

# BOSTON, SATURDAY, FEBRUARY 19, 1876.

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**CIVIL AND RELIGIOUS PERSECUTION IN** NEW YORK.

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

BY THOMAS R. HAZARD.

PART IL

I well knew the blacksmith, Jonathan Sweet, of Sugar Lonf Hill (a son of Job), who seldom left home but on extraordinary occasions, and, who, when patients were brought to him whose cases had perhaps in some instances baffled the skill of the most renowned doctors, was wont to ask the customer whose horse was left only partly shod to excuse him a few minutes whilst he put the stranger to rights, which having done he would charge his patient a pistareen or quarter for the loss of time incurred by the interruption, and return to finish his more important job of shoeing the horse.

I remember on the occasion of Jonathan Sweet's restoring a break or fracture in the leg of a col-ored boy in my employ, which he did perfectly In about the time some of the pompous M. D.s. of the period would have consumed in taking off their hat and gloves preparatory to an examina-tion, that I asked him how he was enabled to do the work so quickly? To which he replied that he did not himself know, but that he second to see the exact position of the bones, both when in and when out of place, as plainly as if they lay

Ilis son William, who now lives where his fa-ther did, and whom I have known for more than fifty years, has described his gift of healing to me

into my buggy as I passed his door on my way to | churches they should worship, under pain of im-Newport, R. I., and left him at Dr. Newton's | prisonment, confiscation of property and death, office. An hour after I called for him on my way | as was formerly the case as regards worship in once. An nour after I called for him on my way home, when he told me that the doctor had pret-ty much cured him through a few passes of his hands, which proved to be the case; as from that time he went about far more readily, as he said, and as I well know, up to the period of his last sickness, than he had done for years before.) Besides the hone-setting gifts the Sweet Family seem to possess in a remarkable degree another faculty segreedy leasy would fully the tof com-

faculty scarcely less wonderful, viz., that of com-pounding liniment or washes out of the roots and barks that are to be found in almost every neighborhood, and which are highly efficacious in reducing inflaumation and swellings, and also in preventing mortification.

Some forty or more years ago, as one Samiel Curtis was proceeding to a manufactory of mine with a heavily liden ox team, he was thrown from the team of the set of th the tongue of the cart in a stony rough place in the road so that a wheel passed over and crushed his thigh bone, besides dreadfully bruising and lacerating the flesh. He was brought home, a distance of some five or more miles, and it was thought that no treatment could save his limb, if peradventure it might his life. Dr. "Bill Sweet," however, was sent for, who, after washing and mopping the wound after his accustomed fashion with vegetable decoctions, put all the bones in place, and splintered them with sole leather. Under his care, notwithstanding the summer heat that prevailed, ioflammation was kept down and mortification entirely prevented, and after lying on his back in bed a few weeks the sufferer was again walking about\_mor was it sufferer was again walking about-nor was it long before he was seen on-the road with his team, as well as ever, with the exception of a trilling limp, occasioned by the slight shortening of the limb, caused by tension of the tendons and nuscles while the broken and shattered bones were in the process of knitting together. Curtis died not long since, aged about eighty, as lib-eral in mind and as highly respected as any man in the neighborhood.

Another peculiarity of the older branches of the Sweet Family is their utter unconsciousness of the magnitude of the cures they perform. Ex ploits of healing that if done by regular practi tioners would place them in the first ranks of the profession, and give them a world-wide reputation and notoriety, are accomplished by the Sweets without its apparently entering their minds that they have done anything worthy of especial notice, much less admiration. I have been amused to bear the old man Wil-

I have been amused to near the on man win-liam Sweet's narrations of some of the most re-markable cures that were perplose ever performed by man, for which he claimed no more credit than he might have done for merely setting a broken bone of the finger.

A few years ago a young man fifteen miles way was caught in the belting of some running away gear in a factory, and thrown several times around a drum and against the ceiling of the room before he could be rescued, when it was found both arms and one leg were broken in one or more places, besides sundry other fractures and breaks in other parts, whilst his whole body was lacerated, torn and mutilated so that his hu-manity could scarcely be discerned. Sweet was at once sent for, but before he arrived the exigencies of the case prompted friends of the suffer-er to call in some of the regular faculty, who, just before Sweet got on the spot, had, to use his off one Seeing how things proceeding to lop the other. stood Sweet declined interfering, but was finally prevailed upon, through carnest solicitation of the friends, to take the case in hand, when he soon, as he quaintly observed to me, "put the boy together and made all right again," adding, after a pause, "that is, all that the doctors had left of him." or words to that effect. Job Sweet, the younger, a brother or first cousin of William (I do not comember which) was also of William, (I do not remember which,) was also some fifty years ago a celebrated bone-setter. I knew him well, and remember when a young professional gentleman of Boston, a Mr. Warner, who was, I think, a relative, and perhaps a nephew of Daniel Webster, came to South Kingston and placed himself under the treatment of Job for a serious lameness that had bafiled, as I understood, the skill of the Massachusetts Fac-ulty, and which, having become chronic under their treatment, required time to cure. Mr. War-ner used occasionally to dine at my father's, and on these and other occasions he seemed never to the in relating and expatiating on the wonderful operations he saw Job (in whose family for convenience of treatment he resided for some months) perform. Among others I remember the case of a stripling by the name of Day, who was brought by his friends from somewhere up the North River. Warner was present at Job's first examination of the boy's leg, which he said was as stiff as his walking slick, and from the knee downward not much bigger/(as he rather figuratively remarked,) the circulation of the blood and fluids having ceased to nourish it, so that the flesh had wasted away to the very bone. Job nevertheless spoke of the case as not beyond

as was formerly the case as regards worship in Maryland, Massachusetts and Connecticut, and in other British priest-ridden colonies of North America. Were the regular medical practitioners to succeed in banishing, through persecution, and tyrannical law, the bone-setting Sweets from the State, as they have already done the clairvoy-ant physician, Mrs. Catharine Morrison, and no doubt scores of others, and are now seeking to expel, through the threat of fine and imprisonment, Mrs. Holmes-no one can estimate the amount of suffering that may ensue to the unfortunate individuals who may be compelled to throw themselves, in case of accidents, in their despair, into the hands of the authorized practitioners.

