

## VOL. XXXIX.

COLBY & RICH, Publishers and Proprietors.

## BOSTON, SATURDAY, MAY 27, 1876.

#### **Banner** Contents.

FIRST PAGE.-"Cured by Prayer," by Allen Putnam; "Spirits of Love and Beauty," by Bishop A. Beals; "Moral Courage and Downright Honesty," a lecture by A. F. Stanley, SECOND PAGE,- "The Test Scances with Mrs. Paton;"

- "Mr. B'act burn's Néances Molding a Spirit Foot Under Test Conditions;" "Odle Flames from Mag-nets;" "Why Don't the Worklagman Go to Church?" "Organization," by Edmund S. Holbrook; Interest ing Banner Correspondence.
- THED PACE.-" Rational Spiritualism," by S. B. Brit-tan; "Rich Men," by Thomas R. Hazard; "Spirit-Photography-A Challenge;" Meeting and Convention Notices Notice
- FOUNTH PAGE.-Editorial articles on "The Influence of Light, " "From Mystery to Mystery," "Fichto a Spiritualist;" "A Decisivo Test," or c. Firrit PAGE. - "A Ren.aikableTest Séance in Manches-

ter;" "A Testimonial to A. J. Davis;" New Advertisements, etc.

BIXTH PAGE. - Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd. SEVENTH PAGE .- " Mediums in Boston, " Book and other advertisements.

EIGHTH PAGE .- " Letter from Italy," by Susan G. Horn Washington Letter;" Brief Paragraphs, etc.



## BY ALLEN PUTNAM.

A State of the

To the Editor of the Banner of Light: The subjoined extract from the Sunday Herald of Feb. 13th, and comments upon the same, are placed at your service for use :

"A remarkable cure by prayer has, occurred in the case of a Foxboro' lady. She has suffered for two years from lung and spinal aliments. During that time she has consulted several able physicians, but without relief. Recently she paid a visit to the Consumptives' Home at Grove Hall, which is under the charge of Dr. Charles hall, which is under the charge of Dr. Charles Cullis, who cutes by faith and prayer. She has now returned to her friends almost, if not quite entirely, cured. She says that after a suring the doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it when he dipped his finger in oil and put it upon her forehead, kneit in front of her, and made a short prayer, asking the Lord to heal her of whatever disease she had. Before rising he rubbed his finger across her forehead, saying : '1 anoint you with oil in the name of the Lord, amen.' She says: 'I felt a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any troublesomething 1 had not been able to do before for several years—and my lungs felt perfectly clear.' Several years—and my lungs lett perfectly clear. Since that time she has gained in health and strength, and considers herself well. The lady is well known, intelligent, truthful, and of un-doubted piety. Before going to Grove Hall she was considered past all help, and she and her friends are rejoicing at her unexpected recovery."

Cures as sudden and wonderful as the above are quite credible, and do not seem specially marvelous to the many whose observations and readings have kept them moderately well informed of results frequently witnessed where either Dr. J. R. Newton, Jacob the Zouave in France, or many a medium in other parts of the [ world, has been an apparent and reputed healer. . It neither surprises nor offends us to have the Foxboro' lady's experience called "a remarkable cure by prayer." Common habit ascribes the cure of any sick one to the most immediate perceptible appliance for procuring it. If cure promptly follows a prayer for it, usage ascribes its coming to the prayer. No mind, however, regards prayer as either an intelligent agent or the actual performer of a cure; all feel that prayer is the asking some unseen intelligent agent to give the desired relief. In cases where cure promptly follows a prayer, most minds perhaps infer (as our own did in earlier life) that an individual, omnipotent Lord performs the cure himself personally. To-day, however, we draw a different inference, because we are firmly convinced that the practitioner in cases like the above often is some finite spirit, limited in power, and obliged, from out the very organisms and electró-chemical combinations belonging to those who more or less perceptibly solicit his ald, to obtain some remedial substances which are essential to his performance of what has been prayed for, and without which his operations must be of little avail. The healing efficacy of prayer depends largely upon a special quality of elements, specially combined in the organism of the person by whom it is offered up-depends upon these more than upon what we usually call the holiness or godliness of the petitioner. Those mortals whose prayers can be conspicuously efficacious in the way of healing, are generally not only quite med of mortals. If the human beings thus visited diumistic, but are, also, constitutionally endowed, above most other mediums, with either healthgenerating or with disease-expelling elements that are easy of elimination, and therefore usable by healing spirits. Such elements or properties, tincturing the breath while that is bearing up an earnest prayer more than at most other times, and escaping then more copiously than usual from all parts of the system because of the exercise and the concentration of will which earnest utterance necessitates, place at-the command of a spirit healer an augmented quantity of remedial substance. Fervent prayer procures this augmentation-it does not heal, but the emanations it causes to issue forth from a few mediumistic organisms are means by which an unseen physician banishes disease. Many good mediums for other purposes, many good ones at furnishing medical prescriptions, exhibit no very marked indications that healing emanations go forth from their forms. If their garments be touched no perceptible virtue goes forth from them. Some properties' essential to innate in some organisms. The prayers of such, and of such only, seem to be very effectual in heal-ing the sick. No amount of plety and sincerity sending forth petitions elsewhere than from amid

mediumistic susceptibilities, has ever, in our ob- | acting outside of its possessor ; it pertains to the | without his ever having asked any one but the servation, seemed to help, overpower or banish, physical disease ; and only a moderate portion of our mediums are instruments that possess the special properties needful for working those great and sudden cures which excite astonishment.

We firmly believe that "fervent prayer availeth much," but its pathways toward either God or Jesus lead through the abodes of vast hosts of less exalted ones, servants of the higher; and the ears of these latter ones often catch the sounds of prayer, and their sensitive organisms feel even unuttered supplications, and consequently some among them promptly and gladly strive to render as much aid as elements and conditions there and then permit. Though the call be specially upon Jesus, any work that is in harmony with his philanthropy may be executed to-day by his ministering spirits, as was done of old by a departed prophet, when he made revelation to John at Patmos, while the latter was "in the spirit." Intermediates abound in all spheres : and petitions to the higher are often responded to by subordinates.

Probably many spirits who cure the physical allments of mortals possess no very large amount of saintliness, if we give to that word its common significance. Neither the skill of the doctor, nor his love of exercising it, depends much upon his plety. Possibly the most refined, ethereal, celestial classes of the spirits, who were once embodied on our earth, lack such materiality as is essential to their direct action upon mortal forms or even upon effluvia from them. Our personal experience and observation on one occasion, years ago, were as follows : A lady, having a crippled limb, was a visitor at our house for a few weeks, and a lady medium occasionally came in to manipulate our visitor. One evening when the medium was operating we were reclining near by her, upon a sofa, and inwardly, silently invoking the highest whom our supplications might reach to come and heal the sufferer. Soon the medium put her hand gently upon our arm and said : "Stop praying ; your prayer has drawn and is holding here spirits who are higher than those who heal the body, and the presence of the higher interferes with the work of the healing ones."

"There are diversities of gifts," even among mediums. The primal properties, combined in and constituting each human form, doubtless vary somewhat in quality, quantity, proportions and combinations from those in any other; and those primals fit different individuals to be severally used with special efficiency in differing directions, or for procuring effects quite dissimilar in kind. Because of innate diversity in their constitutional elements and combinations, "the ed to aid in procuring a specific result. The line a copy of Dr. Cullis's reports. . . . and I felt prayer of one goes forth bearing properties ob- | that the Lord, by placing this book in my hands, tained from his organism which are helpful at had directed me to go to him (Dr. Cullis) 'to be inducing physical health; while that of the other can furnish properties helpful in obtaining none other than spiritual good. If the prayers of Dr. Cullis excel those of most other prayerful persons among us in banishing disease from the body, that result only bespeaks a peculiarity of his organism, and fails to furnish just ground for inference that his prayers are intrinsically truer and absolutely more acceptable and more availing than are those of his praying brethren and sisters; our inference is that his prayers are susceptible of specially efficient application to the physical system, effects upon which are appreciable by the external senses; while the prayers of many devout persons are fitted for helping forward scarcely any other than spiritual healing, renovation or elevation of man's mind and heart-a kind of result not readily perceptible by any but those in whom it is wrought out, and not

internal or spiritual mental organism, where, dominating the whole external man, both mental and emotional, as well as physical, it acts in and through mediums without conscious action of their own. Prof. Agassiz, endorsing Dr. Brown-Sequard, concluded that "there are two sets, or a double set of mental powers in the human organism, or acting through the human organism, essentially different from each other. The one may be designated as our ordinary conscious intelligence ; the other as a superior power which controls our better nature ; . . . acting through us without conscious action of our own." Agassiz also states that Dr. Brown-Sequard had satisfied himself that the subtle mechanism of the human frame-about which we know so little in its connection with mental processes-is some. times acted upon by a power outside of us, as familiar with that organism as we are ignorant of

In our apprehension the Special Faith (if we must use that word) by which striking cures are most wonderfully performed, is injected, or perhaps generated, by that power outside, which helps one's better nature, temporarily suppressing the lower nature, and becoming master of both the body and "ordinary conscious intelligence," to yield up the form for use by a higher-yield up not simply the form as a whole, but for abstraction from it of such elements as that outside power can therein find which will enhance its own ability to perform mighty works. This special faith perhaps has no claim to be called his or hers, through or upon whose organism it acts ; its influx either brings along with it the conviction of an outside actor, or it generates where it lodges in the spiritual faculties a conviction as operative as positive knowledge, that a definite result-a cure for instance-is surely to come. Wherever such convictions shall exist the result will follow. This kind of faith seems to be devoid of either moral or intellectual tastes and affinities; it took lodgment as readily in harlot Rahab and libidinous Samson, as in Abraham and other good ones of old, and to day it seems very indifferent to the respectability of its lodging places. Still it is a enighty puter - ouring human ills extensively, and drawing dwellers in this life and the next into closer relations.

When we had written thus far there came into our hands The Foxboro' Times of Feb. 11th, in which we find, as will be seen in the following extracts, that this cured lady became possessor of a peculiar faith even before she saw Dr. Cullis, and that she herself obviously is very mediunistic. Her statement is, that after having consulted "several able physicians" and getting no permanent relief, she asked herself, "." What can I try next?' When it seemed to me as if the effectual, fervent" prayers of two men, equals Lord said to me 'You can be cured by the prayer in piety, may necessarily be very unequally suit- of faith ! . . . About this time a lady brought eth much." cured.' I called upon him, and told him I had come to be cured by the prayer of faith." She made her call on Saturday, and says, "on that night I felt two distinct shocks; the bed moved in such a way as not only to awake me, but also my companion, and it seemed as though the Lord was bending over me, and saying, 'Be not alarmed, you are being healed !'" The reporter says, "Her countenance fairly shone while making the statement." All this is not only credible, but instructive, and no doubt literally true. Any kind spirit would naturally seem to her as being the Lord. if her mind had no special acquaintance with the advent and ministrations of spirits. This case has nothing that distinguishes it from very many in which spirits are the reputed healers, and its proper place is among such. The preceding views, of course, imply our conviction that Dr. Cullis is necessarily - because of peculiar innate physical elements and combinations-a facile instrument for use by spirits in healing disease. We, however, have no desire to elicit from him or his friends an avowal that he is what is usually signified by the phrase spirit medium. He is reputed to be prosecuting beneficent labors very successfully and to the relief of many sufferers; in such works he has our hearty God speed, and we have no purpose to impair his efficiency. He obviously possesses the special susceptibilities usually belonging to good mediums, but we neither praise nor blame him for that, nor do we rate him either better or worse as a moral and religious man because they pertain to him. Though we deem that Lord, who heals in response to his prayer, to be not necessarily higher than the returning prophet whom John fell down to worship as God, we have no desire to have him avow belief in Spiritualism, nor to have him avowedly work in our ranks; both he and many other doctors among us, whom spirits operate through unacknowledged, broaden the field of spirit beneficence by keeping aloof from us, because thus many become recipients of aid from spirits, unawares, who would shrink from soliciting relief through these ostensible practitioners if they avowed faith like ours. The paper from which we last quoted states. also, that Dr. Cullis "works by faith, . . . makes no charge for his services to the afflicted, and even depends upon the answer to prayer to supply the daily wants of himself and his large family of patients." His course, to some extent, is the same as George Müller's, who has put up exten-

not, those mediumistic persons through whom spirits of some grade banish disease from many sick bodies, constitute the class of healers best adapted to treat very sensitive sufferers, and especially such as have faith that healing efficacy can come to them through that channel. The unseen healers possess optics which give them immense advantage over embodied ones in all cases where they can gain admittance, maintain a hold, trace an allment to its seat by direct vision, and then prescribe and operate under guidance of distinct, positive knowledge of what the

Whether they be ostensibly praying ones or

Lord to give him pecuniary aid.

case requires. But they cannot gain admittance everywhere and under all circumstances. Perhaps not more than half the physical forms in our population to-day are so open to spirit inspection and influence that they can be better, and a large number perhaps can only be treated ess well by invisible practitioners, than by our educated, experienced embodied doctors who

grope from symptoms toward seats of disease. Though Dr. Cullis, like George Müller of England, works by faith or trust, and successfully, too, we cannot agree with Rev. Dr. Francis Wayland, where in his able and discriminative introduction to Mütler's Life of Trust, he says, 'if Müller is right, I think it is evident that we are all wrong." Such conclusion is not, in the present state of human beings, required by the facts. Both classes-the few who get all they need by prayer, and the many who never ostensibly get either health, funds or food in direct response to it-are right. Each class works by the processes it deems best suited to its abilities. Only the few ard well fitted by their primal organizations to succeed by prayer in procuring health and the means of physical subsistenceand only a fraction of those who are, have been in circumstances which invited development of such inherent capabilities. Let public opinion favor, instead of frowning upon, development of mediumistic susceptibilities, and the Cullises and Müllers will multiply fast; but we hope not in too extensive numbers; for those whose bodies such can heal, and whose purse strings they can untie, are restricted to persons quite sensitive to spirit influences and impressible definitely by invisible intelligences. Community embraces many hard-shelled mortals, insentient and unimpressible by spirit-influences and processes, so that both our M. D.s and our pertinacious beggars for funds have broad fields in which their services are sought for; the world is far short of being willing to dispense with their labors. But the light of this age is fast teaching it that better methods for relief are possible than such as it over cu-shioned desks for the moderate sum of has relied upon in the past. The prayer of faith, two or three hundred dollars per hour ! Where app ied philosophically and scientifically, "avail-

# The Rostrum.

In Advance.

NO. 9.

Moral Courage and Downright Honesty. An Address by A. E. Manley, delivered at the Vermont Convention, held at Cuttingsville

(Reported for the Banner of Light.)"

Were you asked what two qualities you would require to have exemplified in the life of him whom you would make a standard-bearer, to whom you would commit great interests and great issues, and also to whom you would give cour soul's best offering-its confidence and its love-1 think some of you would say: "Moral courage and downlight rigid honesty." No better text, it seems to me, could be suggested at this time as the foundation for a discourse than this. If ever there was a demand for these two great

qualities, that demand is upon us at the present hour. And that I may have the courage and the ability to speak the needed words which shall burn their way into the consciences of men, is the burden of my prayer. It is to the pulpit and to the platform that we have a right to look for the manifestation of those

two great qualities. Our public speakers should be the advance-guard—ay, the sentinels on the parapets of thought, and give first to the world the new ideas which the sections cauldron of mentality is constantly sending to the surface.

But so fearful is the cost of being truly courageous and truly honest in the sense of speaking fearlessly one's convictions, that comparatively few pay the price that wins the crown of gold, and are compelled to wear for a time a crown of thorns

Said Garibaldl: "He who is in love with hunger, thirst, danger, disease, death, let bim fol-low me?" So he who would be the moral hero, the faithful spokesman of unpopular truth, let him lay his hands upon the cross and bow his head while conservative power wreathes his brow with thorns.

The world pronounces him a brave man who in attle gallantly leads the charge and faces the cannon, but it requires a sublimer courage and greater honesty to proclaim an unwelcome truth, to defend an unpopular cause. Yet a man's cour-age may never be so thoroughly tried, or his honesty so severely tested, as to be required to de-clare his true convictions when he knows such declaration will subject him to the ridjenle of the ignorant, the condemnation of those he thought friends, and the loss of means whereby the feeble body had been kept alive and made the

needed instrument of the stardy soul within. Society is largely responsible for that moral cowardice which is paralyzing if not destroying the manhood and womanhood of this country. No tyrant in the world's history can be compared in the inexorableness of his decrees with the tyrant Fashion. And the most lamentable thing to contemplate in this connection is the fact that religion, so called, must be clothed in fashionable attice. In some of our fashionable churches it would have the appearance of beof pur-e proud is the man who carns his bread with his " lackplane," and who works from sun to sun to procure a scanty sustenance for his family, who can

very distinctly by them in most cases. Distinctly uttered petitions, or silent supplications either, are understood to attract invisible beings of some grade to any mortal whatsoever who thus defines and energizes desire. And prayer of any moral quality whatsoever may bind such visitants in specially close alliance with or temporary adhesion to those mediumistic petitioners, whose properties the unseen ones find suitable for their use as magnets and instrumentalities which enable them to keep in contact with and operate upon the external bodies naturally possess in abundance the special elements and combinations in their make-up which render emanations and extracts from themselves good remedial agents casy of transference, then benevolent doctors, unseen and impalpable, availing themselves of these agents, often can command prompt exit of many a disease from ailing mortal forms, and especially from persons mediumistic enough to be psychologized by supernals into undoubting confidence that they can be and are about to be cured.

The special kind of FAITH which gives to healing prayer its marvelous efficacy cannot, as we have substantially said before, be obtained and exercised with equal readiness by or through all equally devout mortals. Many of the most godly can never have healing efficacy observably man-

ifested through their forms. It comes through only the mediumistic, and only such among even those as are peculiarly constituted can be good sources and conductors of healing forces. In origin, advent and nature this faith differs widely from what is commonly signified by the word

Written for the Banner of Light. SPIRITS OF LOVE AND BEAUTY. BY BISHOP A. BEALS.

Oh, spirits of love and of be unty, draw near, And fift from my sad, weary eyes e shadows that ever before me appear, To darken the visions that rise!

Oh, come from your home where the summer-light glow Through the aisles of an infinite clime, And breathe on my spirit the charm of repose From the fountains of Nature divine!

Oh, leave me no longer in sadness, I pray, Ye spirits of beauty and love ! I long for your presence to gladden my way Tid I rest in your gardens above.

Adown life's fair river that flows to the west, My bark glides so swiftly along! And in its sad murmur a volce from the Blest Bids me ever be faithful and strong.

Offitimes I have strayed by the margin of spring Till I felt the sweet touch of a power Sweep over my lyre, like an angel's soft wing, With the fragrance of in my a flower,

And the love that was mine in the glad olden time Fell over my spirit like dew, In the vale of affection where flowers still twine, As fragrant and tender and true.

#### John Ruskin's Tribute to his Mother

M. D. Conway writes from London to The Cincinnati Commercial : There is an old tradition concerning Mahomet that he was once standing beneath a palm tree and teaching his followers, saying: "The who clothes the naked shall be thed by God with the green robes of paradise. If a good man gives with his right hand and conceals it from his left, he overcomes all things." While he said these things, a man drew near and cried: "Oh, prophet! my mother Sad is dead; what is the best alms I can give away for her soul?" Mahomet bethought him of the panting hearts of the desert, and said, "Dig a well for her, and give water to the thirsty." The man dug a well, and said, "This is for my mother." I do not know whether Mr. John Ruskin ever met with this old story, but he has just performed a kind and gentle action which has reminded me of it. A little way from Croydon, near London, there has long been a dirty, marshy little pond, which is now an exquisite clear spring of running water. Mr. Ruskin has expended £500 in making this spring, which is not far from th home of his childhood, and surrounding it with trees and flowers, and named it after his mother, Margaret's well. On the neat tablet over it are Margaret's well. inscribed the following words : "In obedienc + to the Giver of Life, of brooks and truits that feed it, of the peace that ends it, may this well be kept sacred for the service of men, flocks, and flowers, and by kindness oe called Margaret's well.' ----

The Cremation Society of Milan has over four hundred nembers. The apparatus used in burning bodies was built by a wealthy silk merchant, and his remains were the first to be reduced to ashes by its hundreds of burning gas jets. A recent use of it was highly successful, there being no disagreeable sight nor odor.

'n a myary

Where is the woman who would date, with her last year's bonnet and out of date skirt, to step over the threshold of these princely houses of God? Be not disconsolate, poor woman ; Christ isn't there ! He never was there, and he never will be, unless his habits and tastes undergo a change, which is hardly probable, considering his meckness and great simplicity. It requires a wonderful amount of courage for

a person, to attain, the full statute of manhood and womanhood without bending to the sectarian Influences of the age—yleiding, we mean, so far to outside pressure as to silence the inner voice which may speak of a different and a better way. In every community, particularly the latter ones, certain fictitious standards exist by which men and women are judged. I had almost said they are the wheel over which they are broken! If they are pliant, and assert not too stoutly convictions which would indicate a different faith, they are fellow-hiped. If they differ essentially, in religious belief especially, and have the moral courage and honesty to plainly assert the fact, their frankness is rewarded by having turned to them the cold shoulder of those who, it may be, are yet in their infancy as regards true knowl-edge, the purposes of life and the glory of self-

Advanced as we are in all that pertains to civ-Ilization, yet a revolutionizing and cleansing power has a stupendous work to accomplish among the nations of the earth. Our own country, with its half million spires pointing to the kies, has need of an evangebring power among the people such as Christendom has hardly yet become cognizant of.

For eighteen hundred years the world has had the benefit of Christianity, and yet dishonesty and duplicity, moral cowardice and rottenness, like a worm in the bud is feeding on the damask check " of the government and society at

large. The pulpit, which should be an engine of power for good, is too frequently the "coward's castle," occupied by those who pamper the whims, gloss and smooth over the shortcomings of a disand smooth over the shortcomings of a dis-simulating membership, and preach to them a genteel, pardoning Christianity, based on faith, instead of downright good works ! Maryel not at the double-dealing, the insincer-

ity and want of honesty exhibited in almost every department of life. It is the natural and legitimate product of a dominant system, or existing state of things, which places a padlock upon the lips of all dissenters, compelling them, it they would escape ostracism and retain public recognition and patronage, to silence their doubts and suppress their honest convictions, thus making them moral cowards, false to themselves, and preparing them to become false to others.

If the condition of society is such that to re-ceive courteous and kind treatment a person must clip the wings of his thought, and temper his words to harmonize with a particular theory, it requires no revelation from heaven to confirm the truth that the people are in-possession of a remarkably successful method of dwarfing men and manufacturing hypocrites !

Would you have men honest in all matters of business, faithful in the execution of all public and priva e trusts, make it fashionable and com-mendable on their part to be honest and truthful in the expression of their views and belief, both in political and religious matters. An honest tongue and an honest hand are inseparable. A public sentiment so sectarian and arbitrary

as to compel an individual for policy's sake to

#### LIGHT. OF BANNER

#### MAY 27, 1876.

1

conceat his true belief, and nominally assent to a prevailing doctrine, is the slow but sure corrupter prevating accrime, is the slow out sure corrupter and destroyer of his true integrity of soul-that, which prompts the main to be true in word, true in deed, true to the core, in everything pertain-ing to inte and its experiences.

2

True, we find occasionally a man of promi-nence netatally so rigid and honest in his makeup that he never will bend his integrity the breadth of a hair to please any faction, and yet outspoken, at may be, against all the pet institu-tions held sarred by us. You need not ask if we can trust that man with our worldly interests, our httle earnings, our secrets. In ninety-nine cases out of a hundred his word is as good as the promise of the seasons as regards its fulfillment. It would take more money to buy him than is contained in the exchequer of England. God-made that man! Neither priests nor laymen can hurt hum, and it is doubtful if they can make him any better. Arg such the men who usually occupy our places of public trust? To whom are given the people's money and interests to guard and pro-fect? Nay: their relegion is of too doubtful a character. cases out of a hundred his word is as good as the

character The conse profee is that the policy men—those who can be nd their souls and principles too, if they have any into any shape required—are usually either the responsible situations, and the peo-ple barn after a time (and they seem slow to learn anything) that the fingers of the oily and polite professors and Christian statesmen have een very industriously picking their poskets. What we plead for is that condition in society.

which will make it honorable for a man to be true to himself, true to his earnest convictions, though he stand alone; a condition which will encourage the strictest honesty intuse into all a greater amount of courage, greater toleration,

sweeter charaty, and more perfect love. To reach such a high elevation all bigotry,

To recension a right elevation an organized self-tighteonsness and envy must be buttled be-yond the hope of resurcetion. The cultivation of respect for the opinion of others is a necessary step in this direction. Obtas is, the race to-day, it seems not to have learned the great fact that unanimity of thought binds does not for successful does not for the fact. upon great questions, especially doctrinal ones, is an atter impossibility.

The organization of an individual determines largely the line of thought which he will pursue. I can conceive of no grander spectacle than to witness a congregation of men and women, met to compare notes, discuss principles and religious beliets-where we have given to us the very autipoles of thought—and listen to the earnest ar-gument of the skeptic, the cold philosophy of the "infide]," the glowing faith of the true Christian (the Spirinalist), and observe the golden thread of sympathy and love which inspires the broadest charity and toleration, and draws to-gether the hands of opposing brothers, and in-duces the belief that each is laboring for the good of all, laying upon a common altar the best offering of an honest and fearless soul. The best evidence in the world that people are doubting of the finite doubting the functional

destitute of religion, destitute of the finest qual-ities which contribute to a god-like character, is the exhibition on their part of anger and impa-thence when they discover that another sees or thinks he sees the truth in an opposite direction. If God had intended that we all should be Metho-dists, for instance, he would have shaped our heads to that end, doubtless, for it is the *head*, not the heart, that decides these matters. Were we all Methodists there might be too much noise and im-orbation the world a way are all. Contains pulse in the world; were we all Catholics we might have too little popular sovereignty. Were we all Spiritualists—well, we might have an ex-cess of *individual* sovereignty ! That I the power to turn the faith or mentality of the world into one great channel I would not so exercise that power. It had better be distributed in tributaries, narrowing down to the smallest streams, the mean-dering brooks, the sparkling rivule's. Certain portions of the earth are kept fertile by the over-flow of the streams pouring along its boson; other parts by receiving the gentle shower and failing dew. So the human mind or soul is fed in various ways

A certain order is stirred only by some noving, swelling tide, some great moral convulsion, while the greater portion of mankind are developed under the descending influences of a perpetual inspiration. But, flow on as may the mental and moral powers of the world, through arid wastes, moral powers of the world, through and wastes, dismal swamps or fertile valleys, the great ocean of life and immortality will be swelled and stirred with their mingling waters as they pour over death's chasm into its great throbbing bosom. I may be allowed now to dwell for a few mo-

ments on the results to the individual of the consciences of possessing true courage and being truly houest. So evident must it appear to all what the fruits must necessarily be, that I shall not be accused of seemingly indicating that I speak as one possessing fully those great quali-ties. Would that I could feel more sensibly than I do the inspiring power born of those sublime attributes. Perhaps to the fullest extent none of us possess them; approximately we do. It is probable that in the course of one's whole It is provide that in the contset of one a whose life no quality is in more constant demand than ; simple courage. Its exercise is daily required, for life is a series of battles. Disappointments and adversities not only await our coming, but they meet us on the march. They lie in ambush and smite us when we least suspect their presence, and unfortunate indeed is the person whose courage, whose will-power, is not equal to the oc-casion. That more are not found able to meet great catastrophes, unlooked-for emergencies, is fraceable to the very great error which has so long existed, of teaching individuals to place their trust in a power outside of and beyond themselves. But I hear the cry, "Would you not trust in God?" Certainly I would. I have not trust in God ? " Certainty I would. I have as much practical faith in God as have you; but I would exhibit it—and I would have others ex-hibit it—in having faith in the divine qualities in man, for it is thus that we more fully and per-fectly demonstrate our faith in the Creator. I have yet to be convinced that my faith and trust in God can only be increased as I surrender faith and confidence in myself! The most torturing thing I have to contend with is my want confidence in my own self-my own powers. As my confidence becomes strengthened, my faithin a higher power becomes quickened. If I happen to have moments of spiritual ex-altation; if I feel at times welling up within me, a heretofore unrealized strength, giving me un-usual courage and confidence in my own powers —which may be awaking to newness of life—it is then that I am drawn heavenward, and fully express my trust in God, and in every breath of my body and emotion of my soul utter my thankfulness that within my own being is centred an unfolding power capable of carrying me up and onward

ships; to bear all its crosses and preserve one's fortitude to the end, tests one's true character. And on this plane in whom do we see the sublim-est exhibition of heroism? Who bears uncomplainingly and in silence the keenest heartaches, the bitterest disappointments, the cruelest slights, the deepest wrongs, and torgivingly and cour-ageously struggles on? It is woman i Called

of God, too, to go down to death's door that the world may have given to it in a new life the promise of a future teacher and redeemer, nothing, but courage of the lottiest character could carry her through to the triumphant end.

carry ner unrougn to the tribinphant end. Coupled with moral courage we usually see exhib-ited the most sterling honesty. And this term has a comprehensive meaning : To say that a person is truly honest is not simply to say he will not cheat that he has been that in the say he will not cheat you in business; that in business matters he will render dollar for dollar; it has a deeper and a

grander significance. Its results or fruits are given to us in every movement, thought and expression of the individual thus royally endowed; for it is an endowment—a Godly endowment—and no outputs down it as belowing avaluatively to sect can claim it as belonging exclusively to itself. It is the fortune of the world that its perfect expression demands the breaking of every fetter which would hold in check its conplete manifestation. Then with honest rulers and officers, the rights and the interests of the and officers, the rights and the interests of the people will be preserved; and with honesty in the pulpit, the sputitual wants and necessities of the race, will be administered to, while dogmas will be permitted to die; and with honesty in the family eircle and all its relations, the happiness, prosperity and spiritual growth of the entire community will be assured.

