. Modern authorship seems to favor the omission of chapter and verse references. But I have seldom onitted them.

that medium." On every occasion the tying of the medium's hands was carefully and securely done, and, on one occasion, that part of the programme having been

A Voice from the Past.

To the Editor of the Banner of Light: The enclosed letter from Judge Edmonds, received by me nearly twenty three years ago, in reply to one from myself inviting him to deliver a public lecture in Boston on the subject of Spiritualism, may be of sufficient interest to the readers of the Banner to induce you to give it a place in its columns. The lecture was given in the then largest hall in the city, the "Melodeon," and being the first public appearance of Judge Edmonds as a lecturer upon the subject in New England, attracted a very large audience.

Respectfully yours,

JOHN S. ADAMS. West Roxbury, Mass., April 16th, 1876.

NEW YORK, Nov. 22d, 1853. DEAR SIR-On my return to day from Philadelphia, where I lectured on Sunday, I received yours of Saturday. I approve of your arrange-ments, and will be with you on the 6th of Decem-ber. You speak of an audience of three thou-sand, &c. Pray take no pains on that subject. Please merely to give notice that I am coming on that day, and at what place. Leave the rest to take care of itself, and avoid all the usual means resorted to to get up a large meeting. Let us show the weight of the cause in itself, and as respects me avoid the practice of mutual adulation, somewhat too common in New England. Forget me and remember only the cause, and all will be well. Do not, I entreat you, be offended at my plain speaking, for not only do I dislike fuss and parade, myself, but for the sake of the cause we ought to imitate rather Christ entering Jerusalem on foot, than Cæsar with the Senate at his heels. Let me come then quietly, do my duty simply, and retire as quietly when it is done. I mention this because at Philadelphia there was There were at least five thousand people who came to the meeting and were unable to find en-trance to the room, which was literally packed an hour before the appointed time. I attach a good deal of importance to having music at the meeting-vocal if practicable.

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Mr.	John	Truly S. Ac	yours, lams.		J.	₩.	ED	MOND8.
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Lake Pleasant Camp-Meeting.

To the Editor of the Banner of Light: The committee have leased the privilege of the grocery stand to Charles E. Reed of Greenfield Mr. Leach of Turner's Falls has the boardin tents, and Mr. Fay of Montague the meat market

tents, and Mr. Fay of Montague the meat market. W. E. Dudley, of Montague, will have charge of the boats on the lake, and of the stables. It is expected that free fishing will be allowed. The lake is full of black bass, pickerel, catfish, trout, perch and other kinds, having been stocked for five years past, and no fishing has been thus far allowed. Prof. Denton has been engaged as one of the speakers, and others are soon to be announced. A large pumber of people are preannounced. A large number of people are pre-paring to go to the lake early, and erect tents and cottages, with a view to making a good long visit to that beautiful summer resort. B.

The Spiritualist of Minnesota are invited to meet in Mass Convention in the city of Minneapolis, on Thursday, June 15th, 1576, at ten o'clock A. M. The Convention will continue four days, closing Sunday evening. Several of the best trance speakers and mediums to be found in the United States will bu present, and a "feast of reason and flow of soni" may be expected. All Spiritualists, together with Liberals of every name and kind, are invited. Per order of Committee, GEO. W. SWEET, Sec.

A TIMELY BOOK. An Epitome of Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions, and Laws.

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