Since writing the above, I have received a leter, dated Feb. 7th, 1876, from a lady who resides near Pittsfield, Mass., in which she incidentally mentions the following circumstance :

mentions the following circumstance: • 'Mr. Oinstead, who lives not far from use-hadaet long since his shoulder all crushed to pieces by the tail of a mo-lawse cask which he was steadying down a gangway. He, went to a ductor in Pilkfield, and when he left his care at, the road of some week, the arm had grown to his side, so that the fish was continuous, and the arm of course utter-by usdess, Offmetrag then went down to his side, so that the the dash, when the fish, we atter-by as that the earn, though somewhat disabled, does not preven this leading a very active iffe, besides to howing his trade as a batcher,''

I suppose the Dr. Sweet of Hartford to be a descendant of old Job Sweet of Narragansett. It is well for him that he is not located in New York instead of Connecticut, as in that case the M-D. of Pittsfield spoken of might, be after him with a sheriff's posse, and have him before a New York court of justice, to be fined and imprisoned for interfering with the privileges of the profession, nor could Sweet help being convicted as the law stands on the statute book.

stands on the statute book. <sup>4</sup> It is but a few weeks ago that while passing with a stone-drag through a gateway, a very near neighbor of mine caught his foot between it and the post, and dislocated and fractured the great toe. As small an affair as it might be deemed, the M. D. that was called to his aid managed to inflict in one or more bungling operations an unfold amount of anguish on his natient, without succeeding in moving the member from the upright position it had been thrown into by the accident. Finding that he could get no relief at the bands of the regular M. D., the sofferer finally applied to Dr. Sweet of Fall River, (who is no doubt one of the lineal descendants of old Job Sweet.) who put the bones of the toe in their proper places in a very short time, and comparatively with but little pain.

There are no doubt thousands of estimable mene are no doubt thousands of estimable men among physicians and surgeons; but as a general rule, there is probably no profession on earth so adapted to the rendering mene callous to human suffering as theirs, and I have heard it remarked, and I think justly, that medical stu-dents are more unfeeling and brutal in their in-stincts than any other class of collegians. The cause may be found in the fact that they can only obtain experience in their disgusting profession by experimenting with their scalpels, forceps and saws upon the bodies and limbs of the unfortu-nate inmates of our public hospitals, and by delving elbow-deep anidst the recking stench of putrid corpses snatched by their confederate body-snatchers at midnight from the graveyard, in the vain expectation that by thus mangling the forsaken and perishing tenement, they may be enabled to understand and regulate the subtle when the soul. How vain must be the lessons thus learned in the dissecting room, that are applicable even to the surgical branch of the art may be guessed at by outsiders, when they hear one of the great lights of the faculty declare, as i one of the great lights of the faculty declare, as 1 have read was recently the case, that ere a stu-dent in surgery can qualify himself to perform successfully the operation he had just accom-plished, he must first have gouged out of their sockets at least a *peck* of himman eyes! Of what practical-benefit to humanity, it may well be asked, can the practice of a profession be, whose tranships are new of such a cast? trophies are won at such a cost ? -The practice of the natural bone-setters, as well as that of our clairvoyant physicians, has proved beyond question that it is seldom if ever necessary to amputate a human limb, whilst that of the latter has also demonstrated that the re moving of cancers and tumors with the knife is worse than a useless operation, and nearly if not always results in injury rather than benefit to the sufferer. I recently had in my possession a list of the names of some scores of patients, several of whom I personally knew, who had been af-flicted with cancer, many of which had been cat out several times by the regular physicians, and ALL of which, with the exception of two, were entirely heated by the late John C. Grinnell, of Newport, R. I., an unlearned clairvoyant practitioner.

DAISY DOANE: SUNSHINE AFTER DARKNESS.

A Splendid New Serial.

In Advance.

# Writton Expressly for the Banner of Light,

BY MRS. A. E. PORTER,

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook A Tale for the Times;" "Rectin Lect" "My Husband's Secret;" "Jesle Gray;" "Pictures of Real Life in New York;","The Two Coustus; or, Sunshine and Tempest;" "The Lights and Shadows of One Woman's Life," etc., etc., etc.,

God is the master of the scenes ; we must not choose which part we shall act ; it concerns us only to becareful that we do it well, always saying, " If this please God, let it be as it is,"-JIMENY TAYLOR.

### CHAPTER VIII. Letters from Bome, The "Carlotta" had not, been three months at

sea, when business called one of the brothers to Havre. Joe had given the charge of their affairs into the hands of his brother, but Sam was needed at home. Uncle Joe wished Daisy to study the French language in Europe, and proposed to take her with him and remain abroad some years. Daisy was delighted. She had expected to be left in France at school, but that Uncle Joe should remain there with her, had been a pleasure which she had not dared to hope for. Mary Wood was almost inconsolable at the loss of her friend, and wrote the most touching little billets, declaring her grief, and insisting that this great sorrow would almost break her heart. Every day some such missive came, though the girls met every afternoon at recitation. Jim\_consoled himself with the belief that the should go to sea in that time and see Daisy in Europe.

Mrs. Sam, Daisy's mother, had little time to mourn, for the departure was so hurried, that every moment was given to preparation ; as for Dickle, the one of all others who would miss the little girl, he could not be made to understand the loss that was coming to him. Here, ignorance was bliss.

In the kitchen, the matter was talked over in this wise :

"It is my opinion," said Peter, "and I have thought about it in the house and by the way, as the minister says we should on all serious matters, that Miss Daisy is better off at home here with us who care for her. I don't think much of them Frenchmen that can't speak our language, and that live on frogs. Foor child ! she will be wishin' herself at home with us," said Peter.

for once you've got ahead of me! No more she has, and yet I never thought of it ! Who knows " who knows?"

NO. 21.

Just then Jenny's step was heard. "Betty, Mrs. Doane wishes you would make some of them drop-cakes for supper that Miss Daisy likes 50 much."