Thus panoplied in the armor of conscious in-This panophen in the armor of conscious in-tegrity and courageous purpose, the independent, self-poised individual will move on in his onward and upward course, and become a centralized power, moving in his own orbit, and the misrep resentations and misunderstandings of others regarding him will no more disturb his equilibrium than do the wild winds the serene waters just behad no me will while the screne waters just he low the ocean's rolling surface. At peace with the world, in sweet communion with the Spirit of all worlds, the courageous, the honest, the spiritually unfolded being mounts the ladder of progress and journeys upward !

# Spiritualism Abroad.

(From the Harbinger of Light (Melbourne, Australia) for April 1

#### The Test Scances with Mrs. Paton.

In our last we gave an account of the first two sittings of the committee formed to test the reality of the remarkable phenomena reputed to occurthrough the mediumship of Mrs. Paton. The sittings so far were a decided success, heavy objects being brought into the closed room on both occasions. The third sitting took place under the same conditions, but no manifestation beyond table-moving occurred, and an arrangement was made to meet again the following evening. It was suggested by a member of the committee that the careful weighing of the medium and every person who entered the room both before and after the scance would be a better test than the searching, and, the medium being agreeable, a weighing machine with four-ounce gradations was procured and used on this occasion. The manifestations consisted of violent table-moving -the table, a large cedar one, measuring five feet by three feet, being moved several times without the contact of any person. This mani-festation has rarely come under our notice in Melbourne, though of frequent occurrence in England and America. On weighing after the

England and America. On weighing after the scance the medium was discovered to have lost rather more than a quarter of a pound, though nothing had been brought into the circle room. Fifth sitting, Friday, March 3d — Present : Mesdames Paton, Fielding and Mather, and Messrs, Stanford, Miller, Dempster, Paton, Dea-kin, Terry, and Dr. Richardson. The room was cleared, as before, of all superfluous furniture, nothing remaining but the tables, chairs, letter-rack and engravings on the walls, everything in the room being visible at a glance, and no place the room being visible at a glance, and no place left for the concealment of even a small object. 'he company were then carefully weighed by Mr. Stanford, and their weights recorded by the secretary, the door and grate secured, and a strip of guinned paper, written on by the scenetary, fastened across the crack of the door. Under these conditions the fellow dumb-bell to that brought on the 25th February was dropped on the table (weight six pounds). The company then went to scale, when the medium and six of the committee were found to have lost a quarter of a pound each, the remainder standing their original weight. This test was considered a very crucial one March 7th. – Present : same company. The scales not being available, the medium was weighed ontside. No manifestations of any kind occurred. Seventh sitting, March 10th.—Present: Mes-dames Paton, Fielding and Mather, and Messra. Paton, Stanford, Terry, Dr. Richardsoft, San-ders, Miller, Deakin and two musicians. The room was searched, door scaled, the grate fastenad and company weighed. After a sitting of orty minutes, during which nothing occurred, the medium gained one and three-quarters of a pound in weight, and a member of the commitee three quarters of a pound, the remainder losing altogether two pounds and a quarter. It was then suggested to adjourn to the lower room, where circles are ordinarily held. The suggestion was adopted, and the door and a cupboard in the room being scaled, the company sat round a large table. In about ten minutes a strong breeze was felt by several of the sitters, and two of them were strick by some object in motion, which was soon after grasped, and proved to be an open umbrella turned up-ide down. Mrs. M., who resides at Prahran, recognized it as belonging to her daughter. During this sitting the me-dium was found to have lost one pound, but was still three-quarters of a pound heavier than be-fore the commencement of the first scance. The explanation given through the table of the increase of weight of the medium during the first sitting was that a gross ponderable magnetism was taken from the circle and centred in the me dium, to be made use of for manifestations, and as no call had been made upon this it remained about her person, causing the extra weight. We give above an account of the last five séances with Mrs. Paton, held by a committee whose sole desire was to demonstrate or disprove the allegation that solid substances can be brought into a thoroughly closed room. The manifesta-tions in this, as in many other forms of medium-ship, depend very much on the condition of the mediums, who are often of a highly sensitive na-ture and easily disturbed, and in this particular instance was the probable cause of failure to obtain results on more than one occasion. Neverheless, the results obtained at the first and fifth sittings were of the most satisfactory nature as tests. At the first sitting, Mrs. Paton wassearched by a lady who was a complete stranger to her. This lady certifies that the medium submitted cheerfully to a most thorough search from head to foot. It will be remembered that on this occasion a large piece of rock weighing fourteen pounds, besides a mass of damp seaweed and a number of live shrimps, fell upon the table. As there was no possible place of concealment in the room, every person present being searched, and the room locked and scaled, it was evident to all sent that the rock, &c., had been introduced into the room by some supra-mundane agency At the second sitting, a dumb bell weighing six pounds, was introduced under similar circum. tances. This, in connection with the former scance, was satisfactory to the committee, but it was acknowledged that to outsiders it would not be so, as they would incline to think that, the bulk being small, it might have eluded the vigil-ance of the searcher. To obviate this objection the weighing machine was introduced, and on Narch during the searcher in the searcher is the searcher is the searcher in the searcher is the suits of these exhibitions from those following the March 3d a second dumb bell was brought under there is no grandest intellectual and moral achievements. To perform life's duties; to undergo its hard-for any reasonable objection. Many theories Daybreak.

have been suggested to account for the failure of some of the latter scances, the most valid of which is that the good-natured acquiescence of Mrs. Paton to the importunities of many friends who desired private sittings at their houses, weak-ened her power for the committee's scances.

The two scances referred to were sufficient to lemonstrate to the committee the genuineness of Mrs. Paton's mediumship, and this they express in a short letter of thanks to her and Mr. Paton, which we append :

which we append : MELHOUNNE, March 11th, 1876, We, the undersigned, desire to acknowledge our oldiga-tion to Mr. and Mrs. Paton, for the very kind manner in which they have consented to our test investigations, and to assure Mrs. Paton we believe in the genutineness of her mediumship, as attested by the manifestations we have witnessed. With sheerest thanks and best wishes for her fature development, We are, &r., Thos, W. STANFORD, JAMFS MILLUE, HESNEY SANDERS, W. LINDSAY RICHARDSON, M. D., E. MATHER, A. DEARTS, W. H. TERRY,

## (From The Spiritualist, London, Eng.)

#### Mr. Blackburn's Seances-Molding a Spirit Foot Under Test Conditions.

Spirit Foot Under Test Conditions. On Friday, the 28th of April, one of these scances was held at 38 Great Russell street. The medium was Mr. Willie Eglinton, and the sitters were Capt. James, Dr. Carter Blake, Mr. Alger-non Joy, Mrs. Fitz Gerald, Mrs. Desmoñd Fitz-Gerald, Mr. A. Vacher, F. C. S., Mrs. C., Miss Kislingbury, Mr. St. George Stock, M. A., and myself on behalf of the Scance Committee. It had been inimated by 9 How 9 (the spirit)

It had been intimated by "Joey" (the spirit) that he would endeavor to obtain molds in paraffine by immersing repeatedly into this material when fused, some portion of a materialized spirit form. Two pounds of parafine had been ob-tained, and, under the direction of Mr. Vacher, this was melted and poured on the surface of boiling water contained in a pall. As parafilme has a specific gravity of only .87, and fuses at 110.7 deg Fahr., this plan renders a layer of the melted material available during a considerable invited of time. period of time. The pail with its contents was placed at one side of the cabinet, together with a toot-bath containing cold water (for the purpose of cooling the several layers of parafiline consti-tuting a "mold"), and the medium was secured to a came-seated arm chair at the side. The tying, by means of tape, was very thoroughly done by Mr. Joy and Dr. Blake, the medium's bands and legs being bound together, and to the chair, to which, in addition, he was attached by

the neck. It is to be noted that after the medium was sethe length of the tape would allow, and when the curtains of the cabinet were drawn they were so arranged that the foot remained in view. Now this foot, or rather, to speak with a degree of accuracy which may be necessary in describ-ing physical scances, the *boot*, which undoubtedy enclosed it when the scance commenced, re-valued in view during the whole time until its lose. Some of the sitters, including myself, contented themselves with observing it occasionlly, not thinking that its protrusion was intenional ; but, at the close of the scance, I obtained he testimony of four of the sitters that they had ept it in view, without more than a few seconds itermission, during the whole of the time. It may be further mentioned that the medium wore side-spring boots and woollen socks ; that, in the judgment of those present, the removal of these articles by the medium himself, without detection, was, under the circumstances, quite out of the question; and that at one period the foot was slightly agitated, as though the medium were convulsed.

Shortly after the commencement of the scance, Joey gave us to understand that the two "win-dows" of the cabinet were to be opened, the temperature having no doubt risen considerably within the enclosed place. When the scance had lasted about forty minutes, a slight splashing sound wasing pentedly heard, as though some-thing had been plunged into the contents of the pail. At the expiration of about an hour Joey said, "You may come in now we have stime said, "You may come in now; we have given a test of our own, and have done our best; but we don't know whether it will be satisfactory to

You." On entering the cabinet, I observed that the medium was bound precisely as he was at the commencement of the sitting, and that two "molds" were floating in the cold water con-tained in the foot bath. These molds were opened out at the top, and somewhat distorted; it was without that in contained and contained in the solution. It was evident that in each case they had enclosed a *right foot*. Plaster of Paris casts of the anterior portions, and also of the heel portions, were then taken by Mr. Vacher, assisted by Dr. Blake; and from these casts it appears that the molds were obtained from one and the same foot. It is to be noted that the texture of the skin was very clearly exhibited upon the inner surface of the molds. I had to cut, the medium's bonds, as I found it quite impossible to untie them. I can certify that his position and the mode in which he was secured were the same at the close of the scance as at the commencement., DESMOND G. FITZ-GERALD, M. S. Tel, E.,

#### WHY DON'T THE WORKINGMAN GO TO CHURCH P"

I donnt go to church, 'cause I cannot see the good, And yet I 'm none so satin I should go there if I could ; For I does what I likes, and jest when I likes, d'yer see? And I 'ye none so great a liking for them seats called ''Free.''

I doant go to church, 'cause my coat is getting old, And the big folks look and mutter, "Beggars, sure, is getting hold." Mayne, some day up in heaven, if they get there, they will them above don't stop to ask yer if your coat has got a darn.

I doant go to church, 'cause the place it be so grand, Fit for them wi' coach and 'osses, wi' great housen, and wi' hand : And then parson he 's 50 larned, what a' means I cannot toll : Folk speaks plainer down at chappel. How they do go on at hell

I donnt go to church, 'cause wi' squoire a' sitting there, I keep thinking what he called me, when he cotched me wi' It were just outside my garden, yet the names that he did Thief and poacher ! lawkamussy ! but a rabbut arter all ! l'arson, he 's a kind old gem'man, and his wife is kinder still. Wi' her tracs, and wi' her pudden, and her bottles when be 're ill : But it is not what I wants, to be tinkered when I 'm down; It 's to get up, and to keep up, and 'ave summat o' my own.

That 's the thing. And if the bolble (as them farmers du

agree) Be agen poor folk a'rising, then I 'll let the bobble be. Parson says I 'm but a haythen. Well, a toad 'uil love his If he cared more for my body, praps I'd care more for my

So I doant go to church, 'cause I dunnot see the good ; But I takes a walk instead of 't in the holler by the wood ; And my dawg he goes behind me, and I smoakes all the Way ; He's a rare 'un still at rabbuts, is my old dawg Tray. -- London Spectator.

Free Thought.

## ORGANIZATION.

COMMUNICATION FROM JUDGE HOLBROOK.

I wish, Mr. Editor, to make use of a small space in your valuable and catholic paper, to express my views upon this subject to whomsoever it may concern. I have waited for others better skilled and wider known and more trusted better skilled and wider known and more trusted than myself, to speak first; but if they have done so, except to a very limited extent, the fact has escaped my attention. On the 4th of July last, at the Dubuque Camp-Meeting, representing the States of Iowa, Illinois, and Wisconsin, I took occasion to offer an affirmative resolution on this eccasion to offer an affirmative resolution on this subject, and I had the honor of being appointed on a committee of five to consider the matter, and perhaps to take action. As I kept no mem-oranda, J cannot now call to mind the words of the resolution, and not with exact precision the purport of them; nor the names of the remain-der of the committee. (Let the editors and those who have kept such memoranda bring them forth, if there be sufficient interest manifested to justify it.) From this position at least I am justify it.) From this position at least I am called upon to speak without further call or de-lay. But I think, Mr. Editor, I need not say this much; for in my opinion the subject de-mands thought, word and action, from each and all of us.

For myself, then, Mr. Editor, I propose and maintain that we have such a Convention. Nevertheless, it is not desirable that such a Convention be called, unless there be a public sentiment demanding it. I take the liberty, therefore, of suggesting that there be some expression of public sentiment, whatever it may be, either for or against such Convention, and that too at as early a date as possible.

early a date as possible. As I am having my say now, Mr. Editor, and shall not be heard from again, please to pardon me if I speak more in detail as to such Conven-tion, the reasons for, the objections to, the time, the place, the methods, the work to bedone, etc. ; and yet only in very general terms, for I have no specific definite thoughts, and it would be out of place to present them now if I had. And yet I have one definite thought that I will express right here, which is this : that, if there be a Con-vention, the management of it, in general and in detail, will fall upon the Spiritualists of the letail, will fall upon the Spiritualists of the

detail, will fall upon the Spiritualists of the East, and this fact will properly preclude us who live far away toward the setting sun from such considerations now, or at any time. I think it would be good, I think it will be best to have such a Convention. Speaking personal-ly for myself, I will say, I would like to attend the Centennial. I shall do so if I am allye and well awd the mean invite tage. Length doubt well, and able pecuniarily to go. I speak doubt-fully, for a frightful impecuniosity, like a grim, ugly and defiant Orthodox Devil, stands before me, and with a forbidding look stares me in the face. But if I can say avant I and get this Satan behind me, I intend to go and see the sights. And surely no sight would please me more than he sight of the brothers and sisters of our faith ; those whose names are greatly known to me, (though I am greatly unknown to them,) to look them in the eye, to take them by the hand, to hear their voice as it discourses wisdom and fact, and science and faith; and also to those as to whom we are mutually unknown to each other. Now, then, this common cause, the Centennial, will bring many together from all parts of our country. Not only this country, but from Europe and other parts of the world. Then I say let us have a Convention, or whatever you may call it, some place where we may actually meet; some place where we may actually need, some room, some forum, where we may gather to see and to be seen, and to hear and perhaps to be heard (those who are worthy to be heard); and form an acquaintanceship, pleasant, lasting and no doubt valuable. But I have one pet thought, or ghost of a thought, that haunts me, and will be though at me hiddline. It is this those the it is a or grost of a thought, that natures me, and whi not down at my bidding. It is this: that it is a good time to pat forth to the world a declaration of principles to be read of all men, that they may be well informed from the most authentic source what is the body of undisputed principles that we as Spiritualists maintain. Chief of all, it will be a good time to declare our freedom from the doguna of the ages that "priests rule by right divine," as we have declared our freedom from the doguna that "kings rule by right divine," and have maintained it these now one hundred years; that, as in government, each man is a sovereign and is the equal of every other before the law, so in religion each man is a priest and is the equal of every other before God—which, upon our honors, we will maintain by the world which is around us and the world that is above us. So shall religion, instead of being dragged as a dead weight upon the car of humanity, leap to the front panoplied, a radiant angel, the first in liberty and truth, and in every hing that is for wisdom and goodness. But I hear it said, or I fancy I hear it said, Mr. Editor, by some, and even by many, that no good can come from such a Convention ; that certain noisy, heady and impracticable ones, certain ones with one idea, one ism, which is their whole stock in trade, certain ones with every ism and perhaps no definite ideas, certainly with no de-votion to the fitness of things, the proper self-limitations to be observed for the purposes of harmony, and without due respect to the wishes of others as to expediences and proprieties, will rush to the front, as they have greatly done in times past, and so prevent any and all good that otherwise might obtain, etc., etc. And further, that, as to a declaration of principles, this cannot be done, for contrariety of sentiment, nor is it desirable that this should be done, even if it could be. could be. Now, Mr. Editor, I am compelled to admit, judging by the past, that these are weighty con-siderations, and even judging by the present; and yet I think the signs for the future that exist the present of the present of the future of the set of in the present, are rather encouraging. The better thought, the sober second thought, is gain-ing greater ascendency, and I hope (though such hope is burdened with doubt,) that the time is now come, at least as to a Convention at the Ca-tennial, that all will be so impressed with the uses and beauties of harmony that they will per-mit, or cause, the elements of discord to rest in mit, or cause, the elements of discora to rest in peace; at least to be withdrawn from the superi-or into the subordinate positions. I can say no more now lest this letter be too lengthy, and yet I feel that I had better say this: I consider it pusilmore now lest this letter be too lengthy, and yet I feel that I had better say this: I consider it pusil-lanimous and unwise to at once abandon assem-blages and organizations forever, because of dif-Longfellow.

ficulties not known to be insuperable. I am not fullies not known to be insuperable. I am not fully advised that there must be a permanent di-vision among the Spiritualists. I have ever coun-seled and labored that there should not be. I am willing to take the chances of other efforts. am wining to take the chances of other efforts, especially of this effort; and yet it is with this proviso, that if the inharmonies are still so great that the highest good requires the division, then, as ever, let us do the next best thing; let those go together that are sufficiently like-minded to secure to themselves spiritual happiness and growth. growth

I will close with a few suggestions, briefly made for the want of time and space to elaborate them. Such Convention, if called, must evidently be substantially a Mass Convention, and yet I would say as to voting, let there be three votes to every congressional district, to be cast by the actual residents of such districts (or something like this to secure a more equal representation). It would seem that some hall in Philadelphia were the best seem that some hall in Philadelphia were the best place (and to secure equality in expense, it would be kind and considerate in those who have to travel the least to bear the greater part of this burden). I hear that the exhibition will be closed evenings and Sundays, and these there-fore are the times for meetings. There will be the greatest fullness of people in attendance on Tuesday, the Fourth of July. Friday evening, the 7th, would be a good time, but perhaps Thurs-day evening, the 13th, would be a better time. This would give a chance to those who choose to celebrate the Fourth at home to do so, and of celebrate the Fourth at home to do so, and of course there will be a great deal of celebration

course there will be a great deal of celebration this year. These, Mr. Editor, are my sentiments and my suggestions. They of the East, and near the scene of action, and themselves the actors, can tell better what to do, whether to call a Conven-tion or whether to laye simply a place of meet-ing, some "headquatters," or "rendezvous," or to do nothing whatever of the kind; and if a Con-vention, then with what limitations and provisos to secure harmony, and confidenced and success. to secure harmony, and confidence; and success; while we of the West will look on and wait, and give the friendly hand, the word of cheer, and the approving smile, as best we can. *Chicago, 1ll.* EDMUND S. HOLDROOK.

# Banner Correspondence.

#### Massachusetts.

SPRINGFIELD. - Our correspondent, "B.," writes : Mr. II. C. Lull, of Boston, lectured here and in Chicopee the first two Sundays in May. At the close of his evening lectures in each place he gave communications from spirits. At the latter place Seth Stebbins, late of Chicopee, and G. E. Preston, late of Springfield, both communi-nicated through Mr. Lull's organism.

At the close of his Sunday evening lecture in this place, in Liberty Hall, he was entranced by the spirit of the late Dr. Ide, of the First Baptist Church, of this city, who remarked that he had learned more in the four years he had spent in spirit-life than in all his earthly existence, and that he viewed he ware glob of an outperturbate spirit-life than in all his earthly existence, and that he should be very glad of an opportunity to speak to his old parishioners again. Then he was controlled by Mrs. Nellie G. Stack, late of Alert street, whose body was buried from St. Michael's Church four years ago. She said she died April 22d, 1872, and was sixty-one years of age. She maintained stoutly her faith in the Catholic Church, and said she expected to con-tinue in that belief till she saw something better to adout. An examination of the records at the to adopt. An examination of the records at the city clerk's office verified the name, date of death and age of Mrs. Stack as given with perfect ac-curacy. Then Ezra Marks, late of Thompson-ville, Conn., purported to address the audience. He said himself and John Johnson and Simeon Mills were drowned in the Connecticut River May 7th, and he was very anxious to communicate with his friends at Thompsonville, Conn., re-marking that he could assist them in finding the bodies of the three. He said that Mills and John-

bodies of the three. The said that Mills and John-son were with him in the spirit-world. The Springfield Republican of May 8th an-nounced the death, by drowning, of these three parties, and the names as given by Mr. Luil were the same. Mr. Lull is a stranger here, and it was generally conceded that some of the com-munications, if not all, were in the nature of fair tests tests.

#### California.

BROOKLYN.-Alonzo Crawford writes, May 6th, as follows : To-day I received a most satisfactory communication from my spirit wife, through the mediumship of Mrs. Breed, of San Francisco, to whom I was unknown. To relate circum-stantially all the tests by which Nellie (my wife) established her identity, would make this com-munication too lengthy, hence I will note a few only. First, she gave her relationship promptly; second, she gave my first name, Alonzo; third, she stated correctly the time of her transition; fourth, that her father was in spirit-life, and was a Baptist clergyman; fifth, that it was through my teachings that she was led into a knowledge and appreciation of the higher life, and that she was unspeakably grateful that I had been the means of loosening the bonds of an effete theol-ogy, and thereby preparing her for the new life; sixth, she gave the names of my father, one sis-ter, two uncles and one cousin, as being with her; seventh, she gave her own name—Nellie Crawford; and, lastly, requested me to write out a statement for the Banner, giving as a rea-son that so many of its readers in different parts son that so many of its readers in different parts of the country were personally acquainted with me that it would help materially the spread and confirmation of the facts of intercommunion between the two spheres of existence. The above communication was given through the raps, partly in answer to direct mental ques-tions by myself, and partly to oral questions by the medium; but a large portion was given by a system of telegraphic raps which the medium readily interpreted to me verbally. The scance was held in the middle of the day, in the absence of any and all suspicious conditions; and, moreover, I am happy to be able to state that, from all I can learn from others who have tested Mrs. Breed's mediumship, there seems to be but one opinion prevalent, viz., that she is a faithful servant of the spirit-world, and perfectly reliable as n medium.

I ask pardon for alluding so much to what might seem of a personal nature ; but one can sometimes better illustrate his ideas by personal experienc

To lead in great reforms, to attack the conservative powers which stand in the highway of progress, to declare for the rights of the people

progress, to declare for the rights of the people against the edict of kings, as did Patrick Henry in the teeth of George the Third, requires cour-age such as few have or can appreciate. Only the possession of the loftiest courage, coupled with the inspiring power of an honest purpose, could have carried Garrison and Phillips OVER a conservative press over the pulpit and over a conservative press, over the pulpit, and the public clamor raised against them, to the very courts of heaven to plead for those who could not plead for themselves.

could not plead for themselves. It is the man of courage who dares to do his duty as he is made to see it, at all times and in all places. And the world seems apparently to have lost sight of the fact that this mighty sustaining power of the soul is as fully displayed in woman as in man. The meaning of the word, its true character, is not so generally comprehended as might he supposed.

To climb to the clouds and above them in a balloon; to walk the rope across Ningara's fear-ful chasm; to go into a den of serpents and wild beasts ; to enter the prize ring to win the belt, is more the exhibition of foolhardiness than sublime courage 1 True, it requires a certain amount of pluck, physical hardihood, to do these things, but it is as distinct from true courage as are the re-sulls of these exhibitions from those following the

For the Scance Committee.

#### Odic Flames from Magnets.

At the last of the fortnightly meetings of the members of the British National Association of Spiritualists, toward the close of the proceedings, secretary produced two photographs which ad just been presented to the Association by Mr Henry Collen, and which he stated to have been the first contrast of the second seco Blackburn, he had made some hundreds of ex-periments in the attempt to photograph the edic flames from magnets which had been seen by Baron Reichenbach's sensitives. He used both permanent and electro-magnets, and at the out-set obtained results exactly similar in appear-ance to those produced by Mr. Collen, but after obtaining them set to work to find out their cause. He discovered them to be due to the close prox-insity of any solid object to a moist photographic plate. He removed the poles of the magnet by means of which he had at first obtained the results, and substituted two dummy poles, made of sults, and substituted two dummy poles, made of wood, with the result that the same photographic images were obtained as when the magnet had been there. He then cut patterns on the surface of a flat block of wood, which he placed within a small fraction of an inch in front of the photo-graphic plate, and he found that he could photo-graphic plate, and he found that he could photograph these patterns without the presence of any magnet, for the result was not due to magnetism, or to light, but to unequal evaporation or radia-tion from the surface of the sensitive plate, so that one part of it would decompose the developer before the other. The details of many of these experiments were described by him in an article published many months ago in the British Journal of Photography. He had no doubt that if anybody would repeat Mr. Collen's experiments, closely following all his instructions, but remov-ing the magnet altogether, they would obtain the images just the same as if the magnet had been three. He would forward the Arestellar been there. He would forward the Association a copy of his article in the British Journal of Photography to attach to the photographs just presented, that the public might not be misled by the fruits of a scientific mistake. Mr. Collen was greatly to be praised for his attempt to solve an innortant scientific model. an important scientific problem, and he hoped that he would be successful in evolving results,---The Spiritualist.

#### Miss Lottie Fowler.

It is pleasing to know that Miss Lottle Fow ler's materialization phenomena do not in any way interfere with her power of clairvoyance. We have had sittings with her recently, and can testify to the high degree of lucidity she possess-es at present. Our correspondents and callers testify very frequently to the success with which she exercises hur clairvoyant gifts. Har materishe exercises her clairvoyant gifts. Her materi-alizations are progressing favorably, and how-ever inexplicable some of the phenomena may be, there is no shadow of a charge whatever against the medium's integrity .- London Medium and

#### Iowa.

CEDAR RAPIDS. - F. W. Faulkes writes: The believers in Modern Spiritualism have every reason for congratulation at its success at the present time. Our ranks are fast filling with new converts to the truth of spirit-communion. Every town or village wherever one may go contains a fair proportion of Spiritualists. Ask them what first attracted them to the subject and finally to become believers, and they will in most cases refer you to the Banner of Light. It was from that source the light first appeared to me. God grant that it may continue to shine with increasing lustre, brightening saddened homes. Truly, Spiritualism is fast spreading and taking deep hold on the people, in not only this, but every country on the face of the earth, and is daily adding untold blessings to its believers and followers

#### Tennessee.

CHATTANOOGA.-A correspondent writes, May 15th, that "William Cleveland is using the gifts bestowed upon him, having wonderful success in this place as a healer. Spiritualism is at high tide just now in Chattanooga, and is on the increase in other Southern cities. J. M. Peebles came direct from Yucatan to this place, and has been graced with cucatan to this place. came direct from Yucatan to this place, and has been greeted with overflowing houses for several weeks; the daily papers, for a wonder, reported him just as fairly and elaborately as they are ac-customed to do for the lectures and sermons of the Orthodox clergy. The Society in Chattanoo-ga would gladly have kept the 'Pilgrim' longer, but an engagement with Dr. Watson, in Mem-phis, had to be fulfilled."

#### MAY 27, 1876.

#### OFLIGHT. BANNER

# Spiritualism.

## RATIONAL SPIRITUALISM.

#### Mornis, Theology and Religion-General Views of the Bellevers-Man Naturally fumortal-Belations of the Visible and Invisible Worlds

Since the people have at length resolved to inquire into the causes of the mysterious phenom ena of our time, and the press at last seems dis posed to give Spiritualism a fair hearing, a brief posed to give Spiritualism a fair hearing, a brief statement of the general views of enlightened Spiritualists on the cardinal questions of relig-ion, theology and morals appears to be demanded. Two considerations suggest the importance of such a declaration at this time. First, it is called for by thousands who are seriously considering the subject, and would like to know what conclu-sions have been reached by those who hear bad sions have been reached by those who have had a long and varied spiritual experience, and the best opportunities for a careful observation of all the outward phases and aspects of the subject. I find the other consideration that impels me to the preparation of this statement in the fact that the views of the great body of Spiritualists are grossly misrepresented by the teachings and con-duct of certain professed believers, and are, there-fore, misapprehended by the public. To aid hon-est inquirers after truth, and to unload the spirit-ual body of its implied responsibilities and seem-ing inquirers in the and constant between the the ing immoralities by an excretory process, is the two-fold object of the writer in submitting this

statement to the public. On moral, theological and religious questions the views of Spiritualists are widely diversified. Coming, as the believers do, from all sects and parties, in and out of the church, with no accred ited formula or acknowledged theological standard, rejecting all arbitrary authorities and insist-ing on no sharply-defined opinions, but preserv-ing always a paramount regard for the freedom of the individual mind, great liberty must of ne-cessity be allowed. At the same time unusual contraticities, with recence to the opinions and contrarieties, with respect to the opinions and practices of the believers in Spiritualism, become natural and inevitable. And here it should be observed that any abstract of the ideas and doctrines of Spiritualists, made by any one, can only be accepted as the author's statement of his views respecting the essential elements of a true Spiritualism, or of the general opinions of so many as may be pleased to recognize him as their representative. In no case should such a statement be regarded as binding on any other member of the spiritual brotherhood. Nevertheless, the orderly presentation of such important views and doctrines as are believed to be entertained by a large majority of American Spiritualists may be of service to those who desire authentic information on

the subject. Accordingly, the following state-ment is respectfully submitted: 1. Spiritualists, with a few exceptions, ac-knowledge the being of one God, self existent, omnipresent, omniscient and all powerful. They regard Him as a spirit—the Spirit of Love and Source of Life—the induction presence or Sout Source of Life—the indwelling presence or Soul of the Universe; the intelligent and loving "Father of the spirits of all flesh;" from whom, as the primal Source, all things proceed according to divine order; radiating in concentric circle through cycles without number, by the constant unfolding into outward life and form of what is latent, inmost and divine in the essential constitution of things; and to whom all natures tend by a law of universal progress and in obedience to the supreme attraction of the infinite Mind.

Of the mode of the divine existence ; of the precise methods of his procedure in the work of creation and the procession of his providences; of the exact nature of his relations to the sphere of natural causes and the realm of visible effects, those who are best informed are little inclined to dogmatize; but they are reverently disposed to study the illustrations of Illis presence in the kingdoms of nature, the drama of history and in the revelations to the conscious soul.

2. Spiritualists very generally believe that man is immortal by virtue of what may be denominated the universal incarnation, or the infusion of the elements of the divine life into the soul and body of every man, and the consequent indestructibility of our spiritual constitution. Hence continued existence and future identi-ty are conceived to depend on no extraneous cause, mediatorial agency, arbitrary appointment or incidental circumstances outside of himself, or distinct from the essential elements of that life, as they were originally implanted in the human constitution and are necessarily develop-ed in the everlasting life of man.

3. All the faculties, affections and passions of human nature are believed to be of divine origin and essentially good in themselves. It is main-tained that so long as they are legitimately exrecognized by justice or demanded by the common interests of mankind, they are only produc-tive of good to the individual and the race. But it is also believed that every faculty, affection and passion may be perverted and thus rendered the source of personal unhappiness, social inhar-mony and moral discord; that such perversions of human nature and the functions of our com-mon life inevitably impair the integrity of the faculties, derange the most important relations, corrupt the springs of thought and life, and may finally subvert every earthly interest. 4. Most Spiritualists believe that the abuse of the faculties must necessarily involve conse-quences that reach forward into the immortal state of being. Many suppose that such remote and uncertain consequences are chiefly or altogether of a negative character, while others presume that men may retrograde for a season in the next life. owing to a certain moral momentum acquired during a downward career in this world. From this their general views of the nature of rewards and punishments may be naturally inferred. ·It is held that every action, whether good or bad, carries with it certain inevitable consequences, and that from these there is no escape. Under the divine administration men are not rewarded and punished for, but in, their deeds. The noble and pullished for, but in, then decas. The holds act in the most essential sense carries the blessing in itself, and to the actor, while in respect to every deed that either breaks the social harmony or involves a moral discord, the natural conse quences constitute the proper penalty of the violated law. The change denominated death is believed to be chiefly confined in its effects to the general mode and specific circumstances of our existence. It is not presumed that it materially modifies any thing that is really vital in human nature. The man carries with him all his faculties, including his power over the elements of this world. All the characteristics that mark the separate individualities among men are supposed to remain, and, it is believed, they are clearly distinguisha-ble after the transition. The idea that the re-deeming Power of the Universe is confined to the earth and circumscribed by the mortal lifeline, is everywhere rejected; and very few, if any, are disposed to admit that death either fixes the moral state or otherwise determines the relations of the soul. If it does not suspend the exercise or the soul. If it does not suspend the exercise of the mental and moral faculties, it cannot in-terrupt the voluntary functions of being. That death may, and often does, quicken those facul-ties by releasing them from corporeal restraints and the chains of habit-also by subjecting them to the influence of superior principles and incentives—is presumed to be true; and while it can-not extinguish the desire for happiness in a single soul that is immortal, it neither destroys the capacity for improvement nor places the most abandoned nature beyond the means of reforma-6. Instead of a state of arbitrary and unalterable conditions, the life to come is regarded as one of endless progress in knowledge, spiritual re-finement and consequent happiness. The almost of all souls-if we regard their existence as a is that the tendency whole-is forever upward toward the Divine Source and Centre of all life; that all men, in every sphere of being, are governed by a kind of moral and spiritual gravitation, that rises above the most aspiring mind and descends below the humblest capacity of earth." This divine attrac-

irresistible, they hold that no wandering child of God can be irretrievably lost. 7. Progress is thus regarded as the common

law of the universe that determines the develop-ment of all forms and souls and systems. The great forces and essential elements of being ave a common movement in the same general direction, that can never be reversed by local ob-stacles nor other incidental causes. The seem-ing retrogression in certain parts of the universal economy can only result from temporary conditions and obstructions, which cause the currents of life and the tides in human affairs to set back a little way, like the waters of a river when the channel is tilled up; at the same time, the direction of the stream and its relation to the ocean remain unchanged. The notion that retrogression is not merely superficial and temporary, but absolute and eternal-involving the most vital principles of our spiritual being-is ascribed to the fact that our inspection of human life and our knowledge of the laws of human nature, are necessarily fragmentary and otherwise imperfect. It is insisted to at a clear and comprehensive view of man's whole existence must inevitably solve every doubt, by revealing the Divine purpose in the ultimate social, moral and spiritual reformation of the world.

8. The visible and invisible worlds are believed to be as intimately related as the spirits and bodies of men. The latter is conceived to be the animating soul of the former, from whose vital centre emanate all the mysterious forces displayed in the outward creation. By the law of their relation their elements commingle, and by the force of mutual attraction their respective in-habitants associate together. All men, and indeed all gradations of form and life in the nat-ural world, are influenced by super-terrestrial causes, and hence all life, as revealed in organic forms, depends on a perpetual influx of vital principles from sources invisible, spiritual and divine.

9. Spiritualists very generally believe that inspiration — or the infusion of the elements of truth into the interior of the human mind—is as natural as the introduction of the vital air isto the lungs. They regard this inspiration as the lit of all ages, races and countries; and they be-neve that in the degree that men live true lives and are normally developed they will become natural channels and receptacles of spiritual truths and divinely inspired ideas. The ancient prophets, philosophers, seers and apostles, are believed to have been thus inspired. The processes are never unnatural, but always in harmony with the cerebral susceptibilities of the inlividual, the controlling influence of spiritual beings and psychological laws. 10. This inspiration is not always derived from

the same proximate source, nor is the process at all times the same. The perceptive powers of the mind are sometimes opened interiorly to the realm of causes, so that the inward principles of the natural world and revelations of truth from other spheres of being flow into the conscious-ness through spiritual channels as naturally as we obtain knowledge of outward objects and occurrences through the external avenues of sensation. Inspired ideas are often derived from an inconscious immersion of the spiritually sensitive nature in the general mental atmosphere that surrounds a particular class of minds on the earth or in the heavens. At other times the receptive mind is informed by a direct influx of ideas and thoughts from some individual intelligence in the spirit-world. In some instances the ideas thus communicated are but dimly perceived, owing to imperfect physical and psychical conditions; at other times the mental images are sharply de-fined, and even clothed by the inspiring agent with his own peculiar forms of expression, so that the internal evidence of identity is complete. Now, as the physical, mental and moral states of men are subject to constant modifications as our relations change with respect to inward princi-ples and outward objects, it follows that the same individual may never be in precisely the same state any two days in the whole course of his natural life. While, therefore, the truth may flow through him at one time—under the most favorable circumstances - without interruption or adulteration, on another occasion it may be obstructed by some indulgence of the appetites, colored by the excited state of the passions or filled by interpolated suggestions from the disordered mind.

11. While Spiritualists generally admit that the ultimate source of all true inspiration is im-measurable and infallible, they yet regard its mortal channels and mundane receptacles, in every age and country, as subject, in ever-varying degrees, to the same finite limitations. Ac-cordingly, they hold that all inspirations, revelations and forms of truth communicated to and through men are liable to be, and doubtless always are, incomplete and mixed with more or less error. Whether the elements of inspired mediately, they are, nevertheless, subject similar limitations when received into finite minds and expressed through the imperfect media of human tongues. Moreover, the specific form given to the inspired idea, and the measure Moreover, the specific of its freedom from distortions and interpolations, must necessarily be determined by the mediumis tic capacity to receive and transmit the truth free from adulteration. 12. With these views of the nature of revela-tion before the mind, and the ordinary processes whereby inspired thoughts find expression in our poor forms of speech, the reader will readily per-ceive in what light the revelations of the Scrip-tures must be regarded by the majority of Spir-They hold that the Jews were inspired itualists. like other men, and agreeably to the same existing and unchanging laws of the human mind. We find the evidence of this in the nature of the we had the evidence of this in the nature of the case, and especially in the character of the reve-lations through Hebrew mediums. Moses, the chief ruler of his people, gave his "divine inspira-tion" the form of law. Through David, the royal poet and musician, it took the form of Or-phic chants, which are still in use in Jewish and of the time to the averant and of Christian temples. The enraptured mind of Isalah, the spiritually illuminated seer, gave utterance to glowing prophecies of the reign of universal peace and harmony on earth, while Jeremiah, a pensive prophet, only left us the melancholic strains of his Lamentations. Solomon contributed a poem to his beloved that is filled with the most sensuous imagery, and was evidently inspired through his cerebelium; but Jesus taught and practiced those profound and beautiful moral principles which have ever since regulated the lives of the purest and noblest of his disciples. From this brief and imperfect analysis it will be perceived that each of the contributors to the Bible-not less than the authors of other books held sacred—has left his own mental and moral likeness indelibly stamped on his portion of what is denominated "the infallible word of God." From a calm and critical inspection of the book, its contents are believed to be of a mixed charac ter and unequal value; and, while Spiritualists steem it to be a work of far more than ordinary historic interest and value, they do not admit the divine authority of the letter, even of the more illuminated portions, believing that "the letter killeth, but the spirit giveth life." 13. Spiritualism readily accepts as veritable realities many extraordinary occurrences recorded in the Jewish and Christian Scriptures, and by the church regarded as miracles. They are believed to have required the exercise of essen-tially the same occult powers that have so often been mysteriously displayed in the presence of Modern Spiritualists and others. Such extraordi-nary phenomena are ascribed to the operation and application of existing spiritual forces and natural laws, directed by the agency of the hu-man mind and the cooperation of spiritual beings who have not lost their power over the subtle elements and material forms of the natural world. It is believed that such displays of intelligence and power are not confined to any particular period in human history; but they recur as often as the requisite conditions are reproduced, whether incidentally or by design. 14. Jesus of Nazareth is, perhaps, most gener-ally regarded as a natural, spiritual and divine man-more natural than other men because His than human ignorance, allenation and aversion; and since the supreme influence is of necessity i masmuch as the powers of the interior nature.

(latent in most men) were in His case developed ing regrets that he had not "died a beggar" into beautiful proportions and harmonic activity, in a father than the possessor of millions, and with more of divinity than His brethren, in Such too is the testimony borne to i the high degree that He exemplified the beauty and glory of the divine nature, thus demonstrat-ing what humanity may become when redeemed from the transfer of the surplus ing what humanity may become when redeemed in eglected to wisely distribute the surplusage of from its manifold errors and corruptions, and the goods entrusted by the Loid of all things to their lineaments of the God-image, now velicd and in-visible, are brought out and made manifest in human nature and the common life of the world. Spiritualists very naturally regard Jesus as the to enter into the kingdom of God," to be literal-

away, as to their existing forms of faith, innificant ceremonials and dogmatic authority. The ground on which they stand is perpetually mov-ing like shifting sands beneath the great undertow of revolutionary thought. In this conflict of opinions Spiritualists as a body go forward to the ulterior results of reason and science, while some dividual freedom and the progress of the age, with averted faces timidly retreat into the bosom of the Mother Church to await the impending and final contest between despotic authority and enlightened reason. 16. As a class Spiritualists are opposed to capi-

tal punishment and to all such laws and penal-ties as require the infliction of personal violence on any one, believing that beyond the absolute restraint necessarily imposed upon the freedom of the dangerous classes, they should be treated in a dispassionate and gentle manner, to the end that the discordant and destructive passions in them may be neutralized by the constant exhibition of opposite qualities. Having, as they believe, a deeper insight into the subtle forces of human nature and the secret springs of feeling, thought, motive and action, Spiritualists are led to believe that society is the great criminal, in neglecting to provide suitable ways and means for the prevention of crimes and of criminals by development of all the ennobling faculties and affections of the numerous class whose bodies are now so cheerfully tortured by the ministers souls. Criminals are believed to be morally liseased persons, while as a rule the treatment they receive only aggravates their maladles by inflaming and strengthening their disorderly passions. Experience has clearly demonstrated that the present system never reforms the crim-inal. As a rule, if he returns to society, it is found that the mistaken discipline of the law has only deepend every feeling of bilterness and resent-ment. Dangerous persons are of all others the most unfortunate members of society. The criminal should be regarded as the wayward child of the State, imperfectly organized, gener-ally neglected in early life, the product of bad conditions and the victim of a cruel destiny. For all such the prison should be at once a refuge, a charity hospital and a reform school. 17. The believers in spiritual intercourse insist

that the world demands a more rational faith, a more practical religion and a more spiritual worship. We want more same who are who "pray by shielding his unfortunate children—who "pray in deed" with the right hand, and are wont to as from the glottis. We require a Church whose sacraments shall be feasts of charity provided for the poor; whose most cloquent sermons shall be lives adorned with living virtues, with every gentle grace and with all humanic and divine uses. Such a Church with such a service, embracing all who love truth and practive righteousness, of every name and in every communion, is demanded alike by the principles of Spiritualism and the necessities of humanity. 18. A large majority of the bilievers in Spirit-

ualism have hitherto opposed any general organization, apprehending, with or without adequate reason, that it would invest the movement with a sectarian aspect and character. "As all organizations hitherto founded on religious ideas have sooner or later exhibited this tendency, they fear to repeat the experiment, lest the result should limit the progress of their principles rather than aid in their dissemination. Having no ambition to build up an external superstructure under the government of a new priestly order, and to be clothed with temporal rather than spiritual pow-ers, they prefer to leave truth, like the subtle and diffusive elements of heat and light, free from all arbitrary incentives and restraints, and its advancement to the irresistible operation of those subtle principles and invisible agents that are sure, in the end, to secure its wide diffusion and lasting'triumph. S. B. BRITTAN.

#### [From the Providence Journal.]

. Such too is the testimony borne to us from the Saviour of as many as are led by IIIs precepts if y true. Indeed, from all I learn from multitudes and His example to reform their lives. 15. Splithualists very generally entertain the carth entityates the affectionate and sympathetic of souls in the affectionate and sympathetic and first example to reform their lives. 15. Spiritualists very generally entertain the opinion that there is no solid ground to stand upon between authority, as represented by the Roman Hierarchy, and a spiritual rationalism. Hence, they regard all the Protestant sects as comparatively short-lived and destined to pass that he does not perform good acts merely from the hope of reward either in this life or in that to come, but simply because they are Iron the nope of reward erner in this life or in that to come, but simply because they are prompted by a necessity of his god-like nature that he cannot disobey, even if he would, irre-spective of consequences, it is impossible he should in his translation take a high position in the calify schemes or in other words "center In the spirit spheres, or in other words, "enter into the kingdom of God."

Nay, though a rich man may build and endow others, alarmed at the increasing measure of in-dividual freedom and the progress of the age, hospitals, though he should expend millions in missicus for the conversion of the heathen, though he diligently perform every man-imposed rite and ordinance of ritualistic and external worship, and vex the air with a multitude of wordy prayers, and in short, though he "bestow all his goods to ferd the poor," and even "give his body to be burned," merely for the hone of individual reburned," merely for the hope of individual re-ward, whether in this or in the future life, they will profit him nothing, for the simple reason that his performances are all grounded in self and cannot assist in the cultivation and expansion of the higher qualities of his nature, that can alone entitle and fit him for companionship and converse with angels in the higher life. Some of the purest and most clevated spirits 1 converse with are those who while on earth were unable to bring their minds to believe in an after exist-ence, but who nevertheless from the royal granitcur of their soul's nature were, as it were, com-pelled to dedicate their lives to the cause of truth, as they comprehended it, and to the amelioration of the condition and advancement of their fellowcreatures without expectation or even hope of of the law, and who are so complacently given reward. Such are of those who, as the light of over at last to Satan for the destruction of their this world fades from their vision in death, rereward. Such are of those who, as the light of awaken in Joyful surprise in that glorious king-dom prepared by the *Father* "from the foundation of the world" for all who unknowingly or otherwise minister to Christ, the *spirit* of the di-vine, not as idolaters in the foolish expectation that like the vain-glorious, capitel us despots and rulers of this would, God is to be propitiated or pleased with empty lip service and "yain oblations," but by ministerings to the need of their fellow creatures, whether physical, mental or spiritual.

Such as these unconscious worshipers of Delty are of those of whom Jesus said : "Ye found me an hungered and ye gave me neat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me," for inas-much "as ye have done it to one of the least of these, my brethren, ye have done it unto me,"--"enter ye into the joy of your Lord." Countless returning spirits in our day bear witness that these words of Jesus symbolize no myth, but simply reiterate the welcome that awaits all in the future life who, like the infant that sees not the love-beaming eyes of its fond mother for reason of the very nearness with which it clings to her breast, press all too closely within humanity's heart to discern the presence of their Heavenly

The time will come, though it may be far distant, when superior men will cease their talents to accumulate wealth for the gratification of selfish purposes, but learn and feel its possession imposes duties toward their less capable fellow-men that they cannot neglect without entailing a curse on themselves and their osterity, either in this or the next life, or in юth.

Then it may be asked, not how many millions a successful man in business may have accumulated and left to his heirs when he died, but how many millions he accumulated and judiciously distributed for the good of mankind and the world whilst he lived?

For my own part, with what knowledge I have obtained of the future life from denizens of the spirit-world, I can conceive of no earthly being more to be pitted than the old man who from day to day goes bowed down and tottering onward toward the grave with his whole mind, heart and soul absorbed in the desire, to add to his store of noney and workly goods, all of which at the last moment must be left behind, save the tormenting lust of accumulation, that his insane

avarice has engraven with a pen of iron, as it were, on his soul, never to begratified, and which it may take ages of conflict and suffering to erase. How many thousands of this order of men may

### PUBLIC MEETINGS, ETC.

3

1776 1876 1076 The Great Centennial Spiritual

1776 1876 1076 The Great Centennial Spiritual Camp Meeting. The Northern limits Association of Spiritualists will-hold a grand camp meeting on the Wignetics County Fair Greander, if a kind, if a commencing on Wedney fay, June 7(a, 187), at 20 chock (r. a., and will hold over Suir-day, the life, five but days, during which every attention will be paid to the wants of those attending the camp incert-ing. The intervention Moriza and Tuesday, the Standard of the pitchedron Moriza and Tuesday, the Suite 7(a) and the pitchedron Moriza and Tuesday, the Suite and the dame. Providence at 100 clock (r. M., and open at 60° (lock A. M., storp, each day during the system of the camp incerting. There will be an efficient police force for maintaining order night and day. The best talent in the land will be pared upon the plat-form as greakers, singers, and mediums. Meals will be furnished at the cating-noom, but the promoted the lowest possible rates. There will be no hypound in the furnished at the cating-form, but the promoted at the lowest possible rates. There will be no hypound in the land will be transisted on the camp speakers, singers, and mediums. The best talent in the land will be transisted on the promoted at the lowest possible rates. There will be no hypour or beer stalls to relation the grounds. All temper-ance beverages and refreshments will be transisted on the camp speakers. States and the function of the Basiness Com-mutte. The Fair Grounds will accommodate fifteen thousand

and beverages and refreshments will be brindshod on the competionals, under the direction of the Bosness Com-mute. The Fair Grounds will accommodate fifteen thousand peeps, Full arrangements will be made for cheap lates on the rationals connecting with Resklord, of which ng-the will be a new stand for the sale of Spiritual and Libera fifter units. All hawking or peebling of goods of any kind will be producted on the campegroand. Families with lends can enjoy every home comfort they may desire. These will be index they are ty home confort they may desire. These still tents can enjoy every home confort they may desire. These still tents can enjoy every home confort they may desire. These atomets are beautifully shaled and watered, are ef-easy necession tails a carflage, and are located in the vich-ity of one of the finest cities of Hunds. Spiritualists of Dithois, Wissonstin, Minnesota, Iowa, Missonri, hullant and Michagan, we specially havite all of you to ense to our fourth Annual and Frest Grand Cen-bunial Campenceting. Come with your home social fig-functions, with pleus of birding, with hamp is a filled with provisions; come with voids out for others beside youtselves. A one with void soci filled of how and your brands treighted with wideon. Come at none First Cen-tendal Compenceting and for us have a filled with a free speech will be tolerated; this, however, grant in filtense, to do wrong, or warrants the use of analyte lan-guage. By order of the N, 111, A, of Spiritanists.

Burge,
By order of the N. HI, A. of Spiritualists,
J. O. HOWARD, M. D., President,
F. V. WILSOS, Secretary,
Lomburg, III,

We, the undersigned, have extended an invitation to the Northern Billinds Association of Spiritualists to both camp incerting on the Fair Grounds in our city, com-menting dum (ith, and heiding over the following Sanday,

camp incetting on the Fair Gramds in our city, comparing on game 7th, and holding over the following symphony of the first standay, club this can be predgram hearty concention act surgers, if it this can be predgram hearty concention act surgers, if it of this can be predgram hearty concentions. Commuter First D. H. RANNARD, F. Scherd A. H. FISHLR, F. Ernesder, F. Kurtable, M. S. Statt, W. M. Brearty, J. W. Theld, F. Truesder, F. Lun (1998), W. M. Brearty, J. W. Theld, F. Truesder, F. Lun (1998), Mrs. S. Statt, Mrs. S. Statt, Mrs. S. Statt, Mrs. S. Statt, Mrs. Statt, J. W. Fried, S. Statt, F. H. Byoks, Walles More Man, Mrs. Mary P. Needham, Mrs. Mary P. Needham, Mrs. Mary P. Needham, Mrs. Wally, Charles Ford, D. F. Hewer, J. J. Barth, M. S. Statt, J. D. Ke, Mary B. Ford, J. Charles, Mrs. Walles, Martury, S. Statt, Mrs. Neuron, J. F. Hewer, J. Statt, J. D. Ke, Walls, John toldshard, Mrs. S. Statt, F. H. Byoks, Wales Needham, Mrs. Hary P. Needham, Mrs. Wally, Charles Ford, C. Statt, J. D. Ke, Mrs. D. F. Hewer, J. Darke, Mrs. M. J. Dake, Mrs. M. J. Statter, J. J. Mathy, Mrs. M. J. Charles, Mrs. M. J. Statter, J. J. Mathy, Mrs. M. J. Charles, Mrs. M. J. Statter, J. J. Mathy, Mrs. M. J. Charles, Mrs. M. J. Statter, Mrs. Wall, Mathy, Mrs. M. J. Charles, Mrs. M. J. Statter, J. Mathy, Mrs. M. J. Charles, Mrs. M. J. Statter, Markey, Mrs. H. Charles, M. J. Martuit, Mrs. M. J. Statter, Mrs. M. J. Statter, Mrs. M. J. Charles, Mrs. M. J. Statter, Mrs. M. J. Statte Rockford, Ill.

Mass Meeting at Washington, N. H. The Spiritualists of New Rampstite will hold a three dayst mass meeting at Washington, N. H., in Doon Hall, June 24, 44 and ER. The services of G.o. A. Folgt, of Sherborn, Mass, as speaker, and Dr. J. S. Bennas singer, have been secured. The design of this meeting is to bring fogether all whe are interest of in the curve of spiritualism for the purpose of discussing the principles of encode physical secures. The design of this meeting is to bring fogether all whe are interest of in the curve of spiritualism for the purpose of discussing the principles of encode physical secures in the secure of spiritualism. The Spiritualism of the State should make curvest efforts to promote harmony in our midst. The Spiritualism of the State should make curvest efforts to the present at this mass meeting, for both as of the secures site nate is to be presented. Washington is to tast a crease site and the heat hills of the western part of the State, site atoms in state to a site of the state of the state access of the present at this mass meeting. The spiritualism to the present distributes where the the state access of atoms in state the state of the western part of the State commanding an extensive two of the surface the state access of the spirituality of Washington is the science with daty stage for Washington, where four connect with daty stage for Washington, where four of the science with the spiritual at reasonable rates. Conce one command all, for we expect a general outpointing of the good scient. Mass Meeting at Washington, N. H.