"1'll go and stir 'em right up this blessed minit," said Betty, Setting aside her pan of apples and trying to rise. This last was a hard and tedious operation.

"Betty," said Peter, "I am going to get one of them things on board-ship that they hist the anchor with, for you. I can just give it a turn or two, and you'll come up like a young girl a dancin' l'

Betty raised her broad hand and aimed a blow at Peter's car, but, as usual, he evaded it, and ran to the stable.

"O'There never was a more imperent, sassy nigger bora into this world of trouble," said Betty, as she moved round the kitchen in search of eggs and milk. " It's the last time I can make 'em for her," she said, " and I won't stint the eggs and cream."

Daisy was missed in many houses in Oldbury, Uncle Paul among the number. Daisy had learned to love the kindly, brown face of Sister Ann, while Uncle Paul was one of ther most confidential friends. If she wished to surprise Uncle Joe with a giff, she talked it all over with Uncle Pauls or if she had any trouble at school, he would think of a way out of it for her. A wonderful man was he, entering into child-life as if he too were a child, and into the sorrows of the aged as one who knew much of trouble.

The ladies in Peaceful Hall were much cast, down. How could they manage to live without Mr. Joe and Dalsy !

very much after the same manner as have other members of the family, from which I am led to believe that they all possess unconsciously the gift or faculty of clairvoyance. On one occasion I remember sending for William Sweet out of an adjacent hayfield, where he was at work for a neighbor, to set a boy's wrist who was thrown from a horse, which he did in an *instant*, after the bandages had been prepared. I sup-posed the work was completed; not quite, said the doctor, as he pressed his thumb on the back of the boy's hand, and replaced a little bone with quite a snap, that had been also disarranged in the fall, which he no doubt detected through his clairvoyant gift.

Again I sent for him to restore the collar bong of a daughter, that was displaced by a fall. I then lived many miles away, and the doctor did not arrive until some twenty-four or more hours. when my daughter's sufferings had become ex-ceedingly acute. When Sweet arrived he evi-dently comprehended the exact difficulty at a glance, not of his external, but no doubt his in ternal vision, and remedied it at one touch of his hands, so that after being bandaged and carried in a sling for a few weeks the shoulder was made Apparently as sound as ever. Again 1 sent for William Sweet, on an occa-

sion wherein a boy, seven or eight years old, who lived with his mother in my family, had his arm broken, above-the elbow, by a fall from the back of a donkey. It was a very bad break, the wound being much lacerated and the end of the fractured hone easily felt, and, as I think, was to be seen. The weather being hot the arm had swelled to twice or more its usual dimensions before Sweet arrived, which was one or two days after the accident. I was absent for a few hours at that time, and on my return home learned that the boy's arm had been set, splin-tered and bandaged, and that the bone-setter was assisting my workmen in the havfield. I found by inquiry that soon after Sweet's arrival he glanced at the arm, and then went out in the grounds in search of wild cherry and some other barks or roots, with which he made a compound wash, that quickly reduced the inflammation and swelling so that he could set the bone. The boy was willful, and to restrain him within proper bounds, we shut him in a long entry, out of which he got through an open window the next day, and thenceforward continued to run at large with his arm in a sling. In a few weeks, however, the bones knit, and he was as well as ever, with-At this time the doctor went with me to see

an old man, by the name of Thomas Durfee, who occupied a tenement of mine, and was who occupied a tenement of mine, and was partially disabled in one hand, which he had shown to many physicians, none of whom could detect anything about it out of place. Sweet fixed his eyes momentarily on the back of the old man's hand, then putting his fingers on the paim, gently pressed his thumb on the back, above where the forefinger joined, and then told the old man to open and shut his hand, which he at once did, and continued to use it eyer after as well as the other. In explait ever after as well as the other. In expla-nation Sweet said that there was a little bone somewhere in the hand so slightly raised and set out of its proper place on edge, that it was very difficult to perceive it either through the sense of sight or touch.

(By the by, I will say in parenthesis, that after old Mr. Durfee had suffered some years

hope. "Why surely, Doctor," said Warner, "you can do nothing to restore that limb, for it has no joint!"

"Then," said Job, "we must make a new one." And sure enough, by gentle and oft repeated ma-nipulation of his hands, the ossification was gradually worn-away, so that before Warner left, some weeks after, he told us that a complete joint was developed, the circulation restored, and flesh and muscle began to steadily form on the leg.

Warner finally induced his humble friend and protegs to remove to Boston, where the mode of living, so different from that Job had been accustomed to, added to the *colat* and increased tempta tions that constantly attended him in his mar-velous performances, proved too much for the moral firmness of the unsophisticated bone setter,

who died in early manhood, his days being no doubt shortened through intemperance. I suppose that Mr. Warner may be still living, and if so, I know that he might, if he were disposed, compile a narrative of the bone-setting ex-ploits of Job Sweet, which fell under his own personal observation, that would fill a large and exceedingly interesting volume.

I have been more prolix in reminiscences of the Sweet bone setting family from the circumbers are now practicing that is younger mem-bers are now practicing their healing art, so nearly allied to the spiritual gift of "laying on of handa," (if indeed it be not the same) in several different States of the Union, New York awong the number, and that these "natural bonesetters" are, in common with all other undiplo-mated healers of human maladies, subject to the ban of its abominable, doctor-made law—a law that is as repugnant to true American ideas of right and liberty as would be the passing of a legislative enactment compelling its citizens to hire their day laborers from specified nationali-ties; or to purchase their goods only at certain from the rheumatism, which was constantly hire their day laborers from specified nationall-growing worse, so as at last to threaten his con-finement to the house, I one day took him privileged shops; or to designate in what creedal

### [Continued in next issue.]

### Written for the Banner of Light. A VISION.

Have old friends met in spirit-land, Greeting each other with outstretched hand, So glad to meet on that bright shore, Where kindred join to part no more, That they forget their earthly friends, Whose tearful anguish value lends To keepsakes from the loved ones gone No stranger's eyes e'er gazed upon ?

Ah, not I feel their presence now, Their touches soft upon my brow. A sweet and soothing influence spread Like sunshine o'er my drooping head, And now a sparkling, joyous light, Like dewdrops glistening in the night, Doth penetrate the shadowy gloom, That broods so silent in my room.

I know they 're glad, and anxious too, Their old-time friendship to renew ; How oft I've longed to join the band That watches me from spirit-land; Be still, sad soul ; enough to know That soon 't will be thy time to go; Shrink not from earthly toll and care, A crown of peace awaits thee there. MARIE.

A young minister, somewhat distinguished for self-conceit, having failed disastrously before a crowded audience, was thus addressed by an ageo brother : "If you had gone into that pulpit feel ing as you now do on coming out of that pulpit, you would have felt, on coming out of that pul pit, as you did when you went up into that pulpit."

" You have freed your mind, Pete Doane," said Betty, "but as usual, you show your ignorance. Miss Daisy must be edercated and polished, and all gals now-days go to France for that. Mr. Joe understands. There's nothin' that he will not do for his child. God bless him ! I wish she was a queen for his sake."

"Amen !" said Peter. " But the house will be as lonesome as meetin' without music.'

"It is on my mind," said Betty, "that this great house will never see the grand thus again as has been in it. Maybe when Master Richard grows up, he'll turn out to be apother 'Squire, like his grandfather, but 1 'm afeard not, and if the does, I shall not be here to see it. I have had dreams and visions of a strordinary kind lately. I don't like 'em; too many weddin's, and too many white horses. Peter, we must be prepared for the changes of this ere mortal world."

After this long speech, Betty wiped her face with her apron, and sat resting her hand on the side of the pan of apples which was placed in her capacious lap.

Her large, fat arms were bared above the elbow the gold heads about her neck were almost buried in the trough of that isthmus, and the redand white kerchief lay folded over her bosom. She did not look as if she was a victim of sleepless nights or of superstitious fears. But nothing subdued Peter like seriousness in Betty, if it did n't take the shape of reproof toward himself. He stood leaning against the side of the door very slient for a moment, and then ventured to say, "You have n't had a special warnin' about Miss Daisy, I hope, Betty ?"

"No, I have n't, I am glad to say, because you know my warnin's always come true, but it is signs and wonders in gineral. You know Miss Joan was a wonderful knowin' woman, and, besides, dyin' folks sometimes see things very far ahead. I never told nobody what she said to me the very day she died."

" Nol" said Peter, now seating himself on a chair, prepared to listen. " Did she talk to you before she died ?"

"Yes; she sent for me when Nurse Coffin was eatin' her breakfast; that woman was 'mazin' fond of chicken and toast. While she was takin' her comfort with it in the dinin' room I sat by Miss Joan, and she said, says she, Betty, I hope you will stay with my Brother Joe as long as he lives. 'Don't leave him, Betty. I have made it all right for you, and when you are not able to work you will be taken care of." Now, you see, Pete, it has been on my mind that Miss Daisy may not live long, and then your know Mr. Joe will need all the care and comfort we can give him. Not as I am afeard of the water ; no Doane has ever died at sea. Folks never die of whatthey don't fear, and never was a Doane born that feared salt water."

"But, Betty, Daisy is no Doane ; she has n' the blood of the Doanes," said Peter. Betty dropped knife and apple. "Pete Doane, at home. Mary Wood promised to keep a jour,

" I do n't feel as if I wanted to raise any more lavender or burgamot, or make another Frenchspice cake. I shall just set away the tiny china cup she drinks from, and the plate with the lilies on it, that I always put on the table for her," sald Patsy.

"I shall never find another such scholar in French and drawing," said Miss Sybil; "andnow I think of it, I do not mean to take any more pupils. What do you say, Sister Patsy?"

"I hope you will never take another, Sister Sybil. We got through last year, and managed to give twenty dollars to old Dinah, and pay her funeral expenses. The good faithful creature has gone to her rest; the last of our family servants, sister. It was a comfort that we could do for her.''

"Sister Patsy," said Miss Sybil, "I never had a secret from you before, and I don't think I could ever have one long, but I ventured a few weeks ago upon the translation of a French story which Dr. Nacet had just received from Paris,and when I had finished I was bold enough tosend it to a Boston publisher, and see here ! " producing as she spoke a gold half eagle.

"That does my heart good, sister. Now you must have the new books you were wanting, and a warm pelisse next fall.""

<sup>19</sup> Ten dollars will hardly do that, Sister Patsy, but it will buy a square of stout warm carpeting for the kitchen; so that your feet will be warm in the cold days. We will have that first, Patsy, and then who knows but the books and pelisse will come also?"

The conversation was interrupted by the entrance of Dr. Nacet. As they heard his voice, the same thought passed through the minds of the sisters-"our one friend left." There seemed no danger that they would lose him at present, for he never left the town, was vigorous and healthy, and came of a long lived race. He was methodical in his habits, drank his one cup of coffee in the morning, ate his dinner at three, and partook of no food afterwards, save a cup of tea, till the next day. -----

He was as agile-and easy in his movements as a boy of ten, and as full of vivacity. It pleased him that Daisy should go to Europe. He thought Mr. Joe a wise man, and two years not a long time. The ladies and himself were good for many years yet, and when the child returned she would brighten their little teadrinkings by her pleasant chat. They would live over old times in her. He had brought another little book from Paris, and he hoped Miss Sybil would enjoy translating itthere was a demand for such works in the market. He did not know how welcome this employment was to Miss Sybil. He would have wondered much had he known upon what a slender income these ladies managed to live in such a lady-like and comfortable way.

Of course there was to be a constant correspondence kept up by the travelers with friends.