#### **Spiritualist Convention**,

**Spiritualist Convention.** The Vermont State Spiritualist Association will hold its next Annual Convention at the Wibio House, in Piymouth, on Fiblay, saturday and Sunday, the g(n, b) had and the fibre of the proprietor. Board one deltar per day. This being the Convention for the choice of effects for the ensuing year, a full attendance is destrict. Reform these sort the Vermont ratio dyseritor is the body of the fibre of the theory of the body of the fibre of the source of the source

#### Spiritual Meeting.

**Spiritual Stering.** The spiritualists of Oregon prepose having a three or four days' meeting in the grow near Gervais, common ing on Friday the 21 of Jame. Good speakers and good music are expected in abundance. If they fail us we still intend having a good time, Attangements will be made to accom-modate those coming from a distance. All who are he nest-ig and earnestly looking for more light from that region beyond what is commonly known as the "duk river of death," are respectively invited to attend and participate with us. J. W. BATCHELLER, J. Greats, Matrion County, Oregon.

#### F. R. A. Annual Meeting.

The ninth Annual Meeting of the Free Beligious Associ-tion is to be held in Boston as follows:

#### Rich Men.

family confrictions say that old Robert Bowne, of New York (whom I remember), once hired a young German by the name of John Jacob Astor Astor, that they had not died beggars, rather than to beat skins for him, Bowne being in part ento beat skins for him, howne being in part chi-gaged in the fur business. Astor's stipulated wages was six shillings (75 certs) a day, and in those primitive times it was no unusual thing for master and man to visit the faulty pork barrel of the former, and take from thence a *chank* of sufficient weight to pay the latter for his current day's work day's work.

Astor proved to be honest, incustrious, efficient and persevering, qualities that will always insure success, and after a while hinter to his respected master that an increase of wages might be agree-able. To this arrangement Bowne objected, for able. To this arrangement howne objected, for the alleged reason among others that if he in-creased the young man's wages, he would be no better satisfied than he then was. To this sugges-tion Astor responded to the effect that if Bowne would make his wages the even dollar, he should never ask for a cent more, as that round sum per diem reached the ultimatum of all cravings for this world's goods he had ever had, or ever would aspire to. Bowne finally acquiesced in the claim of the striker, and made the six shillings eight, but still it would seem that Astor was not fully contented, for we find him, after having acquired experience in the fur business, while in Bowne's service, setting up the same trade on his own ac count, and prosecuting it with such skill and vigor that he left to his heirs (perhaps fifty years later) an estate estimated at some fifteen millions of dollars. This sum if invested at seven per cent. would give the possessor a daily wage of three thousand dollars instead of the one dollar that he received from Bowne, and which he assured his old master was all he ever hoped or wished to get.

I think the facts narrated above are substantially true; but whether exactly so or not, they serve nevertheless to point and inculcate a moral that probably holds good in a vast majority of instances wherein men make the acquisition of great wealth the leading object of their lives. Astor was probably better satisfied and nearen contentment when he worked for six or eight shillings (York currency) per day, than he ever was whilst rolling up his millions, his appetite for money growing with "what it fed upon the possession of a hemisphere would not probably have satisfied his, cravings had there been another continent within reach of his never-tobe satiated, grasping desire. But alas! this is among the very least of the evils that are sure to be experienced by those who hoard money for selfish purposes alone, or to gratify a morbid appetite for its possession, instead of using it as a means to promote the good of their less fortu-nate fellow creatures in these respects, who through sickness, lack of capacity or other inability, are unable, with the best directed efforts they are capable of, to procure a sufficiency of even the necessaries of life.

John Jacob Astor founded and partly endowed a public library that is doing a great good, and doubtless performed many other private and less ostentatious acts of goodness and charity. And yet that he did not fully discharge the moral duties incumbent on his great and responsible stewardship, is certain from the fact that he even now returns to earth, not like the rich man to Lazarus, from a fabulous everlasting fire of brim-

I used to hear in the long past well-informed there not now be in these United States, who, the possessor of millions.

> the nation moisten at mention of the name of "the loved and the lost" shoemaker, Henry Wilson, who unselfishly wrought for humanity's sake and the world's good, in high positions of trust and influence for nearly half a century, and died worth a thousand dollars, and the right to have inserihed with truth, on his tomb, "Here lies inscribed, with truth, on his tomb, "Here lies the earthly body of that noblest of God's works, an barest man." "THOMAS R. HAZARD. an honest man. THOMAS R. HAZARD. Vaucluse, R. I.

> (From the Cincinnati (O.) Daily Enquirer for May 18th.)

#### Spirit-Photography\_A Challenge.

To the Editor of the Engulrer:

As I expect to leave for Philadelphia next Monday, May 23d, I beg leave to state to photographers and the public generally that my former challenge for a test trial, where the test should be absolute and beyond any chance for fraud, is still open and unaccepted. I have been auxious, and am still, to have some party or parties ac-cept, to settle and convince them of the truth of "spirit-photography" in a public test trial, as I have previously done; while in private thousands can and do testify to the truthfulness of the phenomena. As stated above, I will leave on Monday, and if there are any persons desirous of having the public test trial they will oblige by no-

tifying me immediately, when we will arrange for time and place satisfactorily to all parties. I will open rooms at the office of Dr. J. H. Rhodes, 918 Spring Garden street, Philadelphia, where I may be found during the Centennial season.

Our scientists and theologians tell us there is no objective proof of life after death. Now I propose to prove it, do prove, and will again and again prove it to any persons interested. I have sacrificed fame, fortune and position in society in defence of the truth of the return of our spiritfriends, and that they do project their images on to the plates with sitters, to convince them that they still live. The public pay thousands, yes, millions, yearly, to hear the great question of immortality discussed and argued, for they can't prove it, at least have not satisfactorily to the great majority of the people. Yet here I am ask-ing them to accept nothing on faith, but prore all things, especially "Spirit-Photography," and yet they fail to respond to my card for this public trial. Again, I repeat, to photographers and the public, I am ready to prove positively that spiritphotography is true, and that our loved ones do return. Respectfully, JAY J. HARTMAN. No. 100 West Fourth street.

We must patiently suffer the laws of our condition; we are born to grow old, to grow weak, to be sick, in spite of all physic. 'T is the first lesson the Mexicans teach their children. So soon as ever they are born they thus salute them : "Behold thou art come into the world to endure, suffer, and say nothing." 'T is injustice endure, suffer, and say notking." 'T is injustice to lament that that has befallen any one which

atton is to be held in Boston as follows: Thursday evening, June 1st, 75 o'clock, annual business meeting in Horitenitmal Hall, for the election of others, reading of reports, and addresses on the practical almost and work of the Association. Friday, Jone 2d, at 40 Å, M, and 3 P. M., sessions in Beethoven Hall for essays and addresses. Morning sub-ject, '' Free Religion and the state, '' Afternoon subject: '' Free Religion and the the third.'' Afternoon subject: A social festival will be held in Horitenitural Hall on Friday evening. W, J. PUTTER, Sceretary.

#### Liberal Spiritual Convention in Minnesota.

The splittinal convention in Annecona, The splittinal convention in Annecona, for in the city of Minnesota with hold a mass Conven-tion in the city of Minnesota with hold a mass Conven-tion in the city of Minnesota with a continuum gover sunday. Sev-eral of the best timue epcakers and medians to be bound in the United. States will be present, and a "fiest of test son and flow of soul" may be expected. All Splittinalists, together with Liberals of every kind and mans, are hylled. Per order Committee of Arrangements. GEO, W. SWEET, Stc.

۰.....

## Anniversary Meeting.

Annus creating deviating account of the Surgis Harmonial Society will be held at the Free Church in the village of Stargis, on Saturday and Sunday, the 17th and 18th days of June, 1856. Rev. J. M. Preddes, who has just returned from his travels in Mexico and Central America, will be in at-tendance jako other prominent speakers. Sturgis, May 3d, 1876. By order Committee,

#### Passed to Spirit-Life:

From Hyde Park, Mass., on the 14th inst., Mrs. Deborah Bicknell, aged 78 years 7 days.

rah Bicknell, aged 78 years 7 days. For the last twenty years she was firm, reliant, happy and contented in the knowledge of the truths of sphiltual-ism. Her gentle character and pure thoughts found in these truths the satisfaction only to be realized by one whose failto was tried, unshaken and absolute. The future was to her by he means an unsolved publich—li was a cer-tainty indeed. She had no doubts, no feats. Hope, Faith, Certainty were the foundations upon which she rested in peace. Happy might we all be could we be guided by the same abiling faith to the bright hand beyond the river. The services were conducted by Miss Lizzle botten, of B ston, the eloquent beaux of whose temarks, under inspiration, were fully appreciated by all present. W. H. W.

From Fairbayen, Mass., Feb. 31, Mrs. Harriet Olivia,

From Faithaven, Mass., Feb. 34, Mrs. harrier Odvia, wife of B. T. Briggs, aged 47 years. She had been a severe sufferer for years. Her firm faith in the spiritual Philosophy sustained her triumplantly to the last, and she entered the spirit-world with her soul imbard with a knowledge of whither she was going, and the strong conviction that she should meet the loved ones gone before. Her loving relatives and friends whom she has left behind will ever cherish her memory z - Com.

From Portsmouth, N. H., April 234, Miss Annio Augusta Spinney, youngest Waughter of Joseph and Lydia Spinney, aged 17 years and 11 days.

ney, aged 17 years and 11 days. For thirty-three years has this family been unbroken; she was the first to pass over the silent river into the beau-tiful land beyond. She was a firm bellever in the philoso-phy of Spiritualism, and a worker in the field of truth. May the absolute certainty of a future region system the bereaved in their hour of grief. GEO, A. FULLER.

From Enfield, N. H., May 15th, Ira Ballou, aged 79 years and 4 months.

He was an avowed and consistent adherent of the Spirit-naist Philosophy, and died reforing in the assurance of a reginion with loved friends. - Com.

#### The Beauties of Buddhism.

The Jesuit Father Ripa thought that Satan had created the Buddhist religion on purpose to be-wilder the Christian church. There we see a creed possessing more votaries than any other in the world, numbering nearly one-third of the human race. Its traditions go back to a founder whose record is stainless and sublime. Wher-ever it has spread, it has broken down the barrier of caste. It teaches that all men are brethrier of caste. It teaches that all men are breth-ren, and makes them prove it by their acts; it diffuses gentleness and self-sactificing benevo-lence. "It has become," as Neander admits, "to many tribes of people a means of transition from the wildest barbarism to semi-civilization."

#### LIGHT. OFBANNER

#### To Book-Buyers.

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

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

ar In quoting from the BANNER OF LIGHT, care should e taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-nts. Our solumns are open for the expression of imper-oual free thought; but we cannot undertake to endorse the arned shades of opinion to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, MAY 27, 1876.

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

AGENTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST. COLBY & BICH,

PUBLISHERS AND PROPRIETORS.

F Letters and communications appending to the directal D-partment of this paper should be addressed to write n - on ny; and all RESENSES LETTERS FOLSANC ROLL BANNER OF LIGHT PUBLISHING HOUSE, BOS-

• While we recognize no man as master, and take no book as an unertiling inflority, we most cordially accept all great , menaslights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverand thankful before God, but self-centered in his own Individuality, " - Prof. S. B. Brittan,

#### The Influence of Light.

Scientific observers are just opening their eyes to the virtue there is in the rays of light for giving health and vitality to the human system. By and bye they will recognize the power of magnetism, as passed from one body to another, the whole force of which proceeds from the same sun as the source of both light and heat. Experiments have recently been made at Turin, Italy, In curing mental and other diseases by exposing patients to colored rays of light. A Catholic priest was the one to suggest the experiment to a certain doctor, who prepared a room with a window made of glass of a variety of colors and at once put the curative scheme in operation. Gen. Pleasanton has for several years been engaged in experimenting in Philadelphia with the sun's rays passed through blue-stained glass. According to his account, which is now put in book form, he has reached results which are almost astounding. His discoverles were first noticed in France, and thence arrested attention, it is said, in Italy; so that he may justly claim to be the discoverer of the whole theory-a theory which is believed by those familiar with it to be about to work a complete revolution in the art of eradicating disease and promoting health.

Gen. Pleasanton maintains that light is "matter," and that the ninety-odd millions of miles Intervening between this planet and the sun are "filled with a material medium-ether, or whatever it may be called—and that light passing through this with a velocity of one hundred and eighty six thousand miles per second, everywhere produces friction; friction produces electricity, and it is electricity and its co-related magnetism which from these tremendous forces of nature by which have been produced the changes which meet us at every turn." He believes that he has demonstrated that the sun is not a great globe of fire, as has been commonly thought, and that there is nothing like heat upon its surface. He even combats the accepted theory of gravitation, declaring his belief that the sun is "a great magnet, as are all of the planets of the solar system; | suffice as an explanation. One must therefore conand it is by their magnetism, and not by their clude that the phenomena, whether agreeable or weight or gravitation, that their motions in their not to the dominant notions of the day, are fairly respective wrbits are regulated by the greater entitled to admission into the domain of well-atmagnetism of the sun." He gives, in illustration , tested psychical facts; for, more than all others, of the new curative method which he claims to they are fitted to widen our conceptions of the have discovered, a number of facts of great in- actuality and the power of the human spirit, and terest. He observed, in entering his greenhouse to guide us into new paths of exploration." on a winter's day, that when the mercury indihundred and ten degrees within, and that it was in consequence of his having inserted blue glass alternately with the colorless panes that the greater heat was produced. He also speaks of two ladies who resided in Philadelphia, and who had, at his suggestion, inserted panes of blue glass in one of the windows of their dwelling, alternately with plain glass' they informed him that when the sun shone out on the window, though the season was mid-winter, the temperature of the room rose so rapidly that they were often compelled to do without the fire, or if the fire was kept they were obliged to open the windows at the top. It is now claimed that this new discovery of the power of sunlight. passing through blue glass, is destined to work the most unexpected results on the comfort and health of mankind.

thin, to use a common phrase, but it is too thick. One of the foremost scientists of this or any age, holds this language : 'Our conclusions,' he must be based not on the powers that we can imagine, but upon those that we posse

Yes, but who is to decide upon what powers human beings, under certain conditions, may possess? Here is Mr. Foster, who will tell you what name you have written down in the secresy of your closet on a paper; nay, he will often tell you your thoughts before you utter them; and sometimes communicate intelligence that you believed was in the sole possession of a deceased person. You will probably get over these facts by denying them; a very easy mode, but not decisive to those who know better.

As for asserting that materialization cannot be, because, as far as our science goes, we do not see how it can be, this is a very rash mode of arguing. Believers in the Ptolemaie'system formerly held quite as confidently that the notion of the antipodes was an absurd fable, and yet every schoolboy now sees that it must be true. The writer's chemical arguments for resisting the fact of materialization will therefore make not the slightest impression on those who have learned how much there is in Spiritualism apparently in conflict with the known laws of nature. It is because the spiritual hypothesis alone seems to reconcile those differences, and offers the alternative that there is no breach of the laws of nature, that the hypothesis is so widely adopted.

#### Fichte a Spiritualist.

The name of J. G. Fichte stands with those of Kant, Schelling and Hegel among the most illustrious names in German speculative philosophy. His son, J. II. Fichte (born in 1797), has long occupied a place hardly second to that of his father as a profound student and thinker. Within the present year this eminent and venerable philosopher has published a new and enlarged edition of his "Anthropology," a work which has called forth the highest encomiums from the leading minds of Europe,

In this revised and improved edition, Fichte with an intrepidity which will win him great honor in the not distant future, boldly takes ground in favor of the facts and deductions of Modern Spiritualism, and with their aid refutes the materialism, the pantheism, and the realistic individualism of the day. The ground thought of his system (as we learn from Dr. Frank Hoffman, the well-known editor of Baader's works) is a God-given, spiritually real individualism.

From the standpoint of psychophysical science Fichte argues in favor of the objective nature of the soul itself. It has a certain where in space, but is all present in every part of its space-existence. Its body is the *real*, its consciousness the ideal expression of its individuality. From its inner, continuing, invisible body, the separable exterior body must be distinguished. The inner body is the soul itself, considered in its sense-relations alone. The outer body is the chemical material body, appropriated and then dissolved, and altogether (in death) separable from the imperishable soul. The whole body is the organ of the soul, the instrument of its activity, and consequently a system of organs ; and the soul is unconscious rational, body fashioning Force.

To the question, whether in our present life we can succeed in discovering the traces of our future life, Fichte is very explicit in reply. Referring to Professor Perty's recent work on "The Mystical Phenomena of Human Nature," in which the 'facts of Modern Spiritualism are accepted, he' remarks : " In well-ordered sequence, facts are here presented and discussed, which, considered singly and incoherently, might leave room for doubts of their reality, but which, through their inner analogy, one with the other, become credible, and through their frequent recurrence among different peoples of different grades of culture in ancient and modern times, are found to cohere and agree so remarkably that neither the theory of an accidental reception of ever returning delusions nor that of a superstition transmitted from generation to generation can The importance of this open accession of cated thirty four degrees outside, it stood at one Fichte to the cause of Modern Spiritualism may not be evident at once, but the circumstance cannot fail to command the attention of all candid thinkers and students.

#### Charles H. Foster.

Room 187 Parker House, Boston, is at present the scene of much that is of interest and value to the student of human progress. Here at a table sits a self-possessed yet unobtrusive man, who has been gifted in a most astounding degree with that mysterious power of mediumship so well the world in general is more and more widely comprehending even while it denies the claimed source of the wonders which follow its operation. Mr. Foster is that man; he has been doing goldto the hearts of all inquirers who have drawn near to discover what of good might be found in the Nazareth land of Spiritualism.

As we sat, last Wednesday, in his apartment, and looked on while he rapidly turned from one to another of three guests seated before him, and entered into close and personal conversation, giving names which they had not written on the slips, picturing correctly through visions (which appeared to him) the deaths by shipwreck, etc., of parties of whom he could never by any human possibility have heard, confidently and truthfully correcting the memory of those present as to dates of birth, age, etc., of relatives long since passed the bounds of physical ken, and giving to all the assurance that their loved ones watched over them with unabated care and solicitude, and were every ready to aid them in all good works, the sight was one well calculated to send a solemn thrill through the soul.

Verily, in the light of such wondrous occur rences—not only in presence of Mr. Foster, but all over the civilized 'earth-may we not feel that indeed "the time which kings and prophets waited for" in vain, has now come to cheer on the laboring world?

Mr. Foster will remain awhile longer at the Parker House, and all who desire to know of a certainty the continuance of human life beyond the change called death, will do well to visit him at his scance room, and submit the evidence he will there give them to the careful arbitrament of serious thought.

#### Centennial Sundays.

There is still a great pother kept up in the Centennial Commission, sitting, in Philadelphia, over the question of opening the Exhibition on Sundays. The grounds are open to the public on that day, but the buildings are not. The restaurants and such like ply their vocation on Sundays all the same, but the more elevating and moral influence of the wonderful collections with in the buildings is deemed by a narrow and bigoted handful of men unholy. There is a very large and strong popular element in Ph ladelphia that is engaged in combating this Puritanism, and public meetings have been held, while more have been talked of. To the foreign visit, or it must seem puerile in the lowest sense.

There are tens of thousands of persons' within easy reach of Philadelphia who cannot see the Exhibition on any other day than Sunday, and they are the very ones to be benefited by studying what it offers them. This bigoted rule simply forbids them to attend, and they are the sinew and life of the American people. What possible harm can come to their morals, nobody undertakes to say. It is absurd, preposterously so, that a few narrow-minded men, of the Godin-the-Constitution stamp, should be allowed thus to drag this grand enterprise of many nations as a trophy at the heels of their bigotry. If it is their affair altogether, and not that of the whole American people joined with those of other countries, then let it be so understood. But we do not believe it. The Philadelphia churches do not prove to be any better filled on Sunday for this senseless prohibition, while thousands are repelled in disgust and indignation.

#### Mrs. Louisa Andrews.

We regret to learn that this lady, whose contributions to the literature of Medern Spiritualism are so highly prized, has been lying quite ill in New York for some three weeks. At the last accounts she was better, and there were strong hopes of her recovery. 'She is not yet well known to the Spiritualist, and whose existence enough, however, to wield the pen, and mental exertion is not permitted by her physician. Mrs. Andrews has been carefully investigating the phenomena through Dr. Henry Slade, and these have been of a character to surpass in interest en work for truth during the month of May at the manifestations, an account of which was comthis place, and all in a manner so clear cut and municated by her some years ago to the London free from obscurity as to carry conviction at once Spiritual Magazine. 4. The Banner' is promised the result of her late experiences. Her visit to New York was for the express purpose of investigating the phenomena, and every facility has been afforded her in the frankest and most generous manner by Dr. Slade, whose mediumship seems never to have yielded more remarkable proofs than now of direct spirit-action. Mrs. Andrews has been aided in her investigations by her sister, Miss Emily G. Jones, a lady of superior culture and rare intellectual accomplishments, several of whose communications have appeared, though anonymously in our columns. Both these ladies have, for many years, been thorough students of Spiritualism, in its phenomenal and mental relations, and there are none better qualified to write intelligently on the sub-

#### **Spiritualist Conventions.**

ject.

By reference to our third page it will be seen that the friends are moving to some purpose in different localities, and that mass meetings, campmeetings, etc., are rapidly becoming the order of the day.

The Sturgis, Mich., Harmonial Society will hold its regular annual meeting at the Free Church on Saturday and Sunday, the 17th and 18th of June. The Spiritualists of Minnesota will assemble in mass Convention in the city of Minneapolis, the sessions commencing on Thursday, June 15th, at'10 A. M., and continuing over Sunday.

The Vermont State Spiritualist Association will hold its next Annual Convention at the Wilder House, in Plymouth, on Friday, Saturday and Sunday, the 9th, 10th and 11th of June.

The Spiritualists of New Hampshire have an ranged for a three-days' mass meeting at Washington, N. H., in Union Hall, June 2d, 3d and 4th.

The Northern Illinois Association of Spiritual sts will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, 111. commencing on Wednesday, June 7th, at 2 o'clock P. M., and will hold over Sunday, the 11th.

The Spiritualists of Oregon propose having a hree or four days' meeting in the grove near Gervais, commencing on Friday, the 23d of June

Prof. R. G. Eccles has been busy to the verge of ovérwork during the lecture season now about closing. The Sundays of May found him at North Brookfield, Mass., while on week evenings of that month he spoke at Colerain, Shelburn Falls, Zoar and Cummington. In June he will speak in New Haven, Ct. He will not lecture during July and August, but will remain at his home in New York City, and devote the time to practical experiments and the pursuing of original investigations in science. Some idea of the work he has accomplished of late may be gained from the fact that through the winter months he has spoken three times per Sundaywith the exception of January, when he lectured twice per Sunday-and every night during the week. The places where he has spoken have in all but two instances been localities where he has delivered several courses at previous dates. Prof. Eccles has calls already for the greater part of the lecture season during the coming fall and winter. and any society whose members may be considering the question of employing him had best make application at once. Address him at 78

A Decisive Test.

The instantaneous production and disappearance of tangible, visible hands, manifesting life and intelligence, in the presence of so-called mediums, is a phenomenon that no experienced investigator now disputes. In the autumn of 1875 it occurred to Professor William Denton that molds in parafilne might be taken of the hands thus projected; and he made an experiment of which he gives the following account :

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with parafilne upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we three the only per-sons in the room, being in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character."

While the first sitting, here referred to by Professor Denton, was going on, one of the undersigned (John Wetherbee) happened to call at Mr. Hardy's house, and was there invited to assist at the sitting. This he did, and his testimony as to its unpremeditated character and the conclusive. ness of the phenomena, confirms all that Professor Denton says of it.

The news of the experiment led to many similar successful tests both in England and America. At Mrs. Hardy's sittings perfect molds of hands were soon obtained. At a public meeting at Paine Hall, Boston, on the evening of February 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the Boston Herald, were chosen to act as a committee for the audience. Under a covered table a pail of paraffine and a bowl for the reception of the expected mold were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform, The sitting resulted in the production of a fine mold of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mold had been deposited there. Certainly there was no reason to suppose that it had been done by Mrs. Hardy.

Anxious now for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and pierced with holes about an inch-apart, and originally three-quarters of an-inch in diameter, but subsequently reduced, by an interior lining, to onequarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts opening from the centre outward; one fold of the cover may be secured by two bolts that run into the wood-work on each side. The other fold was at first secured by a single, lever lock. The wire-work is a strong, thick threeeighth mesh.

After several successful experiments at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied.

#### From Mystery to Mystery.

To the finite mind, when it begins to reflect profoundly, everything is a mystery. The stars, the grass, man's body, the power by which he thinks, loves and hates, his life, his death, are last, for the facts cannot be retrograde in their all full of the profoundest mysteries. A few students of the laws of nature discover, as they imagine, a few links in the eternal chain, and cry, "Lo, here !" and "Lo, there !" but what ally satisfied themselves of the phenomenon can do these discoveries amount to when compared afford to pass by with unconcern all that may be with the infinite riddles yet unsolved? These said in opposition to the conclusiveness of the very discoveries seem to open to human thought numerous tests that have been obtained. ever deeper and more extensive mysteries for its exercise.

Now if in the external world there is so much that evades inquiry, is it surprising that Spiritualism should be found so full of baffling enigmas? These considerations were suggested by seeing in the Sunday Herald a couple of communications in which the writers animadvert on the unknown in Spiritualism, and ask a variety of one through which inquirers can be satisfied that questions, difficult, perhaps impossible, to answer, our ignorance of which, they would seem to argue, is to be taken as militating against the great fact itself of spirit agency.

Here is a writer, for instance, who contests the great fact of materialization in this wise :

"But when it comes to flesh and blood-to an organic body requiring, after its mysterious initi-ation into life, a gradual growth or development, from the digestion, assimilation and absorption of nitrogenous and carbonaceous organisms into

#### The Parafline Mold.

Abundant testimony comes to us from England, corroborating the genuineness of the experiments in this country in procuring parafline molds of spirit hands. We publish to day a wellattested account of two sittings with Mrs. Hardy under stringent and satisfactory conditions; also an account by English investigators of a recent remarkable test scance in Manchester. The testimony given last week by Mrs. Paulina Davis, and others, of the production of a parafline mold of a recognizable face, at a private sitting in Mrs. Davis's own room, where Mrs. Hardy was the medium, is very strong, and adds new force, if any were needed, to the proofs already existing in behalf of this form of test. However slow the scientific world may be in satisfying itself of the reality of these remarkable objective evidences of spirit action, the admission must be made at course. Too many intelligent persons know them to be facts, and the knowledge must spread. Meanwhile those investigators who have person-

Be of good cheer, friends! "It moves," as Galileo said. Yes, Spiritualism moves, and the proofs of it are multiplying in a wonderful manner. Not only are the phenomena becoming more marked and significant; but the spiritual solution is daily receiving new confirmation in the manifestations of spirit intelligence and power that are given. This solution is the only what may seem a violation of a natural law is merely the operation of a higher and more comprehensive law, hitherto ignored by the class claiming to be scientific. Thus the bow of promise, which makes even the dark clouds lovely, gives us the augury of a better future for the

mind of man in relation to the great, stupendous fact of immortality.

An article by Judge Carter, of New York, its own structure—it becomes too paradoxical for any common sense brain to digest. It is not too appear in our next issue.

#### The Prisoner, Leymarie.

We were last week privileged to receive a letter wherein P. G. Leymarie, the brave editor of Revue Spirite, Paris, extended from his prison house La Santé his thanks and grateful remembrances to his friends in America, both for their good wishes and the efforts put forth by them to aid him in his struggle with bigotry, cloaked with the power of law. We are certain that in the future Parisian jurisprudence will blush for its record, and that the wrongs of this noble martyr will be righted. He is reported in The Spiritual ist as writing as follows to another party under date of May 3d:

"To say that I am happy in this place (que ju m'amuse) would be contrary to the truth ; nevertheless, I can affirm that our philosophy is a great support to me in my solitude, and when reflect on the cause of my incarceration, I smile in recalling the words of Virgil—'How can so much anger enter the hearts of the gods!' My cell is about as large as a cage of tame birds at the Jardin des Plantes, and yet 1 am said to be an aristocrat, *recommandé*, it is supposed, as a friend of the Home Minister! My occupation is making match boxes !'