#### LIGHT. BANNER OF

nal, and "share levery thought with her dearest friend." Mass Sybil was to write her letters in French, while Daisy was to answer in the same Infigurage: The first letter was to be directed to her mother, but all these particular friends were to share in its contents. This letter will give my travel. readers the briefest sketch, perhaps, of her situation in Europe. After telling her mother about

the voyage, which was in one of Caldwell and Train's Pachets, and how much she enjoyed if all, for she was not sea sick, and spent most of her time on deck, .... I have learned so much about a ship now "She said, "that you may tell Jim-We d that I think I could almost manage one

 $\mathbf{2}$ 

myself. 2: We staid only a week in Paris, for we intend 2: Declathack business rehe has followed the advice of a friend and placed "conside ourserves with the thought of your hap-me here: (Chemician school, 1) and placed with consist and improvement. If hope every day will my teacher and with the grids, some of whom are radius your power to enjoy life. "Every day ought English, and two are from America." I get along it to be considered as a period apart; some virtue hetter trench were studied with Miss Sybil, and should be exercised, some knowledge improved, herer from having studied with Miss Sylul, and am nucle observed to her for feiling me so much about her served late here. I think it has not greatly sharped share then. My millight teacher is very strict, and beeps me on exercises all the its setting leave you happy with those among time. Light yory tried with practicing, and some, whom you live. times, that kell goe back ward 1. Not so with French. My teacher says that I have had good instruction, and the<del>r my prentuce</del>d on and accent are better then that of most gale who come here because I think it will please Miss Sybil and Dr. Nacet, who tool so much paras with me. We do not have such meet things to cat as Betty makes. I mass for back the  $\sigma$  endows in the morning, and all  $\alpha$  the worlds. We chave good white bread, which come on integrable that be glob be measured When come in the object of a though to emeasured by the yard, 1 stands, as a new very light and white, we have much to drawly but no collec-issue times do to a we have latticesplot pakes, just such as Mr.s. Party nude at home. The first time 1 to know and tasted of 1.1 dropped git upon myt plate and choired so in my throat that I could, but not note ... I was carried back in takey to the extuation one of Ways carried back in back to the particular Decision Hall, and wanted to see them so much that I as do not keep the tears from failing. The sector Uncle Paul that I go every 'Sunday to the English chapel, and am in no dan-ger of b coming a Roman Collibria, as he feared. "One has to the got's are Protestants, "I and hopy's firth, dear motion, only a little homeory boundary on a thought of paul firth

homestek sometimes when I think of you papa and Dockie. Pievse write to me all about his httle profits ways, and the new words which he learns to speak. When I think of you all in the 'garden's vousified papa and Dickle sitting in the summer house, Bettyl good soul, looking some thing like a big trust, po bliftg, in her atmechair you the porch. Peter new thest blass singing 'De-Wersman many trust the states singing the Virganity nobel three, denity picking flowers for the vases of want, to be there so much that I the vases [1] want, to be there so much that [1] wish for wright to dy. But [1] neist not spend a time in thisking of home, but work hard, that I may be fitted to return?

Thus much of Daisy's life. If was one of little variety. The next preket carried her letters, from home, those of her mother full of details of every day lites how the guiden locked, and how much she thought it missed Uncle Joe, and the weightruit things. Dashie said and did, and that when she reach to Berty what had been written about dier cakes how she said. "Lot's massy houty ! I wish we could send her somerby the next vessel (but them by kwheats aint nollin) cold, nor wights muther. What shall we do about it "" "Oh, Berty," she said, " the child is better off without thrm with them." " "Mos' Dorne, pears to me the child was, been to have all she wants; less wise Mr. doe means she shall; and if buckwheats is to be had in them parts, he "It" get 'em for her.' "It is too true, Daisy - and I ask myself some-

indulgence 2. a fortunate child. There are few who have such a fortunate end). There are possivite more see a a loving friend as idear Unels Joe. I pray field daily that you may live to wait upon him in his old age, returning in some measure his care of

Mary Wood's 1-tters were in the old style, such 11 -

when I temeraber that an orean divides us, other one supplies Your place in my heart. The waving elms and whispering pines in 'Old Maid's emphonious names, focho my sighs for you.

hear from you, and to learn that you are safe and well after your long voyage. I feel glad that you were able to glean so much information and amusement from the scenes which have met your It needs a cultivated mind to improve by You are young, but God has given you a wise friend for a guide, whose judgment will di-rect your journey and whose wisdom will show you how to apply the knowledge which you gain. The solid good sense of Mr. Doane is invaluable to you. I prefer wisdom to wit in old people, In young persons one tancies wit will ripen into wisdoin, and one loves the blossoms of the spring as the hopes of the truits of autumn; but in that season, unless the understanding, like the orange tree, bears fruit-at the same time as blossoms, it falls in our esteem:' We think of you daily in our quiet home. My sister Patsy pines for you. We think of you daily in to be stand only a week in Parts, for we intend our quiet home. My sister Parsy pines for you, to go the to adjum — As Unate locity business re-quired his attention, be thought best for me to go and therbs of grace, but they have no power, as to my school intended it by . After much inquiry superstition teaches, to win our fairy home. We he has followed the advace of a friend and placed console ourselves with the thought of your have and the value of happiness well understood. May the sun every day, while you are absent from us, find you well with yourself when it rises, and at

whom you live. "We live as usual a retired life. Doctor Nacet comes almost daily to see us, and tries to make some compensation for the absence of our friends, We walked in company with him last evening, after having studied in Americas - I mention this - to call upon your mother. As the night was beauprolonged the walk on our return, and tiful. strolled as far as the old elm. The foliage shimmered and gleamed in the light, for silver Cynthia held up her lamp in the heavens and cast such a light on the earth archowed its beauties in a soft and gentle Sheen. The night silenced all but the Doctor, who sometimes utters things fit to be spoken when all Nature seems to be hushed and hearkening. Adam, my little Daisy, Your old friends in Peaceful Hall keep a warm welcome for you, and hope to see you bloom again in their home. Accept this epistle from your loving friends,

PATSY AND SYDIE SAGE.

One year passed very quickly to Daisy, who was kept busy in her school. During one of the va-cations, Uncle Joe took her to Paris, as he had promised, and a sail along the Rhine, all partieplars of which she wrote to Miss Sybil, who years before had traveled the same route, and which interested the old ladies; but our readers can learn about these places in books, and we omit all The letters which passed between Oldbury and Bonn during the year and a halt longer which Darsy stand at that place. She was content-ed-more, 1 might say, happy, for she was a love able girl, and such find friends a management abroad. When the time came for her to return abroad, when the time came of wish the Atlanhome, she said to Uncle Joe : "I wish the Atlan-tic Occain was the Merrimae River, and that we

could be rowed over by the boutman-To her delight the voyage was short, and she landed in Boston one day before the packet was expected. How strangely all things looked to the little girl ! Not the people : she had kept them in her mind, so much, had looked, at their pictures so often, and received so many letters from them, that she perceived little change. Dickie could taik now, and had grown fall and stout, but all the others seemed to have stood still, waiting for her return. fler mother looked lovely as ever, and wore white dresses and blue ribbons. As for Betty and Peter and Jenny, they were not a day older. But the galaxiand the walles ! They were the same -- no, not exactly; Betty had certainly improved in making them, at which Betty Bughed. "Lor! Honey, that is all in your head: not as 1'll deny that 4 did n'Ustint the butter and agar, as I used to do sometimes when Miss Joan was mistre s.

is too true, Daisy and Lask myself some. Under Paul was the same patient subject. 2 Will any Daisy be happed for so much — 94 intended to be in the New Jerusalem be-ience? Does she not need the strength fore you came back. Daisy," he said, "but 1 disappointment and trial bring? You are back made up my mind that I am to remain on the back made up my mind that I am to remain on nde Paul was the same patient sufferer. this bed as long as the Israelites traveled in the wilderness; so like as not I shall live to see you a married woman." The travelers came, as I have said, the day be-

fore they were expected. Uncle Joe and Daisy went directly to Oldbury, arriving to an ently "My Aborno and BRLOVED FRUEND - I think mother, played awhile with Dickie, got out some of you all day. I dream of you all night. I weep for her gifts for the servants, and after a peep at when Liemenber that an organ divides us. No, the garden tied on her hat and went to see the The old ladies.

The door was unlocked. She stepped in quiet-Hall' (a picce of woodland near the school, in Which oaks were the prevailing trees, but Mary preferred to speak only of the tew with more Miss Patsy gathering flowers in the garden; Miss Sybil sat on the doorstep arranging them into

" My DEAR LITLE DAISY -1 am réjoiced to ladies sat again on the steps of the garden door, access sat again on the steps of the gamen door, assorting their flowers and talking about Daisy. "I cannot tell you, sister," said Miss Sybil, "my delight in that child. She is God's gitt to teach us how happy and good angels are. This world is all brightness to her, and I see no cause why it may not be thus with her through life. She is sweet tempered, indulgence does not spoil her, and her heart is tull of love for all who love her. Consin Joe is a careful man, and will leave to her all his fortune, invested, no doubt, with the prodent foresight which he inherits from the old 'Squire,

"She will have her trials, Sister Sybil. In course of nature, her mother and Cousin Joe must

die." "Yes, yes, of course ; I hope he will before she does; but time heals the wounds which nature renders inevitable. It is poverty, and long con-tinued physical pain, and wrong-doing of those we love, that makes life a burden."

Patsy sighed and made no reply. Into their lives some rain thad fathen, and there were sorows about which their lips were dumb, Daisy, full of pleasant thoughts, was walking

home through the broad street, over arched by elm trees, through the branches of which came the level sunbeams, lighting up her hat with its scarlet-tipped feather, and making a shimmer of brightness about her as she tripped lightly on her wav

She had grown taller, and looked more than two years older. Her face was more of an oval ; the lips had tost nothing of their firmness, but

had gained a richer color. Boys were playing ball on the green, or "mall," as it was called. Their merry shouts echoed through the air. As Daisy crossed the street a ball, sent by a careless player, missed its aim and fell at her feet. A fittle fellow came to pick it up. He did not know her, but as he took his ball, he looked an instant at her bright face and dress; when he returned to the play-ground, he said, "There goes a pretty girl."

Jim Wood heard the words just as he was in the act of returning the ball of his opponent. He turned. That ball too went wide of its mark He stopped, looked earnestly at Daisy for an in-stant – She did not see him, while be had a fair view of her face. Yes, there could be no doubt, of it now; Daisy had altered. All the rest were unchanged, but she was not the same, Jim's heart gave a great thimp inside his jacket, as if it would have come out had not said jacket been well\_buttoned All at once the whole world changed for him and looked dark. He had lost his playmate. That tall, graceful girl could be no longer what she had been to him all his life--the metry, samey little clt, that he could laugh at and tease, and have jolly fun with in boating on The river. He was sorry she had grown so pretty. He had always hoped she would n't be a beauty. Poor Jim! He did n't run out to meet her--not he. For the first time in his life he was ashamed of his soiled jacket and torn hat.

There were terraces running round the pond, where young trees were planted. He tan across and stood in the lower terrace, where a friendly oung tree hid him from sight, but where he ould get a view of Daisy as she passed. It was Daisy, and yet not Daisy. Jim's feeling varied between boyish admiration and a something which was near akin to anger, vexation or dis appointment. One instant he started to leap the ence and go home with her, the next he was half inclined to run as far the other way. As Daisy peared home, her steps quickened. Turning a bend of the road she was lost to sight. Then with a bound Jim leaped the railing, randown to the river, got out his boat, and went sailing all alone till the stars came out. He looked up at them. Master Moody had taught him to look at the stars in his study of navigation. He thought them beautiful, but so far off ? [Continued.]

# Spiritualism Abroad.

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

# BY G. L. DITSON, M. D.

The-accounts of those wonderful manifestations through the mediumship of the Fakir of India which have appeared from month to month in Mons, Aksakof's Psychische Studien and been briefly noticed in the Banner, were, I believe, translated for the English press by the accomplished Secretary of the "British National Association of Spiritualists," Miss Kislingbury.