#### Testimonial to Andrew Jackson Davis

In another column will be found an important announcement from a committee of the friends of this worthy gentleman and pioneer worker for truth. Some time since we suggested the justice of a procedure of this nature, and we are consequently pleased to perceive that the idea has found acceptance, and is now brought before the people in so feasible a shape. We are of opinion that there are hundreds and thousands all over our country, as well as in Europe, who will surely and most gladly join in this free-will offering to one who has given so much to Spiritualism and mankind, and we trust subsequent events in the shape of generous donations, will prove that our belief is founded on the solid basis of fact.

On our third page will be found a strong article from the pen of Thomas R. Hazard, entitled "Rich Men." Its appearance in the columns of the Providence Journal, an influential daily in Rhole Island, is another index of the increasing liberality of the secular press on the subject of Spiritualism.

A convention of the New England Labor Reform League will be held in Rochester Hall, 730 Washington street, Boston, Sunday and Monday, May 28th and 29th, day and evening. Col. Wm. B. Greene will preside.

Thomas Cook returns his grateful thanks to "Brother and Sister Leapson, of Atchison, Kan., for hospitality extended to me during my late lecturing tour in that State."

The Boston Eight Hour League Convention meets Wednesday, May 81st, day and evening, in the Meionaon, Tremont Temple. Ira Steward, Geo. E. McNeill, and other speakers.

Fourth avenue, New York City, not Kansas City, Mo.

John McIlwraith, Esq., Ex-Mayor of Melbourne, Australia, a prominent Spiritualist in that far-off country, and a worthy and cultured gentleman, is at present in Boston. We received a call from him last week. Mr. McIlwraith has used every effort in the past to render agreeable the visits of Charles H. Foster, J. M. Peebles, and other workers, to his antipodal city, and we trust in return that his experiences in Boston, and the United States generally, may be of the highly pleasant nature which he so richly deserves.

The struggle between the Michigan Medical Society (regular) and the Homeopathists, whom it seeks to oust from the State University at Ann Arbor, waxes warm, but well-informed journals there predict that the result of this war will be a medical department in the university wholly homeopathic. We hope Michigan will indeed, by and through its Legislature, stand fast for the liberal ground she has assumed on the medical question, and teach the bigoted "Society" a lesson.

IF Next week we shall present to our readers an article from the pen of Dr. H. B. Storer, of Boston, concerning the materializations witnessed by himself in presence of the new medium at the West End. Some of the experiences recently met with at the séances of Maud E. Lord, Mrs. Thayer and the Holmeses in Philadelphia, by A. S. Hayward, will also be given.

Read the "Letter from Italy" (eighth page) contributed to our columns by Mrs. Susan G. Horn, author of that widely circulated book, 'Strange Visitors." The lady, with her husband, is at present making an extended tour in Europe, and we hope to present other pen-portraitures of her journeyings in time to come.

W.E. Copeland has commenced the publication of a lively paper at Lincoln, Neb., entitled Radical Leaves, No. 1 of which we have received. The new journal is to be issued monthly, and evidently deserves the countenance of the liberal element.

Information has just reached us that Loudon Engle, a prominent Spiritualist of Philadel. phia, Pa., passed to spirit-life from New York City, May 6th, his demise being caused by

In the present number will be found articles from Allen Putnam, Esq. (first page), and Prof. S. B. Brittan (third page), which will well repay careful perusal.

No. 3 of "Travels in the Lands of the Aztecs and Toltecs," by J. M. Peebles, prepared especially for our columns, will appear in the Banner of Light for June 10th.

We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box both immediately before and after the sittings at which we were present, we were satisfied that if a mold of a hand could be deposited in it under the conditions, the said mold must be put there by other means than those at the command of the unaided medium. The very purpose of the box was to have it serve as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as practiced before or after, it would not impair the force of a successful experiment. We, had no disposition to waste our time on an investigation where no certainty could be had.

The experiment having been twice tried, and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion : We have all had the proof that a mold of a perfect hand was deposited in the closed and locked box by some other means than those which a human being, within the normal limitations of the physical and visible body, could employ; and, under the conditions, we do not admit as pertinent to this particular case, the inquiry whether

the medium has or has not, on any occasion, previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual. The following were the circumstances : Monday, May 1st, 1876, present in the base-

ment of Mr. Hardy's house, No. 4 Concord Square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far by working with an iron instrument the wire interstice could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or untwisting the wires in a way that could not fail of detection.

Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pail of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pail of hot water with a top layer of paraffine (which we tested by touch, stirred about, and found to be all in a melted and fluid state) and placed it, after examination, in the box. The covers were then closed, bolted and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam be-

Bright's disease of the kidneys.

In order to produce a dark chamber for the operating force, a cloth was now thrown over the box, and the light of the room was subdued, but not so much that we could not distinguish the time of day by our watches, and see one another's face and movements, including those of the medium. Mrs. Hardy took a seat in front of the circle and just behind the box at one of its narrow sides. Mr. Hardy kept aloof all the while, and took a seat in the rear of all the rest.

No checks or restrictions were put upon the sitters. There was no singing, no noise, though conversation in a low tone was going on much of the time. Mrs. Hardy was in her natural state, easy and unpreoccupied. The harmony of the circle was perfect, and all eyes were on the medium. Occasionally a question would be put to the operating force, and it would be answered by raps. At length, after a lapse of perhaps forty minutes, a quick succession of jubilant raps announced that a result had been obtained. Allrose from their seats, we took off the cloth, looked in through the wires, and there, floating in the pail of water, was a full-sized, perfect mold of a large hand. We looked at the seals: not one had been disturbed. We again carefully tested all the sides of the box ; wood and wire were perfect; all parts were unimpaired, unchanged. Then, removing the scals from the keyholes, we unlocked and unbolted the cover, lifted the pail, and took out the mold. We saw and still see no escape from the conviction that the mold had been formed and placed there by some power capable of materializing the members of an organism wholly distinct from the physique of the medium.

Thursday, May 4th, a second sitting was had, at which, in addition to the persons already named, Mr. J. W. Day, of the Banner of Light, and Mr. J. F. Alderman were present. The conditions were the same, and the success was, if possible, greater than at the sitting of May 1st. inasmuch as the mold was larger and the fingers more spread. The same precautions were taken both before and after the sitting ; the box was twice thoroughly overhauled and examined by the six gentlemen of the party. A doubt having been raised as to the hinges, a screw-driver was obtained and the screws tested and tightened. Besides the mold in the pail of water, a part of another one was found on the floor of the box. Our conclusions are :

1. That a mold of a full-sized, perfect hand was produced in a closed box by some unknown power exercising intelligence and manual activity.

2. That the conditions of the experiment were independent of all reliance on the character and good faith of the medium, though the genuineness of her mediumship has been fully vindicated by the result.

3. That these conditions were so simple and so stringent as to completely exclude all opportunities for fraud and all contrivances for illusion. so that our realization of the conclusiveness of the test is perfect.

4. That the fact, long known to investigators, that evanescent, materialized hands, guided by intelligence and projected from an invisible organism, can be made visible and tangible, receives confirmation from this duplicated test.

5. That the experiment of the mold coupled with that of the so-called spirit-photograph, gives objective proof of the operation of an intelligent force outside of any visible organism, and offers a fair basis for scientific investigation.

6. That the inquiry, "How was that mold produced within that box ?" leads to considerations that must have a most important bearing on the philosophy of the future, as well as on the problems of psychology and physiology, and opens new views of the latent powers and high ուռո

volce from the cabinet asked which hand we de-sired, and soon after Mr. Martheze had again to come to the aperture, when the mold of a left hand came up, and, on inspecting it, the ring was found on one finger of the mold. Then Mr. Reimers was called and received in like manner the right hand, to be sent to his scientific friends in Leipzig, according to expressed wish. Next the medium was heard coughing; her cough had been *suppressed* the whole time (more than an hour); it had given rise to fears of an unsuccess-ful experiment, so violent were the fits at the beginning. After she came out of the cabinet we at once examined the knots, &c., and found everything exactly as before, even the pin, loose-ly fastened and easily shaken off by strong moveparafiline from the vessel, and weighing in ortho-parafiline from the vessel, and weighing it togeth-er with the two molds, found a triffe over three-quarters of a pound, this small excess being due to the manufactor for a triffer on the parafiline to the amount of water taken up by the parafilne, as plainly shown by squeezing it out of the remainder; the proportion of water in the molds added to this would easily account for this difference. This terminated our experiments. The hands obtained differ widely in all respects from ence. those of the medium, but all show minute mark-ings (better revealed by a magnifying glass) of a living hand and of *the* same individuality that has more than once given a mold under the

same test conditions. We offer no theory for these strange facts, but simply give them as we received them ; we fully understand how they may give rise to the wildest Imagination on the part of enthusiastle witnesses, as well as of fanatical absent skeptles, *both* taxing in their explanations the credulity of the *in-experienced* in no small degree. Continuous, rigid, and severe investigation will alone clear the road from the intrusion of tempting phantasy, which is the welcome adornment of a proved, truth, but must not come "on the way" to it. After the impactors humburg or traifors have After the impostors, humbugs or traitors have been sufficiently trumpeted out, the true facts. a general change of public opinion may force science to do what she now seems determined to

refuse, namely, to investigate, and this apart from the opposition offered by the clergy. J. N. TIEDEMAN MARTHEZE, 20 Palmeira square, Brighton, CHRISTIAN REIMERS, 2 Ducie avenue, Oxford road, Manchester. WILLIAM OXLEY. 65 Bury New road, Manchester, THOMAS GASKELL, 69 Oldham road, Manchester,

Manchester, April 29th, 1876.

#### A Testimonial to A. J. Davis.

The 11th day of August next will be the fiftleth birthday of our inspired brother, Andrew Jackson Davis. In view of this fact, and of his present condition and circumstances, a meeting of some of his friends was held in New York on the 29th day of April, 1876, and the undersigned were instructed to prepare a circular letter to be sent by mail to his friends generally, on both sides of the Atlantic, for the purpose of obtaining a substantial testimonial for his life-long work in the cause of Spiritualism and of human progress. The authorized committee call attention to the fact that the conditions which superinduce those interior experiences which render Mr. Davis's books so important are not in accordance with ordinary business pursuits. All of his personal friends know of the frugal, pure and harmonious life of our gifted brother, and of his noble and self-sacrificing wife, of their constant cheerfulness, industry and devotion to truth and progress; and also knowing and fully appreciating that his labors have been pecuniarly unrecompensed, we therefore consider it a duty as well as a pleasure to contribute something toward canceling the obligation incurred by those who have received benefit from his life experiences.

The committee hope and expect to raise at least twenty thousand dollars, and say : "With a moderate competence assured him (from the inerest the amount properly invested will yield annually) we shall have good reason to hope for further inspirations from his pen." All the Spiritualists and Liberalists are urged to join the committee in this movement, and induce others so to do. Post office orders, cliecks or drafts, payable to the order of Bro. Davis, should be remitted to him at No. 24 East 4th street. New York, and he will duly acknowledge the same.

tween the shut covers, and also across the lines | ring from his finger, and Mr. Martheze saw at | ter entitled "Testimonial," in the last paragraph of separation at the sides. As the room was light we could all now see, and did\_see, through the wire of the box, that except the palis and their wire of the box, that except the palis and their wire of the box, that except the palis and their Mr. Martheze having returned to his seat, the more agreeable to my feelings if all replies and remittances should be sent to either the Chairman or the Corresponding Secretary, Mr. Wm. Green, of Brooklyn, or C. O. Poole, Esq. of New York, both perfectly responsible gentle men, who will promptly reply to all correspond-ents. Very truly, A. J. DAVIS. New York, May 15th, 1876."

#### Beautiful Sentiments.

Rev. W. H. H. Murray delivered at Music Hall, Boston, on Sunday last, a sermon which seems to us so eminently Parkerish that we quote therefrom the following paragraph: Can it be that the mantle of him who of old made the name Music Hall a synonym for the arena of the fearless utterance of radical thought, has fallen on the shoulders of the talented ex-pastor of Park street?

"Heaven is no idle spectator of human struggles; no one should despair of himself or herself, morally. You can all be saved of whatever is morally. You can all be saved of whatever is now working for your swift destruction; and more, you can all help save yourselves. Put not your hepe in this world. Put it not in your rich-es, nor in your strength, nor in your mortal sur-roundings. Let not the hope of 'your souls be placed this side of the grave. All hopes so placed shall fail. Though they shine as stars, they'will fail and fade. Though they be as suns, yet will they suffer an eternal realinse. Though they they suffer an eternal eclipse. Though they stand solid as the earth, yet will they crumble into fragments. Place your hope on the other side of the grave. Place it higher than the earth. Place it above the sky; beyond the stars; fur-ther on and further up than the line which the sun marks in its course. Place it within the red, and it shall be as an anchor, sure and steadfast forever and ever." 

IF At a meeting held at the residence of Dr. Grover on the evening of Thursday, May 18th, J. B. Hatch, the efficient conductor of Children's Progressive Lyceum No. 1, of Boston, was presented with a fine gold watch, as a mark of confidence and esteem, on the part of his many friends among the Spiritualists of Boston and vicinage. Speeches by adults, and songs, recitations, etc., by the Lyceum children and others, added interest to the occasion.

Not long since Mr. Hatch and some seventyfive of his friends of the Children's Lyceum and elsewhere, were made the recipients of the bountiful hospitality of Dr. Charles Main, at his residence, 60 Dover street, Boston, an elegant collation, speeches, etc., combining to render the occasion a pleasant one.

The article on our second page which we transfer from the columns of The Spiritualist, London, Eng., concerning the experiments of its editor, Mr. Harrison, in connection with the 'odic flames'' controversy, is commended to the attention of the reader. May it not be that the secret of the tin-type and other pictures claimed to be taken in the dark in New York-about which so much has been said-is here unveiled to the public?

On our third page will be found the summons to investigate which J. J. Hartman, the spirit-photographer, puts forth to the skeptles of Cincinnati. At the time of our going to press we are uninformed as to whether this challenge has been accepted by the parties toward whom it was almed, but it is quite safe to say it has not.

THE DAWNING LIGHT, representing the Birth place of Modern Spiritualism, is again advertised in this paper (fifth page). The reduction of onehalf in its price, and the advantage of securing India-tinted impressions for thirty days without extra charge, should be considered by those who do not possess the work.

IF A. S. Hayward, magnetic physician (of Boston), has taken rooms at 722 Fairmount avenue, Philadelphia, Pa., and will heal the sick. Saturday and Sunday will be devoted to recreation. See advertisement on our seventh page.

MR8. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon st et, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. My.20.4w\*

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Vates Co., N. Y. My.20.

MR. and Mns. 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.t. -

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

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

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap.29.4w\*

#### BUSINESS CARDS.

**DR. C. D. NPEAR.** So much celebrated for his remarkable curve, toffice and residence, so: Washibgton street. Boston, Mass., ) may be consulted on ALL diseases free of charge, or by letter, with stamp. References. The many in New England and else where who have been treated to plint at different times dur-ing the past 30 years. Medical Hand Ho & free, sent by mail on receipt of 10 cents.

Why that pale face? Why those dyspeptie tortures? Why that lost appetite and that dimmed eye? There need not be those morbid appearances, for the magle of Campbell's Quinine Wine need only be invoked, and all will be changed. All respectable chemists have It. 2w -- May 27.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the wall-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his restdence, Warwlek Cottage, Old Ford Road, Bow, E., London, Eng.

PHILADELPHIA ROOK DEPOT. DR. J. H. RHODES, 98 Sping Garden street, Philadel-phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Pub-Heations. Spiritual and Liberal Books on sale as above, at Lincoln Hall, comer Broad and Coales streets, and at all the Spiritual meetings. Parties in Philadelphia, PA./ desting to advertise in the Banner of Light, can consult Du. Rhodes.

NT. LOUIN, MO., BOOK DEPOT. B. T. C. MORGAN, 60 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER of Libert, and a supply of Liberal and Reformatory Works. If

ADVERTISEMENTS.

COLBY & RICH,

No. 9 MONTGOMERY PLACE,

BOSTON.

Brandreth's Pills.

This wonderful, purely vegetable purgative, I have prea new wood, and administered for nearly sixty years. It is innocent, ydteffective, it removes disease by purifying the blood. It cures fevers, inflammations, billous colle, diarnheas, dysenteries, tumors, rheamatism, and hosts of diseases in so easy and mild a way that many personasuppose there could not be much amiss to be so some cured, yet, nevertheless, they have cured thousands when given up to die by their doctors. Remember, Brandreth's Pills cure through the Vital Power of the Blood, simply by purging the bowels until the disease gives way. Usually this is soon accomplished, because the pills take out all impurities from the blood, destroy or expel worms or other parasites, and have a tendency, in fact, to generally remove impediments to health from the bowels and circulation. Thus the seeds of decay, whether polyonous or otherwise, and however planted in a living body, and the tavages of infections and other diseases, are cured by this medicine, and these effects are attended with no danger. The pili-are daily used by infancy, mathood, and old age, and by women at all times. They do not disturb or shock the animal functions, but gradually restore them to health.

#### RECOLLECTIONS-183

My first case was one where, the party was troubled with a constant pain about the stomach, but not confined to one spot. Many doctors had been consulted, who all falled to relieve. I was sent for, and found the patient in bed saf-ferly g great distress from pain about contre of stomach. There was considerable nervous excitement; and the pecu-ilar look which persons who have organic discase (display, 1 made up my mind at once that it was one or more stomach worms, and administered six puts in molasses, washed down by warm milk. I remained by the bed watching the effect of the PHIs. In about bail an hour the patient hecame sick at the stomach, and three up a worm fourteen inches long and one and one-half inches in circumference, It was very lively, and got out of the bash on to a black tea tray. Finally, I caught it and put it in a bottle, and exhibited it at 157 Hud-on street, New York, by years. I was permitted to refer to the patient, who lived in Water street. New York, and was perfectly curved from that time. This was in May, 1835. My next case was a gentleman from Edmeston, Otsego

County. He was afflicted with entargement of the pros-tate gland, hol consulted the great Mott, and all the best doctors of the country, who to'd him he could not be cured, He came to me in May, 186. I explained how the pills would act in his case. He was so well content with my explanation that he purchased six dozen boxes of 1946, and went home. In less than rix weeks he was perfectly cured, and sold me hundreds of dollars worth of Brandreth's Pille In Olsego County, New York.

Extracts from a letter dated Augusta, Me., addressed to B. Brandreth, April 9, 1876; TUMOR CURED,

PHILADELPHIN, BROCH DEPORT.
 DIR, J.M., BRINDIEG, SINSPERGET, BRINDER, DEPORT.
 J.R. ALLEYORD, CONN., HOOK DEPORT.
 A. RUSK, 56 Transbull street, Halford, Conn., keeps constantly for sale the Banner or the street. Houses of the street, Houses of the Street of Laber, and the street of Light, and a Banner a Banner of Light, and a Banner of Light, and a Banner of L

The above case, known to a whole town, will have no The above case, known to a whole town, will have ho effect upon prejudiced medical men knowing all the facts. They are stiff-necked, the idea of Quarkery billed them to merit and the true principles of cure. Medical men them-solves, as a rule, are the greatest Qaa ks: not the man who makes a medicine which carries out a theory and whose makes a menutile when carries out a theory and whose results prove its truth. The case above of "TUMOR CURED " shows what a

pugative can do on EVEN CONCRETE HUMORS, How much easier for them when the impurities are fleating In the circulation or confined to the organs of the stomach and howels r

**Publishers and Booksellers** Lotter Brandreth's Pills as certain, safe, and efficient cleans is, and which carry out successfully the curvative theory of purgation. Let hodies burdened by disease have the advantage of the blessed-as dstance, "Purge out the old leaven that ye may be a new lump." Sing Sing, N. Y., April 12, 1856. B. BRANDRETH. Observe, the genuine Brandrith's POUs have a Government Stamp in which, in white letters, are the words *R*. *Brandreth*, Principal Office, 294 Canal Street, New York, and sold by all dealers throughout the worlda-May 27.

J. F. ALDERMAN,

46 Congress street, Boston ; MRS. DORA BRIGHAM, 3 James street, Franklin sq. ; COL. FREDERICK A. POPE, 69 Montgomery street; JOHN W. DAY, 9 Montgomery place ; JOHN WETHERBEE,

48 Congress street ; EPES SARGENT,

67 Moreland street ; J. S. DRAPER,

Wayland, Mass.

#### (From The Spiritualist, London, May 12th.) A Remarkable Test Seance in Man-

#### chester.

We, the undersigned, hereby testify to the following facts, which occurred in our presence at Mr. Reimers's room, on the 17th of April, 1876. We weighed accurately three-quarters of a pound of parafilne, put it in a wash-basin, and poured boiling water over it, which soon melted it down. If a hand is dipped several times in this liquid If a nand is dipped several times in this liquid the deposit of paraffine (when cool) forms a mold for a perfect cast. This vessel, along with anoth-or, filled with cold water, we placed in the cor-ner of the room. Two curtains, six feet high and four feet wide, suspended on rods, formed a square cabinet with apertures (about fifteen inches wide at the top on each side). The wall being detached from the next house, and the cab." inet nearly occupied with furniture, the idea of trap-doors was out of the question, as the floor was covered also with vessels, chair, &c. A lady friend, gifted with that mysterious power called in the cabinet, secured by a bag of stiff net, pulled over her head, arms and hands, and the tape running through the open seam was drawn as tightly as could be done, then well knetted, and a piece of paper inserted, which would slip out in untying. The tape was knotted in one bow, and the ends pinned to the bag between the waist (round which the tape ran) and the head. All the witnesses agreed that the medium *alone* could not free herself without detection. In this helpless state we led her into the corner of the cabinet, which was, besides chair, vessels, bookcablet, which was, besides chair, vessels, book-case (with open shelves), perfectly empty. There was *nothing visible* beyond these things, which we examined in full gaslight. The room was locked after the last guest arrived, that is, from the beginning of the proceedings. We toned the light down to some extent, but

could plainly see everything in the room, and took our seats about four feet by six away from the curtains. After some time, which was spent in singing or music, a face appeared at the front aperture and then moved to the other. Its glit-tering beautiful crown and white head-dress, and a black ribbon with golden cross round the neck, were seen with equal distinctness by all. Soon another female figure appeared, also with a con-spicuous crown, both showing at the same time, and in turn ascending over the (open) top of the cabinet toward the celling, and gracefully sa-luting the sitters. The very strong voice of a man greeting from the corner announced the attempt to make casts. Then the first figure appeared again at the aperture beckoning Mr. Mar-theze to approach to shake hands. It took the

WILLIAM GREEN, Chairman, 1268 Pacific st., Brooklyn, N. Y. C. O. POOLE, Cor. Sec., 140 West 42d st., N. Y.

New York, May 1st, 1876.

[N. B.-A record is kept of all receipts intended for the above "Testimonial," with the name and address of each donor. When the list is completed the committee will send to each contributor a printed statement of the particular sums, and the whole amount received.]

LETTER FROM A. J. DAVIS TO THE COMMITTEE.

LETTER FROM A. J. DAVIS TO THE COMMITTEE. My ESTEEMED FRIENDS—Owing to your per-fectly disinterested wishes in my behalf, I feel measurably justified in writing briefly in answer to your kindly biguirles concerning my situation and circumstances. . . [Alluding to a limited sum left him by, "Katle" he says:]" With these funds I at once proceeded to purchase and gather together all the stereotype plates of my volumes, then owned by some three or four different pub-lishers. Some of these plates I could not obtain without legal efforts; these books, therefore, I carefully revised and enlarged and then re-stere-otyped, and thus gradually developed a uniform otyped, and thus gradually developed a uniform list. These expenses and the payment of debts contracted during our efforts with the Herald of Progress' and other enterprises in New York, entirely absorbed all the funds received from Rhode Island. I did all this strictly in accordance with 'Katle's' often expressed wish, which was also in harmony with my own sense of right.

"A few years since my bodily health became seriously impaired, so that I found myself dis-qualified for platform speaking; also it was ne-cessary that I should avoid taxing my vocal organs even in conversation. Therefore I be-came silent, and have, up to this time, with re-unterpose and have a oversize of will power re-

uctance and by an exercise of will power, ro-mained steadfastly 'on the retired list.' "Thus all income from platform lectures was cut off, and the sale of my works was so moderate as to furnish only very limited means, and to render it unwise and impracticable for me to write and publish any new books. Hence, wish-ing to maintain ' the glorious privilege of being independent,' and, above all, desiring to render some service to humanity, we embarked upon the medicate privilege to her and the first the modest enterprise located at No. 24 East Fourth street, New York. "But it is undeniable that such enterprises

are, in the best of times, far from remunerative. Therefore we have been enabled to continue our business during the three years of silent 'panic' throughout the financial world only by methods of industry, by simplicity of life, and by the benefactions of certain tried and true and dearly

beloved personal friends. Fraternally yours, New York, April 18th, 1876. A. J. DAVIS."

#### POSTSCRIPT TO THE FOREGOING LETTER.

1

"Since the first edition of my letter to the com-mittee was printed I have read the Circular Let-clan, No. 57 Tremont street, Boston, Mass.

The annual meeting of the New England Woman Suffrage Association will be held in Wesleyan Hall, Boston, on Monday and Tuesday, May 29th and 30th, commencing Monday afternoon at/2:30.

#### RATES OF ADVERTISING.

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

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

BUSINESS CARDS. – Thirty cents per line, Agate, each insertion, Payments in all cases in advance,

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

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

### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! - Thousands acknowledge Mrs. Morrison's unparalleled success in giv-ing diagnosis of disease by lock of hair. And thousands have been cured with vegetable reme-dies, magnetized and prescribed by her Medical Band

Diagnosis by Letter. Inclose Lock of Pa-Diagnosis by Letter. Inclose Lock of Pa-tient's Hair and \$1,00. Give Age and Sex. Remedies sent by mail to all parts of the United States and Canadas. L37 Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. My 13 \*

My.13.\*

#### Loss of Appetite.

In persons of sedentary and diterary pursuits, if the brain is overworked and the muscles un-derworked, the appetite is very apt to fail, from a general atony of the system. The PERUVIAN SYRUP restores the tone of the digestive system, and consequently the appetite, by supplying a pure blood to organs too weak to make it without assistance. Sold by all druggists.

"To Spiritualists throughout the World."-Notice an important advertisement -Notice an important advertisement thus headed.

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

DR. N. F. FELLOWS'S warrantee cure for Sper-matorrhox should be in the hands of all who are suffering from this complaint. It is an outward application, and has been prescribed for over eight hundred cases without a failure. Terms very reasonable. Address Vineland, N. J. My.27.4w DR. R. P. FELLOWS'S warrantee cure for Sper-

DRS. DUSENBURYS, SUCCESSful Magnetic Phy-No drugs used. 143 W. 11th street, New York. My.27.4w\*.

DR. J. T. GILMAN PIKE, Eclectic Physi-

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND

#### MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

TERMS CASH. - Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be

naid C.O.D. Are Orders for Books, to be sent by Mail, must invaria-bly he accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

Ar Catalogues of Books Published and For Sale by Colby & Rich sent free,

To Spiritualists throughout the World.

## The Dawning Light,

THIAT excellent Steel Plate Engraving and its Circular, Containing Map of Hydesville, etc., fepresenting the **Birthpince of Modern Spiritualism**, is reduced in price from two deliats to one dollar, bost get free to any foreign country. Full description of the pleture on fifth page in previous base of this paper. India tinted impres-sions without extra charge for thirty days. Renations warranted safely through.

#### Address all orders to R. H. CURRAN & CO.,

May 27. 24 School street, Boston, Mass,

NOTICE TO INVALIDS. A Change in the Manngement of the Magnetic Springs, St. Louis, Michigan.