As everything relating to these manifestations has a peculiarly weird interest, being in every sense of the word marvelous, yet accomplished without the remotest shadow of trickery, I will give a few more of Mons. Jacolliot's statements. As a preliminary (confirming what I last said,) the fakir appeared perfectly naked before Mons. Jacolliot, leaving his langutty, his only article of clothing, on the stairs, fastening his bamboo stick in a braid of his hair. The experiments were usually made upon the verandah of Mons. J.'s dwelling. These verandahs are broad and massive often in appearance, resting on heavy arches below, with large columns on their outer margin to support the roof above. Though these arches and columns are made of brick, they are covered with such a fine, hard slucco, that they have the appearance of marble, and so give to many streets in these Oriental cities a very grand facade of the dwelling in which I resided in Cal. cutta, and many others; but of course there are a vast number of exceptions. When, the Fakir Covindasany had seated himself by the brazier

gave Mons, J. his hand. Later, sweet music filled the air from a harmonica which had the day before been taken away from Mons. J.'s rooms; and the shadow of a pagoda-player was seen to glide along the wall.

On another occasion Mons. Jacolliot tested the powers of this wonderful medium, who, oftentimes deeply, immovably entranced and holding his hands for an hour or two in a position that a person in a normal state could hardly endure for ten minutes; gave ample proof that jugglery was no part of his profession. A harmonica this

time was suspended by a cord so that it was about two feet from the ground. The fakir took hold of the cord, and the instrument emitted long drawn sounds. "Can you not have some air played for me?" said Mons. J. After a long pause, the instrument again seemed instinct with life, and it gave forth one of the favorite airs of the Malabar coast, which begins with the words: "Bring jewels for the maiden of Arune."

One-day Covindasamy brought a bag of fine sand, and spread it out on the ground. It covered a space of about twenty inches. A common penholder was then placed upon it, and the fakir said to Mon's. J. that, when he saw this little instrument lift itself perpendicularly be might write or draw on paper whatever he pleased, and the penholder would imitate it exactly in the sand. During this time Mons, J. had placed himself so that it was impossible for the fakir to see what he (Mons, J.) had drawn. Mons. J. was then requested to think of some word in Sanserit. He thought of the word " Purucha" (the divine progenitor.) The fakir stretched forth his hand, as

little stick rose up and wrole the same word. "A whole sentence which Mons, J. had in his mind was also written ;" and even when asked if line 243 in the fourth book of Manu could be word of said line was written in the sand. Again this thing was repeated in a somewhat different a paper for a whole year. way, and with the same satisfactory result; and when the question was asked (mentally) "Who is our common mother?" the answer was Vasundara (the earth.) Finally, when this wonderful medium was about to take leave, and called "Federation Spirite et Magnetique." Its stood in the doorway with his hands crossed on his breast, "he rose up without any support to the height of about one foot in the air," and so remained for nearly five minutes. The height Mons. J. was enabled to measure by noticing the gold and, white stripes of the curtain that hung

at the doorway. The sixth stripe from the floor was parallel with the fakir's feet. The January number of the Rerue Spirite, of

Paris, contains the "Memoire" addressed to the "President of the Court of Cassation " in behalf of Mons, 'Leymarie, ' There is also a ''Circular,' which I-hope all Spiritualists have seen and of the French Republic, praying for the pardon court, to which an appeal has been made, will him, and that the only hope that remains for his historic records. release is in the elemency of the President.

In an interesting review of the year's work, the Rerue says, "that it is desirable that there should be a spiritual conference, the only efficacious means of combating, and in plain daylight, the secret movements of our adversaries." This, doubtless, more particularly refersy to the roundabout way the church has taken to incarcerate Mons. Leymarie. "In France," continues the Revue, "in spite of family influences and the pressure religicuse brought to bear against the subject, little spiritualistic groups continue to multiply, while from abroad, from Mexico, South America and the United States, come numerous testimonials to convince us that solidarité is not a vain word. . . . In Italy also everything proclaims the most happy auspices. Our cause progresses on a large scale in Naples, Rome, Florence, Turin."

A letter from Callao to the Rovue says : "In

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-" Pioneers of the idea régénératrice, soldiers of the front rank, you are the most exposed to the fire of the enemy." These are the forcible words of the medium X----, in a communication on 'Work and Prayer." And "you see," continues X----. "in their first efforts their inability to combat the truth. The enemy sees with an eye of desperation that he must succumb in the fight; he knows by intuition that the bad will not triumph." "Such expressions from the spirit-world are for the encouragement of those now persecuted in France.

"Materialism under the form of positivism" is a mediumistic response to Mons. Littre's famous address before the Free Masons of Paris. It certainly merits a very careful reading, but it is too lengthy to render any attempt at a synoptical analysis of it of any value.

A letter from Mexico expresses the deepest interest in our noble cause, and sincere sympathy for Mons. Leymarie in his present affliction. It is written in behalf of the Spiritualists of Mexico, by the President of the Society of Spiritualists, Sr. Don Manuel Amenclares.

The "Director of the French college" at Rio Janeiro, Mons. Casimir Lieutaud, also sends a letter of sympathy, particularly for the editor of the Revue; and suggests that by a subscription in France (and elsewhere) the expenses incurred by Mons. L. should be paid ; but these parties seem not to be aware that a law in France prohibits the raising of money in this way for the payment of costs in judiciary condemnations.

The Messager of Liege opens its columns with a lengthy appeal to the Spiritualists of Belgium, was his custom in such manifestations, and the to stir themselves in support of their able little journal -- an infant that needs nourishment that . it may grow. But probably there, as here, the sustenance of the expounders of our cheering faith seems almost the last consideration of some quoted, there was no hesitancy, and word for of the best of Spiritualists. Staying away from a theatre or a ball once would oftentimes pay for

Following this is a translation by Mr. Leymarie of a discourse pronounced in England, by Mr. Morse, in a trance state.

A new society has been formed in Belgium, title indicates the object in view.

The sarant, Dr. Huguet, in a recent "Study of Spiritualism," in which the works and discoveries of Mr. Crookes, Huggins, Butlerow and Wallace came particularly under review, says :

"We persist in believing that Spiritualism ought to have had ere this, and still ought to conquer its place in the domain of science; lectare that it offers to science a field of investigation altegether new."