Springs, Si, Louis, Michigan. Di, IRA DAVESPORF, SEN., father of Davenport has fitted them for the reception of visites and havalds, with E. Moore's daw improvement in Valor Bathing, which is now arresting the attention of the public. The great advantage obtained by the new method is converting the magnetic water into steam, and forcing the medical properties through the pores into the system, and also by inhaling them into the hungs. They excite a strengthening and stimulating influence, give tone and energy to the skin and pre-piratory organs, equalize the circulation, and pro-duce a salutary effect in all chromic diseases. May 27.

## Lilliputian Planer.

THIS is the cheapest planer in the market. It is sold at from \$50 to \$50. We build three sizes, to plane 12%, 5 and 15 hr. while, and from 25 to 4 hr. thick. It will plane from \$80 to 150 it is done directly sold work an hear in the year best names, and use less power than any other machine. It is well adapted to doing all kinds of surface planning, and for a pame lor edgar-box planer it is equal to the best. For further information, address

FRANK & CO., 176 Terrace street, Buifalo, N. Y.

#### MRS. DR. WALKER,

CLAHRVOYANT for the Slek and Afflicted frem any cause whatever. Examines front a lock of hair, and points out the best remedy. Terms 41. Public Cheles for Personal Test Communications every Wednesday and Sunday evening, at 80 clock. Admission, Scents. 5 Do-ver sfreet. Boston. N. B. – Persons unable to pay will be examined free Tues-days and Saturdays, from 2 to 5 P. M. IN\*-May 27.

days and suturdays, from 2 to 5 P. M.  $1w^2$ -May 27. DR. C. BONN, 444 W. Walnut street, Louisville, curing Ruptures. Success is almost sure. Sufferer has to stateday, month, year of birth, written or a separate strip of white paper, and enclose 4.06 and 4-cent stamp. A good many are cured and delivered from using of truss-es, butolect to having name, bubblede. Several testimp-nials, curing of ruptures, in the Doctor's office. May 27.

DEAFG.J. WOOD, No. 3 Cross st., Madicon, Ind.

May 27.- 1100W MRS. H. N. READ, Test, Business and Devel-oping Medium, 433 6th ave., New York. 24 floor. Do not ring. May 27.

May 27. MRS. ELLSWORTH, Clairvoyant and Trance Medium, 63 West 24th street, New York. May 27.

## The Scientific Wonder! THE PLANCHETTE.

1.1

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

CIENCE is unable to explain the mysterious perform-S ances of this wonderful little lostrument, which writes intelligent answers to questions asked either about on mea-tally. Those unacquainted with it would be astenished at some of the results that have been attained through its some of the results that have been attained through its agency, and no domestic circle should be without one. All investigatos who desite practice in writing medium dip blould avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from decored relatives or triends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower flour), Boston, Mass. (1997) - 1997

Spirit-Vale---Eddy Mediums. Spirit-Vale---Eddy Mediums. W Spirit-Vale---Eddy Mediums. W Spirit-Yale solidative with starting and convincing proofs that our departed friends do to turn and are plannly seen and reoverse with their trends in a way the there is not a doubt left on the mend of any one who is willing to acknowledge the turn. We would say to the public that four of the Eddy mediums are here. Ho also Eddy and Mary Endy Hunthon, the Lest mat thatlat g mediums a flood board and beiging at \$-00 per week will be found at the of heme of the Eddy. Where no rans will be spared to make things pleasant and confertable for all who wisit us, "People rough to and from Spart Vale, will be accom-mediated by the stare that runs to had for mithing have daily." May 5. Prophetor, S. S. CHASE, Chiltraden, Vi-

#### CENTENNIAL BOOK OF BIOGRAPHY

of the great men of the FIRST 100 YEARS OF OUR INDEPENDENCE. The glory of America is her greatmen. Every body wants to read their fives at this Contennial season. AGENTS WANTED, Agents selling fistories stould sell this took asso. Everybody buys it. The greatest successof the year, word for stouch

Send for circular, P. W. ZIEGLER & CO., 505 Archst., PHIad Sphia, Pa., 4w-May 27, and 201 South Clark street, Chicago, JB.

#### SOUL READING,

# SOUL READING, or Psychometrical belincation of Character. Miss A. B. SEVERANCE would respectively are more person, or send their autograph or lock of hair, she wild give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and fut are flip; physical and mental adaptation of these in-tending maringe; and hints to the inharmoniously mar-ried. Full delineation, \$2.00, and four secont simple. Address. Address. MENA R. SEVERAN L. MENA R. SEVERAN L. MENA R. SEVERAN L. Mental delineation, \$2.00, and four secont simple. Address. MENA R. SEVERAN L. MENA R. SEVERAN L. MENA R. SEVERAN L. Address. MENA R. SEVERAN L. Address. MENA R. SEVERAN L. MENA R. SEVERAN L. Address. MENA R. SEVERAN L. MANTED All persons who have read my double-rother for new terms. Acquire such a friend. L. C. HLITON, No, 105 Sixth st., Pittsburg, Pa. May.Z.-4w

May 27- - 4

DROF. LISTER, ASTROLOGER, 319 Sixth avenue, 44 years practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4825, New York. April 22.-12wis

MISS C. W. KNOX, Business Medium, 3 Spear Place, Boston. Hours 10 to 5. 3w\*-May 20.

My.20.

#### LIGHT. OF BANNER

# Message Department. the way home ward."

6

We ask the relater to receive no destribution of differ-spirits in these columns that does not compart with he or her reach. All express as lunch of truth as they pri-ceive to mere.

#### MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIUM-RUP OF

MRS, SARAH A. DANSKIN (Wife of Colonel Washington A. Danskin, of Baltimore, ) During the last twenty years hondleds of Spirits have

conversed with their friends on earth through the medium-ship of Mis. Danskin, while she was in the entranced condition-totally uncenselous, 

#### Mrs. Danskin's Mediumistic Experiences. [Part Twenty-Two.]

#### BY WASH. A. DANSKIN.

Interested in the development of mediumship is, I presume, aware that the Indian spirits were largely employed, in its earlier stages. The Indian, living nearer to nature than ourselves, appears to possess a magnetic force better adapted [life power to see, to feel and to speak. to overcoming the muscular resistance which is almost invariably the first obstacle to be conquered when persons desire to become mediums.

been very pleasant, and sometimes quite interesting.

Osceola, the chief who resisted the oppressions of the whites so long and so successfully in alive in manifest glory in that beautiful "home Florida, was one of our co-workers in the early days of our mediumship. Had he been treated fairly and with proper consideration by our government when he sought alliance with it, he would have become a powerful instrument in its hands to control and direct the movements, not only of the Seminoles, but of all the other Indian tribes in the South; but for some imaginary offence to a drunken lieutenant, he was handcuffed and held under guard some twenty-four hours, and his Indian spirit could not brook the Indignity. His vengeance, as he asserted at the time, could not be satisfied with the sacrifice of the individual who had offered the offence; he swore he would make the people whom this man represented feel his power. The result was the conflict known as " the Florida War," which cost the people eighty millions of dollars, and more lives than were ever made known to the public by our government. Osceola, with his Indian bands, fought the armies of the United States successfully for a period of more than two years, and was at last captured under a flag of truce, in defiance of the recognized principles of honorable warfate.

He was sent a prisoner to Charleston, and there the proud spirit broke its bonds of flesh, literally, for the physician of the post reported, after dissection, that Osceola had "died of a broken heart."

This spirit was a favorite at our circles; and having thrown off-all animosity of feeling under been translated, he was one of the most indefati- eternal shores, where I find that life has a purgable workers with us in our effort to establish in the minds of men the fact of perpetuity of life beyond the grave.

On one occasion an Indian spirit came to my aid in a most marked and agreeable manner, infusing strength and vitality at a moment of utmost need.

Mrs. Danskin and myself had been spending the evening with a friend in the heart of the city, and, as is not unusual with Spiritualists, had been held by pleasant companionship to a rather late hour. The cars had ceased running in the direction where we lived. We had about a mile pulses, throbs and beats in unison with their to go, and I could not find a carriage. While 'own; that my intellect is unclouded and my standing for a moment to consider what I should | affections are strong, and they and their kinddo under the circumstances-her extreme debility ness can never be blotted from my memory. forbidding the idea of attempting to walk the distance-she was controlled by a spirit, who in my keeping, to guard, to control and to edusaid, "Me come; big Indian!" And on she cate. went with a stride that I was entirely unequal to. I ran by her side until we reached the open space in the neighborhood of our home. Our Indian friend then took his leave with half a dozen earsplitting yells, expressing, in a most thrilling Rhoads. My age was seventy-six. My remains manner, his triumph and delight.

## "we will be companions for you, and teach you This is very sweet-the dead in body commun-

ing with the living, the perfect knowledge which we have, and the recognition on your part. I am content, and more than content, mother,

with the way in which my body was provided for after death. You did all that was in your power, and for that I thank you. I will try to be an angel of light to you and to all our household. Hearken, mother, in the quiet stillness of the night, and you will hear music, and that music will come from me to bid sorrow flee from

you and joy come in its place. Farewell. My first, but not my last. Hearken, and from these borders where life is eternal you will offtimes hear me speak.

## Hattie, wife of Rev. A. Rowland.

I thought I had died ; still I find myself alive, quickened into active being. Velocity is mine; powers enlarged are mine; thought is mine; action is mine. Whence cometh all this? Is it Every one in this country who has been much | vivid imagination, or is it one of the facts in Na-

ture of which Uknew not? My identity is preserved, but my personality at the fireside is lost. I have left one behind who knows not that I have life, and with that

My name was Hattie Rowland. I was the wife of the Rev. A. Rowland, living on Franklin street, Philadelphia. I was thirty-five years old. Our experiences with this class of spirits have My remains were taken to the Baptist church that stands on Eighth street.

Be prepared, you whom I have left behind. for the glad tidings, for she that was dead is not made with hands, eternal in the heavens." Kindred, let not your hearts be sad over the death of one who was just budding into grand and sublime womanhood. Earth had lost many of its pleasures for me, for I knew and felt there was an inward preparation being made for that change which is called death ; but I knew not of this electric chain that has bound the celestial with the terrestrial worlds : I have been taught it, and I have accepted it, and worked through it, that thereby knowledge and gratification may be given to those I have left behind me.

Trust in thy Father and all things will be made pleasant to thee through the journey which is called death but which leads to life eternal.

#### Louis Rudolph.

Mother, that fatal disease, consumption, at last stole away the life that was so sweet, so dear to me; but, mother, what unbounded pleasure has Spiritualism in its aggregate given to myself. I stand not as a sentinel at the outer door asking for admittance. When consciousness was mine I was met by those who knew me, who loved me, who caressed me, and who carried me on till I reached the bowers where flowers were bloom ing; then they laid me down and bid me sleep till strength was mine.

Möther, why do you not visit Mr. and Mrs. Danskin—where I can come in heart rapport with you? They always bid you welcome; and then I can tell you how calm and quiet and conthe influences of the new sphere to which he had tented 1 am, and how happy I feel upon these pose. I would not if I could come back and be clothed in the flesh again ; for then I had anxieties, I had cares, I had vexations and I had pain, and now I have not any of these.

Though the chair looks vacant, though the bed is empty, the footsteps are not heard and the voice is silent, yet the heart beats and throbs with undying love for those whom it has left be hind.

Tell all my brother firemen that I derived great pleasure from the respect they paid to my memory. Tell them I now have a life of activity that

#### BANNER OF LIGHT CIRCLE ROOM.

#2" The following Spirit-Messages were given through n diumship of

MRN, JENNIË S, RUDD at the Public Free Circles held at this office. In order to make repairs upon our Building, the Séances have been temporarily suspended. They will be resumed on Tuesday,

#### September 5th. -----

#### Question and Answer.

CONTROLLING SPIRIT .- If you have any ques-

tions, Mr. Chairman, I will consider them. QUES.-[From the audience.] Is selfishness a good quality ? and how can it be directed to man's best interests?

ANS.-This remands me of an old gentleman I used to know in earth-life, who said, "Rum is a good servant, my dear sir, but it's a bad master to me." So, selfishness is a good servant, but it's a dreadful master. We are all more or less actuated by what might be called a spirit of selfishness. We may give to some sorrowing soul words of consolation, and say there is no selfishness there; yet there is a spot in every soul that needs easing; there's a tendril that is hanging out ready to twine round some little bush or twig, seeking for sympathy.

People give their sympathy and often of their worldly substance. And why do they do this? Because they feel so much better after having done it. There's a little selfishness in the act. For instance, one may have an article for which he has no use, and he says, Here is a poor woman that needs it. I will give it to her, for, maybe, some time or other I may need something done for me. There 'sa little selfishness with all of us!

You take some mediums into your homes, and do all for them in your power. You say, "I want them there; I'll do everything I can for them ; at the same time I hope my spirit friends will come and control, and give me a good long message." In other words, "I have invited a musician to my house-I hope he'll play the fiddle."

There 's selfishness there, and how shall it best be governed? As all other propensities are governed. You are not to blame for being as you are made. You are not to blame for having the propensities which you have, and which were born in you. You are only to blame if that which was planted in your garden grows crooked and rank, and needs attention-if you do not cultivate it, and bring out its better virtues.

If you've got the propensity of selfishness large, and say to yourself, "I can't do for anybody but me; I am the largest person in existence, so far as I go; and I am all to myself"govern it. And when you feel a little ticking here at the heart, saying, "Give !" then do that which brings to you the greatest approval of the soul.

In that way will you cultivate selfishness for the good of yourselves and others.

#### Capt. Reuben Brown.

Mr. Chairman, I have just listened to the discourse on selfishness, and show my selfishness this afternoon by taking possession of the medium.

I had a happy change from the mortal to the immortal. The old coat which I had worn for something over eighty years was laid in the grave, but I found myself in spirit as real, as tangible as when I went away. True, I find difficulty in talking to my friends, for, speak I ever so loud, nobody seems to heed me, or listen to what I say. I find a great convenience in spirit-life in talking so that everybody can understand me, and I find a great convenience in having people truthful, for no one here offers to do me a favor unless they mean it : no one offers to assist me unless they calculate to do it. I used to have many strange ideas, but little idea of spirituality. I never was what you call a theologian, never anything but a liberal-minded man. I did not comprehend the hereafter; but I find a grand country, with a good sea to navigate, and od shins to sail, and I felt, although I was a stranger, I would like to add my testimony to those that come here, and say that the question was-Where are our fathers ?- for almost all my friends had been gathered to the spirit-world before I went, but I met them all, and there is no death. Tell my loved ones, the few that are left, that there is no death; what seems so is but a blessed change. We close our eyes, and only step out to meet the loved ones. 'T was a slight change to me. Although my body was pretty well worn out, I had paid attention to the cultivation of what few brains I had. I early learned to look into science, and, much to my surprise, found but little difficulty in recovering my intelligence. 1 am truly glad to meet you, and I know that it's a blessed thing to be a Spiritualist. Now I know that I was assisted, but I did n't know it. before I went away. Yet many times in my mechanical pursuits I knew that what so many admired-the little niceties of the work-came from an impression made upon my brain many times at night. Say I am Capt. Reuben Brown, of Baldwin, Me.

go to church even now, if they don't preach the same doctrine they did here.

#### I don't know but I am taking up too much time with my experience, but I think your doctrine is better ;than anything I ever knowed on earth. You see you love nat'ral things, and I am pleased with that. I would say to you, Go on in the good way, and if there's anything I can do to sustain you, I'll do it. Hannah Johnson, of North Brookfield, Mass.

## Topsy, an Indian.

I want to come! I do think it would be the beautifullest thing that ever was to have my up like this-be fixed up all nice! You don't care, squaw, does you? [addressing the reporter.] [Oh, no; I like to see you happy.] I see some squaws here I know. Now I'se want you to spell my name fus-rate-T-O-P-S-Y. Will that go in the newspaper? I think that 's beautiful! They's call me flower girl sometimes. You see I tries to bring flowers. They get there, anyhow, and I been thinking if I could only get over here and get my name in the newspaper I and think it's just the beautifullest thing that can be to put it in the newspaper. Tell my medi squaw-the Adams squaw over in the Wing wigwam-she'll get it-that I did come. She [point. ] ing to the portrait of Mrs. J. H. Conant] said I might speak here.

#### Fannie A. Conant.

The question reaches me in spirit-life so many limes: Why does not Fannie Conant control more frequently than she does at the Banner of some message to her friends?

mediums, as I told you once before, as any other only how to be controlled. I will say to you, less, or that my interest for you and yours and | they can for the spirit-world. all is not as strong as ever it was, but from the time of my entrance into spirit-life, after my dear Indian friends had given mea short rest, there came continually to me from the world, wherever the Banner of Light went," When will that circle room be opened? Oh, if she was only back !" These thoughts acted upon me, reaching me from every quarter. I could not be rested. It sent me to first one place and then another, and I have tried to reach my friends in every way, yet some of them who have seen me cannot believe that it is I. But now I feel glad that the Banner Circles are resumed, and the messages will appear from time to time in print.

We thought at first we should be able to satisfy all parties with the messages given through our loved friend in Baltimore-we say loved, for she is loved by us-but still the hungry cry reached me here, "Why not open the Banner Circle Room ?" I have done what I could to accomplish this end. Your circle is open now, and must be free. Thanks to all those who so kindly sent out their loving thoughts. Thanks to those who hang pictures round their homes. Thanks to all for every kind thought ; but, for a time, I must go up higher, that I may gain in spirituality, that I may live the life of the spirit -and when I have had my season of rest I will return to you, and you shall hear from me oftener; only be content to let me come to my friends when I may, without calling me to this platform.

#### Biddy McGabe.

Faith, sir, I think the divil himself is in ye.

#### MAY 27, 1876.

who had his experience brightened on entering the spirit-life. You see that spirits of every grade, of every shade, of every nation, can return to earth, making themselves manifest ; you can understand the conditions which seem necessary for them to come in; you can understand what the position of mediums is throughout your country to-day; and, while you are looking with distrust on those who are giving physical manifestations, and are endeavoring to pick everything to pieces lest you should not get the truth, the whole truth, and nothing but the truth, we bid you, as we have once before bade you, be careful what you do. We warn those name in the newspaper 1 You see now, you who, with the hammer calling itself truth, are braves and squaws, I aint got much to say, but I pounding to pieces the very souls of our medifeel so kind o' good. I'se just likes to be dressed ums in different parts of the country. We say to them, Step lightly, walk carefully. We would assist them whenever there is a necessity to unveil aught that may be imposture; yet while they are so carefully looking for that which is false, we beg they will take hold of that which is truthful and good. Whereas they are seeking ignorantly to find the laws of spiritual control, we beg that, they will study the science of Spiritualism-that they will study the laws which govern us spirits, and which govern all should feel fus-rate. Now I want you to tell my | media throughout the world. I know this-that medi squaw I 'se did come, and be sure to spell, many times mediums are moved like automatons my name with great big letters, 'cause I 'se been in their circle. Even those who may be used for in their circle. Even those who may be used for mighty much long time to learn how to spell it, bringing flowers, or for other manifestations, often move their arms or muscles in obedience to our world, because we draw a force from them in order to produce our arms, our heads, or our bodies. Many times when that force returns to the medium it carries with it that with which we have come in contact, as in the case of colors, in case of that which has been placed on an instrument which we spirits have handled. We are obliged to draw the essences of life from them, and, for the time, hold them in obedience to our will. When that aura returns again to Light Free Meetings? or why does she not bring the medium, it carries with it all that we have touched to a greater or less extent. Hence there I find just as much difficulty in controlling has been the cry of "humbug." Mediums have been called humbugs when they were really person. Notwithstanding my long experience as | truthful to themselves, and could not tell why it a medium, it did not teach me how to control, | was so. We have once before called your attention to this subject, and we would again impress dear friends, all of you who cared for me, and it upon your minds to be cautious, to look well have sent out so many loving thoughts, that I before you wound by the deadly shaft of slander must be free for a time. Not that I love you any the good name of those who are trying to do all

> Now may the blessing of the angels go with you to your homes. May each one carry some spiritual flower or plant there. May it bud and blossom and smile upon you-in the morning when you wake, at night, and when you sleep. May your homes be the abiding-place of the angels ; may they love you, and may you give to them strength to bring to you greater truths than they have ever brought. Oh, let the mirror of each soul reflect the beauty of Nature and the beauty of the angel-world.

#### MESSAGES TO BE PUBLISHED.

#### THROUGH THE MEDIUMSHIP OF MRS, SARAH A.

DANSKIN.

DANSKIN. Lizzle Cooper; Jeremiah Wilbur; Treadwell, formerly of St. Nicholas Hotel, N. Y. Arch-Bishop Spakling, Bal-timore; Lonisa Waker Adriance, N. Y. City; John Kao; Mrs. Commodore Stater; Rebecca Abiott; John White-house; David Grant; Veereer, Dutch Palnter; Stephen Van Schalck; Gussel Hull, Brooklyn; Louisa T-wnsend Lawrence; Maria Wooley; Albert Augustus Harcourt, New Orleans; Sarah Feely, Biakesiv Wilson; Rachel Bufter; Martha O'Conner; Eleanor Terrance; Catherine Wi Jams; Robert Rowick; Sarah Cr. ger Campbell; Mrs. Mary Magruder; sarah Liv-Ingation Fitzgerahl; Henry, Baltimore; Wildam R—y, Baltimore; J. M. O., Baltimore; Louisa Lettuear; Frederic Underhill; James Graham.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

THROUGHI THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. John Lane, of San Francisco; Mary Johnson, to John Robert Johnson; Daniel Hill, of Hinghan, Mass.; Grand-na Pierce; Tom Wilkinson; Adeline Augusta Anthony, of Booneton, N. J. \*sarah R. Remick, of South Easten, Mass.; Lukie Ains-worth Rideout, of Quincy, to his mother; Judson Hutch-inson; Maria; Roxle; Neille Cuibert. Theodore C. K'bhe, San Francisco, Cal.; Bradford Fran-cis, New Bedford, Mass.; Harriet N. Holbrook; Mary Cahili, Achea W. Sprague: Addle, to John Goodriech and Vincy C. Goodrich, Pialnville, Conu.; Eliza-beth Mitchell, Philadelphia, Pa.; Deliverance, Ann M. Bradley, of New Haven, Conu.; Willetts H. Fargo, of Decratur, IL; Annie Gibson, of Fort Wads-worth, Staten Island, to Col., Glusson; Emily Altrich; Hosea Railou: Slinon Morton. of Galveston, Texa; Euma

#### Mary Ann Taylor, Sussex, N. J.

A strangeness pervades the structure. I thought I was dead ; but I find new life with all its beautiful attributes of womanhood. Mary Ann was my name. I was born in Jersey City. My husband's name was David Taylor. My late my calculations, has been made manifest in residence was Sussex, but that's of little importance. My age was sixty-two, or a little more.

The most particular thing that interests me now is to give knowledge to those I have left behind, that, though the body dies and mingles with its mother earth, paying back the debt which it owed, the spirit has power to climb hills and mountains, to stand upon the highest peak and look broadcast over the beautiful city, which is the city of Jerusalem.

I feel inadequate to give even one idea to mortals of the beauty, and the grandeur, and the sublimity of this life. She that was low in the earth-life has been made high. She that knew little of God's laws has been made wise unto greatness. I feel indeed, oh, Father, that thou hast taken me for thy child. Give me thy beautiful instructions, whereby I may become an educator to the human-to those whom I have left behind-those who seek me and know not where to find me.

I am comforted; be you comforted, for I bring you glad tidings : those who die physically have power to rise spiritually. Trust in thy Father, and all things will be manifested for thy good.

#### William Kemp, Baltimore.

William Kemp, the eldest son of William and Sarah Kemp. I lived on Heath street, west of Light; was thirty-two years old. Illness was mine for a long time. I bore it as patiently as I could with the little knowledge I had of the laws controlling the physique.

The wonder goes out from those who are stricken in heart: Where, oh, where has he gone? They laid my body in the cold and silent grave, and then they turned their backs and went their way home, eating and drinking, and not knowing that my spirit was hovering around and about them, to catch one sigh of regret, or to see if they were not rejoiced.

A mother's heart always bleeds at the loss of her son, but for the others 1 cannot speak. For myself I can say that in that passage from death into life I felt lonely; and when I first awoke in Tell "Sis," mother, that I have the little chernit

#### Ada Lucia Rhoads.

I am Ada Lucia Rhoads. I died suddenly in Brooklyn. I was the widow of the Hon. Elisha were taken to Pittsfield, Mass., for interment. And oh, how often have I been at the door when it was opened, to commune; but disappointment was mine, from time to time, until this time. And I now have gained control, in the spirit, and will say to those I have left behind, that life in all its endearments, in all its beauty, and in all truth. We have been taught religiously that the dead are dead in truth ; that those who knew us and those whom we knew are known no more forever. But that is not true; we are known and we know. With all the attributes and linea-ments of our composition we are alive, acute to censure or to praise. What would heaven be to you or to I if we know not those whom we love The Ruler, the Master Mind of the Universe, has laid out Nature for her children to read, but they have blindly turned aside, and depended upon the teaching of others, and by those teachings to have God become reconciled to them and they to Him! It is not well thus to educate the human mind, for when the spirit stands erect it knows

not what to do or how to act I feel so thankful, so grateful, that my eyes have been opened, and that I see God in everything ! Heaven is a place of calm, sweet seren-Ity. It is at our will either to accept it or reject it. Responsibility follows us at every step. I am a teacher, for the angels have bid me so to do.

#### Margaret Thompson.

I was seventy-six years old. My name was Margaret Thompson. I lived on Arch street Philadelphia. My death took place in January. My friends will know that what I say here is truthful, honest and upright.

I died not in the fear of the Lord, but under I died not in the fear of the Lord, but under his kind, protecting care, and I was not disap-pointed when I entered upon my new life. My friends, in their kindness of heart, had mass, solemn mass, said over my body for the repose of my soul. This was in St. James Church. Wonderfully wise is that Supreme Mind that fashions all things! Beautiful, far beyond lan-guage that is with me to describe, is the home that the angels have made for me a home of that the angels have made for me; a home of grandeur and a home of peace. They did not bid me lie down, they bid me rise and claim my birthright in the skies-which I did in the full confidence of my heart. I knew the author of my being would never cast me into a dungeon of darkness. I knew that as I was kind to my child, God could not be otherwise than kind to me, and, with this grand assurance, when death stood by my bedside and beckoned me to come, there was no fear, no terror of the mind, for I knew the frail body, according to the laws of Naknew the frail body, according to the laws of Na-ture, must pay its debt, and with these thoughts passing through my brain, friends and strangers, 1 died physically, to arise spiritually. My spirit-life is here unfolded to strangers [al-

spirit land I felt isolated. But friends came around me and bid me rejoice, "For," said they, they will read, and joy will be theirs.

#### Hannah Johnson.

I am an old lady, sir, but I suppose I'll be welcome here. I've been away from earth a good many years. I did n't know anything about these things. I experienced religion very late in life; only a short time, a few years before I went away, I joined the Orthodox church, and supposed I had obtained the pearl of great price.

Well, I think it was good for me. I do n't believe it did me any harm. I had never been able to get religion; I did n't belong to a very religious family, but I suppose-I do n't know why -but it seems to me as if there was some kind of influence exerted over me toward the last on't. I was so surprised when I came over, for I did n't lose my consciousness but a little while. and I met my husband and some of the dear, good ones, and my daughter, and when they told me I had better have kept in the old way and not got trammeled, I was truly astonished yet I aint sorry now, for I learned a good deal while I was there, and I received a good deal of joy from the conference meetings. I don't see but what you have to have 'em here. I don't see as this is anything but a conference meeting, only it seems to be for spirits to tell their experience instead of mortals. It's much like an inquiry me ting, and I'd just as lief tell my experience as not, for it's been a very pleasant one. I tried to do always the best I knowed how-to be kind to everybody. I lived to a good old age; my mother died before me. She was a hundred years old, and over, and I think that folks aint permitted to live so long without doing some good in the world. I am delighted to find I can come back to my friends. I am delighted to find I can walk round; I can talk; I have a house to

I'm Biddy McGabe, at ver sarvice. Faith, an' it's my opinion that ye 're just as wicked a set of people as ye can be, and it's I that's coome here to chastise ye. [I hope you will receive benefit from it.] Do ye mind, sir, I don't expect any benefit from it, but I want to tell ye once, that I'm not afraid of the whole of ye. I defy ye. The divil will fly away wid ye. It's daling with spirits ye are. Ye've no business to do it. It's right to coome from the praste. Faith I understand that, but ye've no business with it, and I coome to warn ye, to chastise ye.

I'm a good Catholic. I know it's true, and I think it's dootful if any of ye are iver saved. I want to chastise ve, and have ve go to the praste. and ask for pardon, for ye niver will git to heaven widout ye do. Faith, sir, it was for that I coome, that I might warn ye to flee from the wrath to coome.

Faithfully all my life I was a good Catholic, and will always be one. I'd set up the cross here-I'd try to be dacent people, if I were ye. It's calling poor bodies back, ye are. Ye 've no business to do it ! It's raising the divil in heaven and in hell. I do n't like the thing at all, at all. Biddy McGabe has spoke her mind.

#### Clara H. Wheeler.

My name is Clara H. Wheeler. I left the mortal form about the middle of March, the eleventh, believe it was, I was a lover of music.

I was weary with disease, scarcely knowing what to expect when I went out of the body. I am agreeably disappointed by finding that I can still pursue a musical education. I can still learn of that which was to me a great pleasure. There is nothing now to hold me back, to fetter me-I can go on, I know not how far. The music of the spirit-world so far surpasses that of yours that I stand in wonder and awe. I supposed I knew something of music; I supposed I knew something of musical instruments, but I stand to-day in spirit-life a little child! I know scarce the first letter of the alphabet-but I see such wonders open before me! I shall try to learn all I can, and while I am learning I will watch over the loved ones left behind. I will impress them with my presence; I will give them strength, and I trust power. Oh, beloved ones, look not in the grave, but look beside you when the evening lamps are lighted. I shall be there. went out from Farmindale, Maine.

#### Controlling Spirit.

Friends, in the lessons of to-day may you learn many of the laws of spirit-control-from the old lady who came with trembling voice, to give her experience in the Christian Church; from the little uneducated spirit who does the bidding of a band of spirits, and whose work is to bring flowers-thoughts, if not flowers-to those that visit the Circle Room ; and from the old man who live in there; I have beautiful walks there. I can had lived more than three score years and ten,

Hosea Ballou; Simon Morton, of Galveston, Texas; Em

Hosea Ballou; Sinion Morton, of Galveston, Texa; Einma Dav, of Montreal. Ellen Hollahan, of Boston;' Maria Elizabeth Walker, of Boston, formerly of Portsmouth: Dr. Irving Webster, of P'h mouth, Mass.; Anonymous; Zekle Vinal, of South Scit-nate, Mass.; Pat McManus; Almira Dubols, of Philadel-phia.

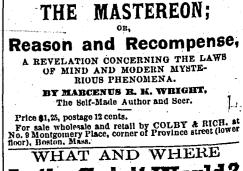
Pinmenth, Mass.; Anonymous: Zekle Vinal, of South Sciluate, Mass.; Pat McManus; Almira Dubois, of Philadelphia.
Dr. William Tinkham; Frank Stebbins, to Amelia Stebbins Clark; Edward L. Weston, of Charleston, S. C.; Charlest Poore, of Charlestown District; Jostah Dunham, of South Boston; Minnie Danforth, of Hoston; Anonymous; Johunie Che Yan; Ella M. Hyland; Frank.
Ernest F. Arnoli, of Johnston, R. I.; Charlest K. Smith, of Danversport; Charlest two and the start of th

#### What is Spiritualism?

Written by the late Mrs. J. T. Burton.

Spiritualism is the doctrine which teaches the progression of the soul or spirit, which is essen-tially the organic man, after it has left the clay and attained its second or immortal birth; it is the gradation of spirit forms to earth, and the cssential, ethereal or material conditions through which they communicate with those in the flesh; it is the power of spirits to propel themselves through space, to penetrate solid substances and make bolts and bars no obstruction to ingress or egress; it is the proportions of scientific philoso-phy, as compared with old dogmas and fanatical teachers—the infinitude of the Divine ultimatum, and the inscrutable magnitude of the means of Omniscience in permeating all matter, either in-telligent or sensate.

telligent or sensate. Spiritualism is the angel of reform, the omega of skeptics, the death knell of fanaticism. Obstacles, huge as mountains, surge their billows of oppos-ing logic, but IT with upheaval correspondences of the argument of the sensate of the sensate of the sensate sensate of the sensate of the sensate of the sensate of the sensate sensate of the s grandeur and strength, confutes the learned savant and establishes on its wide extended granite bash the ONLY religion that can satisfy the soul.



Is the Spirit World? A Lecture delivered before the Semi-Annual Convention of the Michigan Association of Spiritualists at Fast Sagi-naw, June 11th, 1871, by DR. GEURIGE A. LATHRUP. Price 15 cents, postage 2 cents. For cale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Piace, corner of Province street (lower floer), Boston, Mass.

## BANNER OF LIGHT.



BEAUTIFUL PICTURES.

THE SPIRIT OFFERING.

This picture represents a half life-size figure of a niost toyety child just blooming into grifbood. On her head, which is enveloped in a while yell, is a wreath of white roses, and in her hand she holds a cluster of illes. Card Photograph copies, 10 by 12 inches size, carefully onveloped in cardboard, mailed to any address on receipt of 50 cents.

History of Sixteen Oriental Crucified Gods. Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles.)

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

In a tranee was taken down from the eyosy, brought to life again, and in yealing died ste months after within a secret religions secretly called " Essent Brethren," of which he was a member. THE ESSEER BRETHREN AMONG THE JEWS :

A MANUSCRIPT FOR FREE MASONS.

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

the catacombs, Flexible cohe covers, 199 pages, 50 cents, postage free, For sale wholesale and retail by COLARY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,

Disease traced to its Seminal Spiritual Principle, Spiritual Influences and Forces the Appropriate

wrought by Jesus, and how we can do the 'same,

The Influence of the Spiritual World on Health and Disease,

The Philosophy of Spirit Intercourse.

The Psychology of Faith and Prayer.

This work is a reproduction in a crientific form of the Precomputer Method of state practiced by desus eighteen centrale age, and solaris d by the highest medical arthor-less. It is constructly primers, but not the doging of it is dear in the aging, choppent in style, and the protound-

Written Judgment for a Youth as to what Business he should follow, Success, Mar-

and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the

BY KERSEY GRAVES,

Jesus Christ, the Real Manner of his Death.

Important Concealed Information, OBTAINED FROM AN

Old Manuscript found in Aloxandria, JESUS

Remedy. The Fundamental Principlo of the Cures

How any one may Converse with Spirits and Angels.

#### THE SPIRIT BRIDE.

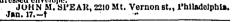
THE SPIRIT BRIDE. This is the name of the beautiful crayon pleture which attracted such masked attention in the BANNEH OF LIGHT FREE CIRCLE ROOM. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE, of Baddwins-ville; Mass., a gentleman who had had no instruction in drawing previous to the time the spiritis commenced using his hand for that purpose. At the sollelitation of many ad-miring friends, we have had photographic copies of this fine pleture made, which will be forwarded, postage paid, at the following prices: Large size, SXIO, 50 cents; Carte de Visite size, 25 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor.) Boston, Mass.

FOR SALE OR TO LET, HOUSE No. 35 Woodward avenue, Mt. Pleasant, 11 rooms, modern conveniences, for either one or two families. Price, \$5,500. If let, lower tenement \$25 per month; upper, \$22.

month; upper, \$22; Houses Nos, 36 and 38 Clarence street, new and good, mod-ern conventences, 13 rooms each, nitted for efficience or two families. Prices-No, 35, \$5,300, No, 36, \$4,500, All the above near my residence, 426 Dudley street. April 22. Dr. Garvin's Catarrh Powder.

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

PSYCHOMETRY. **D**OWER has been given us to delineate character, to describe the mental and spiritual capacities of per-sons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons de-siring aid of this sort will please sond me their handwriting, state age and sex, and enclose \$1,00, with stamped and ad-dressed envelope.



# The Home Battery.

DR. WILLIAM BRITTEN'S celebrated Electro-Mag-netic Medical "Home Battery." The best, cheapest, most effective and durable electric machine ever construct-ed. Curves every form of disease rapidly and paluessly, restores wasted vitality and develops mediumship. WILLIAM BRITTEN, solo manifacturer, 118 West Chester Park. Boston, Mass. eowtf-Jan. 22.

## MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 444 Randolph street, Chicago, 111. Magnetic Paper sent by mail on receipt of one dollar. Send for circular. 13w-March 11.

MRS. MARY M. PRATT. NATURAL and Spirit Artist, is now prepared, after years of practice, to enlarge and paint from any well-defined picture of ether spirit for mortal true to life. Please Midrew, as above, Aurora, Illinois. 2w-May 20,

WORK AND MONEY. Our new method of intro-ries everything before it. Our premiums heat the world, Don't be idle a day. Particulars free. Sample of paper superbly linistrated, with choice Moss-Rose Cross, 10 ets. J. LATHAM & CO., 419 Washington st., Boston, Mass. Feb. 5.-Ly

Feb. 5.-iy **CLOOK.** The Wonderful Blessings of God on Labors **COMPACT ANALYSING** of God on Labors **COMPACT ANALYSING** of God on Labors **COMPACT ANALYSING** of GOD of Compact And Com-good business and do good offered this year. Also new **COMPACT ANALYSING** of Compact And Com- **COMPACT ANALYSING** of Compact And Compact And Com- **COMPACT ANALYSING** of Compact And Compact And Com- **COMPACT ANALYSING** of Compact And Com

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

W. VAN NAMEE, M. D., Eclectic, Clair-voyant and Magnetic Physician, 420 North 38th street, Philadeiphia, Pa.

MRS. M. B. THAYER, 1601 North 15th street, Philadelphia, Pa.

e .

pains with, for the benefit of those who do not know the three they were born, that they may prove the truth of As-trology for a small outlay. Price of Chart, \$2,59. The most sensitive need not hesitate to seek information, ny aim being to caution and advise with sincerity, and with the most scrupulous regard to the feelings and inter-ests of all.

ests of all. Treatment given to the following diseases: Nervous De-bility, Weakness of any kind, Epilepsy, Asthum, Ca-tarth, &e., -my system being to belo nature throw off the disease, and not to weaken her efforts, as is usually done by ordinary practitioners. Patients treated in any part of the world. Charges low.

# THOS. DUDMAN'S

# Electric Institute, BY M. L. HOLBROOK, M. D., Which should be in the hands of every person who would eat to regain and retain heatil, strength and beauty. It contains, headles the science of eating and one hundred an-swers to questions which most people are analysis to know, nearly one hundred pages devoted to the best heatthful recipes for foods and drinks, how to feed one's self, feelde babes and delicate children so as to get the best hodily de-velopment. Mothers who examot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods. Price 41,00, postage free. For side whole-scien and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston. Mass. 1027 Ogden street, Philadelphia, Pa.

ELECTRIC TREATMENTS daily from 9 A. M. to 5 P. M. Electric TAPLENTS daily from 9 A. M. to 5 P. ders do. Diagnosing diseases by lock of hair, (giving age and sex.) \$4 00. Chairov and numl trance stittings only from 9 A. M. to 5 P. M. Boarders accommodated, 3w - May 27.

N.E. HYGEIAN HOME.

WEST CONCORD, VERMONT. FIRST CLASS railroad facilities: White Momentain scen-ery: a pleasant home. Send stamp to J. A. TEN N.Y., M. D., for a Circular. 13w\*-April 22.

GUN FOR SALE.

SCOTT breech-loading double-barrel shot gun. Lamina-ted steel barrels. Gauge No. 12. Guard action. Is al-most new, and cost originally, with loading mensils, rub-er covering, and fine leather packing case, \$169,00. Will be disposed of for \$85,00 cash. Apply at this office. A rul 22.-if A rril 22.-tf

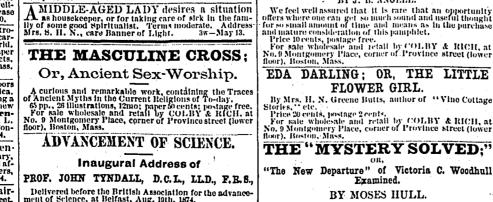
#### MRS. N. J. WILLIS

TRANCE MEDIUM, has removed to No. 230 Broadway, Cambridg-port. Broadway cars leave Bowdoin Square every hour and haif hour, passing the door. Sitting, one dollar. 4w\*-May 13.

THE PSYCHIC STAND AND DETECTOR THE PSYCHIC STAND AND DETECTOR, Invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refue 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 sinorier or longer time, according to the degree of medium size development, the observer sees a letter shown through a small metallic window out of the medium sight. The Stand will operate through tipping mediums with a success corresponding to their medium is gight. For sale, whose and retail, by COLBY & RICH, Agents, at No, 0 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

S. HAYWARD, Magnetist of Boston, 722 A. S. HAYWARD, Magnetist of Boston, 722 by Fairmount ave., Phila., Pa. Magnetized Paper sent by mail. 50c. Hours 9 to 4. Saturdays and Sundays excepted. May 27.-11

A MIDDLE-AGED LADY desires a situation A as housekeeper, or for taking care of sick in the fam-ily of some good spiritualist. Terms moderate. Address Mrs. S. H. N., care Banner of Light. 3w-May 13.



Delivered before the British Association for the advance-ment of Science, at Helfast, Aug. 10th, 1574. Paper, with portrait, 25 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower Scor), Boston, Mass.

Printed on fine white paper, Iarge 12mo, 340 pages, 82,00; postage 20 cents. For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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

THE PROBLEM

Life and Immortality.

AN INQUIRY INTO THE

Origin, Composition and Destiny of Man.

BY LORING MOODY.

This book deals with the grandest problem which can

This book deals with the grandest problem which can challenge human throught, in a clear, strong, common-sense way, and ''so freed from the high-sounding phrases and ob-scure methods of the metaphysician as to be casily under-stood by the commonest minds, '' Price 75 cents, postage 5 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Spirit-World:

ITS LOCALITY AND CONDITIONS,

By the Spirit of JUDGE JOHN WORTH EDMONDS, given through the mediumship of Wash. A. Danskin, and published at the request of the First Spiritualist Congrega-

tion of Builtmore. Price 20 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.

WHY I AM NOT' AN ORTHODOX. --

-----Why I am a Spiritualist,

BY J. B. ANGELL.

FLOWER GIRL.

7.

SIXTH EDITION With about One-Fourth Ad-ditional Matter. A New Stippled Steel-Plate Engraving of the Author from S a recent Photograph. Eating for Strength.

#### THE VOICES. A New Health Cookery Book,

#### By Warren Sumner Barlow.

NEW EILETION JUST ISSUED.

## **STRANGE VISITORS:** A SERIES OF ORIGINAL PAPERS,

#### EMBRACINO

Philosophy, Science, Government, Religion, Poetry, Art. Fletion, Satire, Humor, Narrative and Prophecy.

BY THE SPIRITS OF IRVING, WILLIS, THACKERAY, BRONTE, RICHTER, RYROX, HUMROLDT, HAWTHORNE, WESLEY, BROWNING,

#### AND OTHERS Now Dwelling in the Spirit-World.

BY MRS. SUSAN G. HORN. Among the essays contained in it may be found

Among the essays contained in it may be found Pre-existence and Prophecy, Life and Marriago in Spirit-Land, Prediction of Earthquakes, Causes of Insanity, Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting there, otc., etc., etc.

otc., etc., etc. Elegantly bound in cloth, beveled boards. Price \$1,50,

Eleganty bound in cont, access to the publishers, COLBY For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THE

#### **QUESTION SETTLED:**

A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM.

BY MOSES HULL,

The subjects discussed in this volume are treated in a concise, masterly and convincing manner. It is a com-plete a: triumphant vindication of the Spiritual Philos-

The set in a throughly pringing but not the through all it is chosen at physical physical terms of the physical transformation of physical physical terms of the physical term is a structure that to make a scene at the term at solved. The work convect that to make a scene at the term at solved. The work convect that to make a scene at the term at solved. The work convect that the make a scene at the terms of the physical volumes of the anthon, is Mental Cone is and is Mental Medicine, it have reactived the highest commo brathous from every part of the constary and the civilized world. The previous the term of the constary and the civilized world. The previous end work is on the boundary line where a promute three that the term of the constary in the sympathetic Science that its highest the transmost and appendix the science of the physical three terms of the system of circle so long and so successfully partnered by the anthous. The last chapter contains a full expectition of the system of circle so long and so successfully partnered by the anthous of the anthous is present extension in physics physical that the profoundest bus perfect command of happinges, so that the profoundest bus perfect command of happing so that the profoundest bus perfect command of happing so that the profoundest bus beings that is splitted by fully the only of this could be in the standard hier atoms of splittud Science and Philosophy. The work will take its phere at once, and then ender the short by which its here at once and the number the profoundest the standard hier atoms of splittud Science and Philosophy. As a work worthy of this context the lated. Cloth, \$1.00, pestage 12 cents. For sale wholes a de and retails by the publishers, COLBY & KRCH, at No, 9 Montgomery Place, corner of Provine 4 restored the science is the deal atoms of the science is the science is the standard hier atoms of splittud Science and Philosophy. By Warren Summer Barlow. The author has revised and enlarged The Vorce of Prayer, and added the while to this Eaitlon without hereashed the pice. It is entired to this Eaitlon without hereashed the pice. It is entired to this Eaitlon without hereashed the pice. It is entired to this Eaitlon without hereashed the pice. It is entired to this Eaitlon without hereashed the pice. It is entired to this Eaitlon without hereashed to be the with status evant spintual sector should be the street (lower floor), faston, Mass. Printed the issues are and with the status or pray-ever NEW EIGTION JUST ISSUED.

BY W. F. JAMIENON. This is a book of 30 pages, which is destined to accomplish a much neededwork with the masses, by acquainting them with the dangers which the rate out Republic at the hands of the Christian priesthood, who, the nutleois for this have holders every were, more dangerous to thit liberty, and more mprincipled in their attacks upon 1. He chains that the American decay are plotting the destruction of our the effective of the Christian their more many sectors. For some states the christ and the Bible into the United States Constitution. This book should be read by everybedy. Price 41,00, full gift 41, 50; pestage 20 cents. For sine wholesale and relatible COLBY A RICCH, at No. 9 Montgomery Place, conter of Province Street (lower hour), Boston, Mass.

#### FOURTH EDITION.

#### Helen Harlow's Vow. BY LOIS WAINBROOKER.

An interesting and helpful story, graphically portraying woman's beginss and dependent condition, the numerous snares that beset her in every path she may beek to travel, what timely words and triendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome. Cloth, 41.25, postage 16 cents, Eor sale wholesale and retail by the publishers, COLBY A HI (1); at No. 9 Montgomery Place, corner of Province street flower floor), Boston, Mass.

#### WITCH-POISON AND

#### THE ANTIDOTE.

Or Rey, Dr. Baldwin's Sermon on Witcheraft, Spiritism, Hell and the Deyil Re-reviewed. BY J. M. PEEBLES,

Author of "Secret of the Ages," "Mesus-Myth. Man or God;" "The Practical of Splittuaism," etc.
 Price Scents, postage 4 cents.
 For sale wholesale and retail by COLBY & RICH, at So, 9 Mod&gomery Place, corner of Province street G wer floor), Boston, Mass.

## KIDDER'S SECRETS OF BEE-KEEPING.

 OR,
 "The New Departure" of Victoria C. Woodhull
 plete at: triamphant vindication of the Spiritual Philos-ophy.
 One of the most reliable BEE-Books now in use. It touches on over a bundred points pertaining to Bee-Kerp-ing. It is a guide to the Bee-ing. It is a guide to the Bee-Kerp-ing. It is a guide to the Bee-ing. It is a guide to the Bee-ing. It is a guide to the Bee-Kerp-ing. It is a guide to the Bee-ing. It

Stories, etc. Price 20 centis, postage 2 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass. FORMERLY A NOTED SECOND-ADVENT MISISTER. THE "MYSTERY SOLVED;"

#### LIGHT. BANNER $\mathbf{OF}$

## MAY 27, 1876.

## Foreign Correspondence. LETTER FROM ITALY. BY SUSAN G. BORN, Author of "Strange Visitors."

To the Editor of the Banner of Light :

How shall I describe this glorious land of Italy -this garden of the world of which poets have sang in inspired strains, and artists painted with glowing colors! What false ideas of foreign countries are often impressed upon the mind by our school books. I had supposed this must be a land of beggars and brigands; but nowhere have I found a people more industrious, nowhere is the land cultured with more care and love than

At Florence, where I spent the early portion of the winter. I found to my surprise our book, Strange Voutors, in the Vieusseux famous library, and a party of English ladies who were desirous to read it were obliged to wait three weeks for it, the librarian telling them it was a remarkable

work and in great demand. There are one or two spiritual societies in Flor-ence, the mediums being Italians, and the communications in that language. Among the most influential believers with whom 1 became acquainted are Signor Tengi, a prominent banker, and the Counters Leonetti, a very brilliant lady and ardent Spirituallst, and many pleasant cir-cles we held together, my little star-eyed spirit attendant, Jamie, being ever ready to come from the summer-land and talk with the warm-hearted countess

At Christmas together we went to Rome, seek-ing a warmer clime, and found the immortal city regal as Paradise with its wealth of flowers, its lovely skies and soft air. How I revelled in the gardens of its villas and palaces and in the Pincian Hill, with its picturesque pain trees, and grand view of Rome, with St. Peter's like an Olympian god crowning the distance !

Years ago, when I was a gay and happy girl, I dreamed that I was in Rome alone and stood apart from the crowd in a great open square, in the centre of which rose a grand fountain of white marble out from every side of which gushed and foamed torrents of sparkling water, pouring friety, like spirit utterances, from a medium. At that time I knew nothing of the fountains of Rome, and it did not seem probable that my dream of visiting this far-off land would ever be realized; bot, lo? this winter I beheld the same fountain, and stood alone and mused as I had fountain, and stood alone and mused as 1 bad years ago done in vision. Rome is truly the eity of fountains, which well up on every side, not only on feast days, but on every day, making the ancient city bright as when the smile of a happy soil. These self-same foundains seem to me emblematic of Rome and the Romans, who are spontaneous and ever ready to pour out of their observations. their abundance.

In states of trance I have had glimpses of the spirit land and of its celestial inhabitants, but never had I seen its counterpart on earth until I visited Italy, and became acquainted with the noble Romans, and beheld, among the very peasvisited Italy, and became acquire the very peas-noble Romans, and beheld, among the very peas-nats of the Campagna, types of the very faces I had become familiar with in the world of spirits. Even our stern hard men of the North, on enter-ing the spirit world and throwing off the goading the transfer of Modern Spiritualism," by R. W. Human

of the Romans. How gay and frolicsome they were during car-nival, like happy children, like spirits freed from earth; no rude boisterous mirth, no carousing nor sweating, only a joy in existence, and desire to make all, even the lowliest, happy—and happy they were, throwing their houquets of vio hippy they were, throwing their biodules of values lets and spring flowers, Nature's offering, to each other! Even the lovely princess Marguerite sat at an open window on the Corso, and flung bou-quets among the crowd, and the humblest boys and girls in the multitude could pick them up and toss them back, receiving a bonbon instead

of a frown for the act. Italy appears to me to be on the eve of a great religious change. No longer do the youths of the land pay homage to priests or bow in reverent belief before her sacred shrines. Walking one day through one of the magnificent churches of day through one of the magnificent churches of Rome with a party of young Italians, I asked, Do you believe in the chicacy of prayer to these marble saints which adorn the chapels? "No, no," exclaimed they : "that Madonna and infant Christ is a statue of Nero and his mother, appro-priated by the church." To think of our being taught to worship that wicked Nero t. Most of our saints were heathen gods which we have taken there are the charged to be a walnus. taken from the treasury of the past. No, we have no belief. What you tell us of Spiritualism, and what we have seen of it, causes us to think there must be truth in it, and we want to see and know

# dential Conventions to be held next month, will be likely to Tead to exciting times. I venture that the coming man is yet in the background, -not in the forefront of popular mention. The regular lecturing season is over, but the Union Philosophical Society meet at St. Joseph's that are used search search and after the search sear

Hall, as usual, every Sunday at 4 P. M., and after the appointed speaker has had his opening say, which sometimes consists of the reading of an essay or a lecture, members of the Society partielpate in a general discussion relative to the sub-ject matter under consideration, each limited to

Ject matter under consideration, each limited to a ten minute rule. It has been my good fortune to meet a lady here—a Mrs. L.—who promises to prove a valu-able member of the spiritual fraternity, and who will help swell the number of those blessed with the "diversity of gifts" particularized in scrip-ture. Southern born and reared a Catholic, she has always heap opposed to the bullet even to has always been opposed to the belief even, to say nothing of actually witnessing any so-called supernatural exhibition ; but within a year these merely theological and educational prejudices have had cause to step down and out—to use the expressive language of the day—by virtue of her own astonishing mediumistic unfoldment. Her case is an unusually interesting one. At another time I may give the details of it to your many readers. For the present I will briefly say that her chief control, an Italian professor of music, emphatically declares that in a twelvemonth she will no less astonish than bless both America and the European world with her musical and other inspirational gifts. Indeed, he is rather desirous of my placing this prediction on record as evi-dence of his prophetic power—when it shall have been demonstrated. Most assuredly the lady, through her highly sensitive yet perf-ctly healthy organization and the harmonious blending of temperaments, gives to day rare promise of future usefulness and excellence as an adapted instru-ment for high spiritual purposes. My prayer is that these promises may be more than realized in performances to the establishment of truth

and the advancement of human good. The home of Major and lady C—, with whom I am sofourning, is, to me, one of the chief points of attraction in this notable city. A cole-rie of friends, some of whom are distinguished in literary, journalistic, musical, congressional, dramatic and other departments of life, gather here almost nightly, and enjoy the passing hours in genial interchange and social converse, united to genial interchange and social converse, united to and shared by a hospitality proverbial for its entertaining character as it is agreeably hearty in all of its inner and outer expressions. *Washington, May* 22d, 1876. G. A. B. Washington, May 22d, 1876.

**On File for Publication:** 

#### Interesting reviews, essays, etc., by writers of merit, viz. :

"The Conflict of Opinion"—a lively essay on a profound subject—by "The Unknown," The writer attacks materialism as expounded by Tyn-dall, and calls in question the assumption that every movement in Nature is referable to matter

and its evolutions ; "*Heredity*," by J. Dille, Esq. An able and important article, of great value to every human

"Holding Forces," by Lois Wai-brooker;

"Materialization Scances in Boston and Sa-lcm." by Albhol Walker; "Early Methodism," by Glies B. Stebbins; "The Great Tonguo," by Prof. S. B. Brittan.

#### "The Voices."

To the Editor of the Banner of Light: Permit me to say a word in regard to Mr. Bar-low's book, "The Voices," which I think one of the most interesting works ever brought before the world. Written in a true poetic style, it cheers and lifts one up to a higher sense of his Maker, portraying beatitudes that become more beautiful the longer dwelt upon. I loved and read it so much that I memorized "The Voice of Nature" and "The Pebble," and many-passages through "The Voice of Prayer" and "Superstition." Every time 1 recall it to memory or re-read its pages new beauties arise, and a deeper reverence is awakened for Him who plans, rales, and governs all.

May the work speedily find a place in every home in the land, is the ardent prayer of its ad-mirer, J. C. MILLER. mirer, Wellsburg, West V2.

#### A Note from Dr. Newton. To the Editor of the Banner of Light:

## BRIEF PARÁGRAPHS.

THE SOUL'S HOPE. THE SOUL'S HOPE. Hebold ! we know not anything : I can but trust that good shall fall At last-far of at last. to all-And every whiter change to spring. So runs my dream; but what sun 1 P An infant crying for the light-An infant crying for the light-And with no language but a cry. -Alfred Tennyson.

#### SHORT SERMON .- Resist not evil, and it will fee from

One of the clowns in Barnum's new show puts this coundrum: "Why is the Centennial like home ? Because it 's the dearest spot on earth.''

Seventeen men who had left comfortable homes in Wis-consin to bunt gold in the Black Hills, applied recently at the police station in St. Paul for lodgings, having walked from the Black Hills after three months' vain hunt for gold, of which they never saw a grain.

A flagging industry-the paying business.

Josh Billing remarks: "The only way to get through this world and escape censure and abuse is to take some back road. You can't travel the main turnplke and do it." This is the plain, unvarnished and unadulterated truth.

A passage in the Turkish Scriptures reads as follows "Take care that your flunt accounts shall be settled before you die. Undergo here your indictment and your trial. Pass on yourself just sentence and punishment. Then will you pass into the future without further chastisement or fear. "

#### THE COMING EMPEROR.

When the naim comes from this tropics to take dinner with the pine, There is license for the poet to invoke a tuneful rhyme, So we gladly strike the lyre to give welcome to the Dom, And we hope he 'il find our country up to that which he is the strike to be a strike to give welcome to the bar.

Dom Pedro will be in Roston between June 11th and 15th.

Dr. E. P. Miller, 39 and 41 West Twenty-sixth street, New York, has just established a four-page monthly under style of "The New Republic," the first number of which we have received. It is devoted mainly to questions of finance, etc.

The remains of Jules Michelet, the French historian, were deposited in the Pere-la-Chaise, cometery Thursday, May 18th, in the presence of a vast concourse of people.

Ob worldly fame and grandeur, Thou value and freeding breath, In life how control, enviet, How desolate in death? The green grave of the lowly, Who folled in hope and trust, Is far more loved and downed Than is the completor's dust. The hands he helped to labor Plant datales on his breast; The bearts he cheered when weary Pray for his spirit's test; While rain and sanshine of er him Keep fresh and green the sod, And no failse, trozen marbio Shuts out the soule of God. -Una.

Chlua's first locomotive started on its course last St. Valentine's day.

Miss Merrington, who was the first lady elected as guard ian of the poor for any district in London, has been again returned for the same parish.

There are 12,000 regular "non-paying " attendants at the centennial.

Austria and Italy are considering the feasibility of arauging for a convention for the agreement on some plan of international protection for insectiverous birds,

The young Cuban student who put obstructions on the track of a New Jersey railrood ought to have his neck pulled Antil es thred of that sort of fun.-Boston Post.

The New York World has changed hands, Manton Marble retiring, and W. H. Hulbert succeeding as editor. The paper is to be carried on by the World Association.

> MAY. MAY. Like souls that balance jor and pain, With tears and soil-s from h avon again The makien Soring upon the data Come in a simility full of rain. In crystal Vapor every where The table of heaven taught of between, And far in forest-deeps unseen The toponost e'm tree g thered green From draughts of balmy air.

The suggestion that the graves of the Revolutionary soldiers be decorated this year is altogether fitting,

It is a striking fact that only six persons have been hung In Connecticut for thirty years, only two of these for offences outside of the prison walls. Four persons have been executed for murdering prison officials.

What relation is a loaf of bread to a locomotive? You 'll never guess it. Bread is a necessity -a locanolive is an in-vention. Now, as necessity is the mother of invention, the maternal relation of a loaf to a becomotive will be seen at once,

The centennial anniversary of Cant. Mugford's capture of the British transport ship. Hope was celebrated at Marblehead, Mass., on Wednesday, May 17th, on which occasion a statue of the heroic captain was unveiled.

Spiritualist Meetings in Boston. Spiritualist Meetings in Moston. ROCHESTER HALL, - Children's Progressies Lyceum No. 1 holds is sessions every Sunday morning at Rochester Hall, 730 Washington street, commencing at 10% o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Sec'y. The Lodies Aid Society will until further notice hold this meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mfs. John Woods, Freident; Miss M. L. Barrett, Socretary. h.URLINK HALL, -Free Public Circles are held at this Hall, No. 3 Winter attent, every Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at-tend.

tend. RAYMOND HALL, -Spiritual Meetings are hold at this hall, 172 Main street, Char estown District, Bunday After-noons, at 30 clock. The exercises consist of speaking and tests by different mediums. A damission free. TRMPLARS' 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 Acaices every Sun-day evening at 7%. F. W. Jone, Chairman.

BOSTON -- Rochester Hall -- At the session of the Chil-

fren's Progressive Lyceum on Sunday morning. May 31st, the services commenced with singing by the school, after which the following literary exercises were participated in: Recitations, Ernest Eldridge, Jennie Stegmuller; Readings, Clara Rosenfeldt, Minnie Stegmuller; Recitations, Gardner Davis, Minnie Whittridge, Carrio Halo, Jessie Kimball; Plano sole, Nellie Thomas; Recitations, Ella Carr, Harry Bates; Song, Freddle Heath; Recitations, Mabet Edson, Mabel Wright; Reading, Maud Appleton; Harmonica solo, Mr. Taylor, Recitation, Lizzie Thompson; "Song of Hiawatha;" Reading by the Conductor. The meeting closed with singing. S. HARTSON, Guardian. The Independent Dramatic Association, connected will Children's Progressive Lyceum No. 1, gave its first entertainment at Rochester Hall, on Tuesday evening, May tainment at itschester nait, on Tuesday evening, skay 23). The programme consisted of fine music, and the pro-duction, in a highly creditable manner, of two of Baker's dramas, viz.<sup>11</sup> Among the Breakers<sup>11</sup> and <sup>12</sup> One Hun-dred Years Ago.<sup>11</sup> The characters in the first were well presented by Mesers, H. B. Johnson, H. B. Drisko, H. A. Johnson, W. H. Alles, E. D. Stickney, W. T. Thompson, and Lizzle Kendall, Nan Lincoln, M. Florence Hull, and Helen M. Dill, The Centennial drama was rendered by Messrs, B. P. Weaver, H. A. Johnson, E. D. J. A. Warren, P. DeCorte, and Misses Emma Harriman Lizzle J. Thompson, and Florence E. Collier. The house was filled with an appreciative audience, and the Association has reason to be proud of its opening night.

A Complimentary Testimonial to Miss Lizzle J. Thompson, the young and rising elocutionist-a member of the Children's Lyceum-will take place at Rochester Hall, on Wednesday evening, May 31st. This talented lady promises much for the future, and deserves at this, her "benefit," a good attendance from the friends of lib-eral thought, and all lovers of good things in the like of her art.

First Spiritualist Pichic for 1876. The Children's Progressive Lyceum of Boston will-hold the first-out-of-door gathering of the season at Silver Lake Grove, Plympton, on Tues-day, June 13th. This grove is too well known by the public in regard to the facilities for en-joying a day's recreation to require any commendations. For beauty of scenery, accommoda-tion for boating, dancing, and in fact everything to make one happy, it cannot be surpassed. As this in all probability will be the only Spiritual-ist pienic that will be held at this attractive spot during the season, it is confidently hoped that all will embrane the opportunity. during the season, it is confidently hoped that all will embrace the opportunity. Able speakers have been invited. Savage's band will provide music, with C. D. Smith as Prompter, for those who may wish to join in the dance. Cars leave Old Colony dépôt at 8:45 A. M., also at 12 M. Tickets for round trip (including dancing), \$1; children under fourteen years, forty cents. To be obtained of the committee. J. B. HATCH, Conductor C. P. L.

Conductor C. P. L.

Passed to Spirit-Life: From West Newton, Mass., May 19th, Sarah F. Styart,

From West Newton, Mass., May 19th, Sarah F. Btyart, wife of T. E. Stuart, aged 38 years and 3 months. Her remains were taken to Portland. Mo., the former residence of the banily, for intermet I. Having from child-hood entertained liberal views of human nature and its ro-lations to the Divine Providence, able has for many years been unfaitering in her helief of spiritual guidance, and neutal communion with spirit friends. This has been a source of great comfort to herself and family, as an organ-ic disease of the beart kept her constantly mindful that the change from the mortal to the humortal life might occur at any mement ; and when the change did suddenly come it found her without letr. for with opened vision slue saw the lowed ones awaiting her combined to spirit-life. Mire, Stuart was a faithful and devoide wife and mother, and to husband and children the bereavenneat of her visible pres-ence is softened not only by memory of precious hours of past companionship, but by faith that she will still remain with them in the spirit of affection and helpfuness.

## SPIRIT INVOCATIONS: or,

PRAYERS AND PRAISES PUBLICLY OFFERED AT THE BANNER OF LIGHT CINCLE BOOM FREE MEETINGS, BY MORE THAN

ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THE

#### **Civil and Religious Persecution** IN THE STATE OF NEW YORK.

BY THOMAS R. HAZARD.

A measy and trenchant series of articles-originally ap-pearing in the Banner of 1 ight-showing up the proton-stons of the fossilized medicon, while pointing out the danger of allowing these bigots to call in the arm of the law for their support in a proscriptive course which seeks by force to rule one of the field all edecide, liberal and spir-tinal modes of healing, is here concerned into a pamphlet of near size and readable shape, which is offered at a mero-by nominal price, and should be circulated throughout the nation by those who desire to do a really good act for their fellow-men. 128 pp. Price 10 cents, postage free; \$0,00 per hundred, sent by Express. follow-men. 128 pp. Price 10 cents, postage rree, while publishers, COLBY Forsale wholesale and retail by the publishers, COLBY Forsale wholesale and retail by the publishers, COLBY KIGH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. The Two Ways of Salvation: THE THEOLOGICAL AND THE BATIONAL,

In the Light of the Harmonial Philosophy. BY MARY F. DAVIS.

JUST PUBLISHED.

DEATH,

BY MARY F. DAVIS. A whole volume of philosophical truth is condensed into this little pamphle. "The truth about locath," says the suthor, "never breaks upon us until the light of the spli-tual Universe shines into the deep darkness of the doubt-ling mind. Until this higher revelation is given to the un-derstanding, the outward fact of *Death strikes* one sould the outful, force of Fate "The revelation here referred to is the full outward fact of *Death strikes* one sould the outful force of Fate "The revelation here referred to is the full which underlies the origin and phenomens of human life on both sides of the grave, which the pamphlei brings out clear as sunlight to every one who will caudidly read. The following subjects are treated: Universal Unity of Things; The Absolute Ceristings of Death; The Absolute Ceristings of Death; The Absolute Ceristings of Theology; The Ininitible Teachings of Nature; Harmoniat Views of Lite and Desting; man, the Highest Organization; The Reall: and Experiences of Death; Foring and its Appirations Identical; The About ceristings of Nature; The About ceristings of Nature; Harmoniat Views of Lite and Desting; The Reall: and Experiences of Death; The About ceristings of Nature; The Nois and its Appirations Identical; The Last Scene of All. Under these headings Mrs. Davis has developed with erro following and action the univer primples of treates of Death of the one of All.

The Last Scene of All. Under these headings Mrs. Davis has developed with rare faithfulness and pathos the pure principles of trae Spiritualism. The serrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sty. Frice, postage paid, 15 cents per copy. Eight copies for \$1,00. In handsome cloth binding, 30 cents. Liberal terms to the trade. For sale wholesale and retail by the publishers. COLBY & RICH, at No. 9 Montgomery Place, corner of Province s reet (lower floor), Boston, Mass.

A TIMELY BOOK.

#### An Epitome of

Spiritualism and Spirit-Magnetism,

#### Their Verity, Practicability, Conditions, and Laws.

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

by THE AUTHOR OF "VITAL MAGNETIC CURE," " "XA-TURK'S LAWS IN HUMAN LIFE," "ETC. Thesosubjects, to receive universal attention, should have an established philosophy founded upon laws and princi-ples that are reliable, and will defy all reasonable opposition, skeptics should know what Spiritualisan proper claims be-fore making an assault upon its teachings. Mitsakes and inconsistencies are acknowledged and existing an instance of the statistic of the statistic of the Bible. Medi-unstein, its Laws, and the Heilability of Spirit-Computi-cations; Re-fincarnation; Alchemy, Magic or Fausticism, Which's Mind Reading. Psychonetry and Clairboyancei Spirit-Healing the Highest Mode of Treatment; Magnet-ized Paper: "Social Freedom " an Obstacle to Spirit-ing the Susceptible to Spirit-Influence and Disease, Influence and Disease inparied to Children; Chinch Pre-pudice, Bible in Schools, Religion; Materialization, Spirit-Photography; Influence and Organize, and the Utilmate Re-sults of their Teachings. Coginal Spirit Protography; Influence and Disease in the Spirit Disects to Spirit-unstein, their fuenchase. A million of copies should be sent to skeptical church members during the centennial year. Prockage in Gents. Prockage in Societs, postage Scents; cloth, 60 cents, postage in Gents. Prockage wholesale and retail by the Publishers. COLBY & RICH, at No, B Montgomery Thace, corner of Province street (lower floor), Boston, Mass.

#### DISCOURSES

THROUGH THE MEDIUMSHIP OF

Mrs. Cora L. V. Tappan.

This beautiful volume contains as much matter as four ordinary books of the same bulk. It includes

Fifty-Four Discourses,

Reported verbatim, and corrected by Mrs. Tappan's Guides;

#### Sixty-Three Extemporaneous Poems, and Sixteen Extracts.

In one volume of 720 pages, on toned paper, elegantly ound. Price \$2,00, postage 25 cents. Gilt edition, beveled boards, with Photograph of Mns. TAPPAN on Symbo ical Mount, as a Frontispicco. Price

\$., 10, postage 25 cents. For sale wholesale and retail by COLBY & BICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

JUST ISSUED FROM THE PRESS OF COLBY & RICH.

of its wonder

They have lost faith in the past, and are too poetic and too mediumistic to become materialbetic and too merining to participate the provided provided provided provided the provided pr when Spiritualism will be grafted upon the old Romlsh religion.

God grant that they may never become Protestants or Puritans, as our ance-tors were : Grant | that they may never darken their rich child-like natures by a faith as stern as that which we held natures by a faith as stern as that which we dear in the past, but that they may believe truly in the spirit's progress, and its power to revisit the earth and aid those who need consolution. In Rome I met with William and Mary Howitt, with whom I was greatly charmed. William

Howitt informed me that he was engaged in writing a work on Spiritualism. I also met with A. T. Trollope, who is investigating the subject, and may be ranked among its believers. Rome, March, 1876.

#### Washington Letter.

#### To the Editor of the Banner of Light:

My stay here has been an enforced one-prolonged much beyond all expectation. Its compensations, however, have been many, while its disappointments are but one. Variously, as politically, majorities rule with us whether right or wrong, and usually as often one way as the other. In its present legislative mood Congress is seemingly but illustrating the circumlocution office method of how-not-to-do-it.

The famous Belknap impeachment matter, with regard to its anomalous point or question of ju-risdiction, is yet undecided, though the Senate as a high court daily sits, and discusses it in secre t session. I was an interested listener throughout the famous public trial. Doubtless its termina-tion, its findings, will establish a precedent, or al

least matter of reference for all future time. The popular legislative branch of the govern ment finds its running machinery blocked with the curse of too much mere party element entering into each and every serious proposition or measure of reform presented by either side of ing into each and every serious proposition or measure of reform presented by either side of the House. Not until the bias and virus of po-litical extremism and blind partisanship be-come eliminated from popular efforts to legis-late for the good of the people in all of their sovereign rights; not until intelligent conscien-tiousness, equity and justice, dominate the ac-tion of our elected law makers, in fact not until the people themselves select their political repre-sentatives, agents, servants in short, for their individual honesty, general probity and innate integrity, rather than as now for their volubility, their social relations or preunfary status, will any marked improvement manifest itself. And seemingly if the present system does not soon reverse itself in a peaceful way, revolution will open the door and enforce the necessary progress. No longer is it the divine right of kings to arbi-trarily rule or sit in judgment, whether that king be monarchical, monetary, cotton or social, but the highest and the most practical welfare of the whole body politic must be the rallying cry of ev-ery reformer. ery reformer. Though the proposition now is to adjourn Con-

gress on the 12th proximo, it is questionable whether everything will then be ready. The "dead lock" between the two Houses has just begun to seriously manifest itself. At the pres-ent juncture discussion will but increase it. Several of the Investigating Committees will prob-ably sit during the recess, which, with the Presi-dressed Agricultural Hall, Centennial Buildings.

- 1----

After a sojourn of nearly three years and a half in California I am again on my old campaigning ground, where I intend to remain so long as the field presents the greatest opportuni-

where in former years I was frequently baffled, are now cured *instantly*, yielding with the great-est certainty. This is evidence to me of a higher development to meet these stubborn or peculiar

I write this that my friends may know where to find me, and I hope that all sufferers from chronic or other diseases will take this opportu-nity to come and be healed. DR. J. R. NEWTON. No. 18 West 21st street, New York City.

A NEW BOOK — We have received from the publishers, Cuby & Rich, Boston, a little work of some one hundred and twenty pages, bearing the title "An Epitome of Spiritualism and Spirit Magnetism; their Verity, Reliability, Practicabiliity and Laws," in which the author has endeavored to place, in a very clear and easily understood rm, the general definite ideas embraced in the term Spiritualism by its believers. The book is well written, and discusses in a very pleasing and satisfactory manner most of the prominent features of this new religion which is so rapidly finding favor with the masses, both in and out of the church. Let those who are not afraid to investigate, and desire to know "whether these things are so," read this work. It will do much toward enlightening them. For sub by Colby & Rich, Boston. Price thirty five cents, postage five cents.—Harerhill [Mass.] Publisher.

New Publications.

THE PUBLIC SCHOOL QUESTION, as understood by a latholic American citizen and by a Liberal American citizen, is the title of a stout pamphlet, published as No. 2 of Free Religious Tracts, and containing the twolectures delivered recently in Horticultural Hall by Bishop McQuaid and Francis E. Abbot. The lectures excited sufficient public attention at the time to deserve preservation in their present form and a wider circulation among the people. The important question at issue is discussed in them as thoroughly on hoth of its sides as it is likely to be till it is finally settled by the sovereign act of the people.

FROM HEAVEN TO NEW YORK; or, The Good Hearts and the Brown Stone Fronts, 1s professe ily "a fact founded on fancy," and works out a not new idea in an allegorical sort of way. The truth it seeks to impress is as broad as life itself, but we must say that there is no art or skill displayed in its presentation, while the style of the writer may be compared to the mustang riding which at present excites all New York more than to anything else recognized by the laws of thet ric or reason. The author of this story in paper covers is Isaac George Read, Jr., and the Murray Hill Publishing Co. issue it in very attractive typography.

#### Movements of Lecturers and Mediums.

Dr. H. P. Fairfield is engaged for the month of June in Plymouth, Vt. He has a call from Chicago, Iil.; will go there if he can make other engagements in the West. Would like to make engagements in the West for Septem-ber, October and November. Address Dr. H. P. Fairfield, Greenwich Village, Mass.

W. F. Jamieson delivered discourses in Philadelphia, on Sunday, May 21st, on Christianity and the Centennial Sunday question. His argument was to show that the clergy oppose science, progress, reform, as evidenced in their efforts to keep the Centennial Exposition closed on the Sabbath.

Lois Walsbrooker is speaking in Charter Oak Hall, San Francisco, Cal., and Laura Kendrick in Social Hall, to good audiences.

J. O. Barrett is in Philadelphis, Ps., and may be ad-

Suffrage Association has resolved that no political party will be entitled to future support in State affairs unless it makes woman suffrage one of its avowed objects, and also admits women to tull membership in its organization, with an equal volce and vote in the nomination of candidates and transaction of business in its primary meetings.

A shipwrecked crew has recently been killed and eaten by cannibals in Austalia. It is shocking to think that there still live savages who can-hibble their own kind,-

The war cloud seems settling over Europe. As we go to press the eastern question appears to rise in a magnitude wholly unexpected. England has declined to accede to the proposition of Germany that the six 'powers should unite in "pacificating " Turkey, and if diplomacy will not do, to do the next best thing. So Great Britain is reported as making extensive naval preparations for an emergency. Spain is endeavoring to drive the Cuhans to the wall, 30,000 more troops being about to sail for the island, while she gives her Carlist exiles only one month longer to make submission in, and her troubles seem about to break out afresh at home in consequence of the steps taken toward the abolition of the fueros or constitutional privileges of the Basque provinces. German despatches announce the probable speedy abdication of the Turkish Sultan.

The American exolus has commenced for the summer One thousand passengers sailed Saturday, May 20th, for Europe,

The New York Centennial Committee is making very elaborate preparations for the celebration of the Fourth of July, and the demonstration will be a very great one Hon. Charles Francis Adams will be invited to deliver an pration at the Academy of Music, and William Cullon Bryant is to be requested to write an ode.

Eight miners were killed by the explosion of fire-damp at the Midlothian mine in Chesterfield County, Va., on Saturday, May 20th,

"Extradition " Winslow is said to be willing to return to this country and assist his creditors as far as possible, providing lentency is assured him by the government.

First class bawl men-Charcoal pedlers.-Hartford Post.

It is reported that President Grant received a cable despatch from London May 23d, announcing the death in that city on the previous evening of an infant child of his daughter, Mrs. Sartoris.

The Paris Illustration says: \*\* Clothes brushes are unknown in the United States; they sweep you even to your hat."

A homeopathic doctor in Kentucky has discovered that large doses of musk are very efficient in alleviating cases of poisoning by hydrate of chloral.

One little "garden pitch" of ours has been very profit-able this scalon. The shalls are up the cucumbers—the chickens are up the snails—the neighbor's cate are up the chickens, and we are now in scarch of something that will cat up the cuts 1 Can any of our agricultural friends and  $u_s$ —Ala. Flanter.

London celebrated the return of the Prince of Wales to England in magnificent style, Friday, May 19th.

A standing joke-no seat in a horse car.

Lady Burdett-Coutts has become actively interested in the temperance reform movement in England,

The Gooroo is a newspaper just started at Hamilton, O. The word has provoked lots of Goorooel puns, and this is as good as any of them.

General Escobedo has taken possession of Matamoras.

It is estimated that over \$100,000 worth of pearls have, first and last, been taken from bivalves in the streams of northern Vermont.

Great preparations are making at Charleston, S. C., the proper celebration of the Fort Moultrie centennial on the 28th of June.

LATE MRS. J. H. CONANT. COMPILED BY

#### ALLEN PUTNAM, A.M.,

Author of "Bible Marvel- Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Mr. Putnam has with skillful hand arranged in this yol-ume, in comprehensive fashiou, many living gems of thought, which are clo hed in eloquence of diction, and thrill the prayerful heart with sphifual fervor. From the should be prayerful heart with sphifual fervor. From the should be prayerful heart with sphifual fervor. From the should be an another of the spees the doubters of sphifualism's capability to minister to the devotional side of man's nature can draw anymele proof that he is in error. The weary of heart with find in its holy breathings for strength, sent out to a higher hower, rest from the corres that so keenly beset the pligtim in life's highway. The sick he soul may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual healing and rejo'ree; and the certainty of refunds with the depart-ed, a consolation which i othing earthly can take away. The persistent existence of the human sout, the ennobling power of the future staty. the gradual bettering of even monat could in all of the eternal spirit of Truth, are here acknowned, ed and set forth in earnest, fearless and generation, the wais of wheas which differing earth and generation, the wais of wheas widely differing earth and generation, the wais of wheas widely differing earth and generation, the wais of wheas widely differing earth and yet reverent glabel many lending minds in their day and generation, the wais of wheas widely differing earth and yet reverent glabel many lending minds in the rad aglor (Change, and who have become blended by after develop-hent into a bando throthers in the pursuit of Truth.-a glo-rions prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done og earth as in the hearens i

#### LIST OF SUPPLICANTS.

LIST OF SUPPLICANTS. Parker, Theodore, An onelli, Father, Aryan, Billou, Hosea, Roy, Beil, Lother V., N. D. Beil, Lother V., N. D. Beil, Johner, Rev, Burandt, Joseph. Husa, Frof. Busa, Frof. Charles, Rev. Carmile, Father, Rev. Completi, Alexander, Rev. Charles, Rev. Charles, Rev. Charles, Rev. Charles, Rev. Charles, Rev. Charles, Rev. Completi, Alexander, Rev. Completi, Alexander, Rev. Charles, Charles, Rev. Charles, Father, Bishop, Status, Stat Powers, Jared, Rev. Raymolum Roy, Rajah of Hengal, Roidingion, E. A. Reichenberger, Rabbi, Reichenberger, Rabbi, Rientenberger, Rabbi, Rientenberger, Rabbi, Sagovewatha, or Iked Jacket, Indian Unief. Sagovewatha, or Iked Jacket, Indian Unief. Sabel-vy, of Alount Lebanon, See, Whan. Staw, Father. Shaw, Robert G. Shaw, Berger, Rabbi, Stanbore, Ladv Hester. Stormberger, Rabbi, Bionburg, Bubbi, Swedenburg, Emanuel, Tavlor, Father. ''The Unknown.'' Thomas, Isaiah. Wanawight, Col. Wana, Henry, Rev. Watta, Dr Wesley, John, Rev. Whitefield, George, Rev. Whitefield, George, Rev. Whitefield, George, Rev. Fosilio. V Foster, Adoniram, Rev. Fox, George, Rev. Fuller, Arthur B. Ganze, Prof. Gargeg ugarbah, Indian. Gargeg ugarbah, Indian. Gray, F. J. Rev. Gregory VIII., Pope. Hadn, Abdal. Hetherington, Prof. Hiskenian. Hopper. Issae T. Hushard, John, Prof. Hushard, John, Prof. Humboldt, Alexander yon. Humboldt, Alexander yon. Humboldt, Baron yon. Ingraham, John, Jackson, Gen, T. J. Judson, Dr. Keda, Ishmud, ham. Wright, Henry C. Yadah. Kedar, Abdal. King, T. Starr, Rev. Kneeland, Abner. Zindes. Zeblar. Lee, Ann. Leha, of ancient days.

Ar Cloth, tinted paper, 256 pp. Price \$1,23, postage

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

Logically and Dispassionately Considered.

BY DR. DEAN CLARKE.

To all who believe in the Vicarious Atonement, this bro-chare is most respectfully and hopefully delicated as a means of spiritual emancipation and en ightenment. "Prove all things, and hold fast that which is good." -ST. FAUL: The author does not fear but rather covets criticism upon his arguments, as his sole desire is to find and teach the Truth; and he submits his views to the canilid judg-ment of every reader, asking acceptance of only so much as is logically proven, while ho hopes that ho one may be offended by his fearless criticism of beliefs long held as sacred.

sacred. Price 15 cents, postage 2 cents. Forsale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Fundamental Principles of

### Science.

I.—The Law of Unfoldment, II.—Matter and Spirit. III.—The Dunistic Principles in the Economy of Sex.

- THREE ORICINAL ESSAYS BY LEON HYNEMAN.

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

BANNER OF LIGHT: The Oldest Journal devoted to the

#### SPIRITUAL PHILOSOPHY

In the World1

#### ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & RICH.

Publishers and Proprietors.

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

THE BANNER is a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERBERING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT; EIGHNIGE SUBJECTS, Scientific Subjects, EDITORIAL DEPARTMENT, SUIRIT-MESSAGE DEPARTMENT, CONTRIBUTIONS by the most talented writers in the world, etc., etc.

#### TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year	
F Postage fifteen cents per year, which must accompa-	,

ny the subscription. In remitting by mall, a Post-Office Money-Order on Bos-ton, et a Drafc on a Bank no Banking House in Boston of New York (117, payable to the order of Cochr & BICH, is preferable ta Bank Notes, since, should the Order of Draft be lost or stolen, it can be renewed without loss to the sender. Checks on Interlur hanks are liable to cost of collection, and in such cases the term of subscription will be proportiunally shortened in the credit. Subscriptions discontinued at the expiration of the time paid for. Apy specimen copies sent free. Apy specimen copies sent free.