But here an appeal is made by a reviewer to physiologists and magnetizers in England to clear the way-to decide between Mr. II. and a Mr. Dubois, who calls Spiritualism a "colossal signed, which is to go to M. McMahon, President myslification," while the sarants just named believe it à reality. The reports which come to us of Mons. L., for it is generally understood that from India respecting psychological phenomena, are only confirmatory of that exalted spirituality confirm the decision of the lower court regarding which obtained there at the period of the remotest

" In their notions of the soul," says II. T Colebrooke, "and of its union, and of retribution for good and evil, some analogy is likewise ob-servable. The Jainas conceive the soul (*Jiva*) to have been eternally united to a very subtile material body, or rather to two such bodies, one of which is invariable, and consists (if I rightly comprehend their metaphysical notions) of the powers of the mind ; the other is variable, and is composed of its passions and affections. The soul, so embodied, becomes in its successive transmigrations united with a grosser body and retains a definite form, as man or other mundane beings : 

corporeal sufferance through a perfect disengagement from good and evil.

There is another image-like resemblance of Shama Sharma in his disciple: (constantly per-forming *Tapasya*, penance.) he studies mercy (*daya*) and observes most rigidly the dictates of justice. He waited with most scrupulous obedi-ence on Shama, his spiritual guide. Lust had no power over him; in him were united human and power over him; in min were drive an entropy divine knowledge; he became Paranishta, (a dweller in God), and great were the powers of bis understanding. . . He did not perform rehis understanding. . . He did not perfo ligious acts for the sake of worldly praise.' The Deity then appearing to him on account of his goodness, said : "What is your wish? You have made a vigorous Tapasya even to the peril of your life; it shall be well with you; get up-ask your boon." Rasala-such was his name-said :

Day 3. 36 I diele. nev millory

rather a brige hand.

"My Dr.yr FRIEND -Lsuppose you don't expeet a line lefter from me. Boys don't know how to write them, and if they did they would n't like the work. "Under Paul cannot write, and he told me I must write for him, and say that he thought you had selected a fine place for your He knows all about the university there, and says that the great Beethoven was born inthat city. . He wants you to go and see his birth-place. Capt. Tracy is building a 'pinkie.'. Do t you know what a pinkie is? . It is a queer kind of anarrow stern schooler, a 'pink starned craft,' they call her at the ship-yard. She is to be a tishing vessel. There are no large ships on the stocks, and father says he fears there will be no more built for some time. There is something which I don't understand about the mavigation

night-two houses in Market street were burned down, and a stable in which were four horses. I ran with our buckets. You know everybody kneps two backets hung in the front entry; great, long leather buckets. We formed a line from burning building to the river, and passed water from hand to hand. Capt. Lunt saved one : house by covering the roof with sail cloth. ( It is) a grand idea. I shall remember it when our house catches first all remember it when our the engine, 1 tell you, the fellows worked! Ma'am Boit made coffee and sent to us, and Jack Kiae brought a lot of ship-bread and cod-fish: I saved one of the horses. It is in the paper. I will send you one. You see I read in a book some time ago that the air in a burning building 44 not so sufficienting if you keep near the floor. The book belonged to Squire Doane, (Uncle Joe.) I read it in his liftrary. Don't you remem-ber that you wanted me to read the book ?. The 'Squire explained it to me, and told me what to do in case of fire. I recalled what he said, and when everybody cried out the poor horses must burn, for the snoke was so thick, and the building all on fire, I thought I would try to save one, laid down on my stomach and worked my way along to the stable.

"As quick as a flash I threw a blanket over the "As quick as a firsh I threw a blanket over the horse's head and led him out. You see I could come out easier than I went in. It proyed to be Saladin, one of 'Squite Trady's best horses. Good luck for me! They cheered me, and, as I told you, they put me in the newspaper, all because you happened to ask me to read that book. It well, my child, that it is so. It takes away boastmade me a present of a boat, a real beauty, painted white and green, and it has real white ash oars. I have had your name p inted on the bow, and have kept our hearts, warm and true, then I wish you were here to sail in her. I went up all is right." river and got some trailing arbitus the other day. I do not know what to do with it all. You used

JAMES P. WOOD. Miss Sybil's letter was a great contrast to Jim Wood's. It was written on delicate note paper, in a neat, running hand, not a blot or erasure upon the sheet. It looked as quiet and pretty as the old lady herself : ...

bouquets. "Now put in a great deal of mignonnette and

Denotative states in the second state of the s ple-differently : some return only to praise all that is foreign, and despise all that is homelike. The wise it renders wiser, and the foolish more stupid. It would break my heart to find my lit-He Daisy the worse for all her foreign travel.

"Never fear for her, Sybil; our Daisy has sense and affection. I am sure she will like these flowers better than ever, and love us, old folks as we are, more than we deserve to be loved, can trust that girl till death." 1

The words were scarcely out of her mouth, when a pair of little atms were round her neck, making her scatter her flowers upon the ground and two lips were kissing her on brow and check. "Yes, you are right! you speak the truth, my dear, darling, precious Aunt Patsy! Llove you dearly, I do!" and the kisses rained down upon her face till the tears came, and she could only laws which will injure our shipping keep saying, "My darling! My little one! My "We had a fire here fast week. It was in the precious!"

Then flying to Miss Sybil, Daisy embraced her Ay, Matmiselle, Matmiselle, Coutery mot, I. suis volve amié tou vjoues, tou jours. C'est v<del>r</del>ai. Etés vous bien vier de ce que Je dat ! "

<sup>10</sup> Oui, oui, no fille, if y a del'affection dans la rota?" All this was so rapidly done and said that it took but a moment. Then the three that it took but a moment. Then the three stepped back and looked at each other. "You are the same! You have not altered at "all !" exclaimed Daisy. "God is good to spare

all inv friends ! '

Leannot say that you are not altered, Daisy,' said Miss Sybil, as she looked tenderly at the beautiful girl, grown tall and graceful, and with a sweet, composed look that pleased Miss Sybil. You are taller, you are improved.

They sat down on the steps together, Daisy be-tween the two halies, and talked very fast. Miss Patsy was the first to leave, slipping quietly into the kitchen. The others chatted in French, for, as Daisy said, they could talk faster in that tongue, and there was so much to say that she would n't have time enough in a lifetime to say it all.

"How strange it is, Miss Sybil! mamma is not all on hree 1 thought 1 wound try to save one. I crept in on my hands and knees first, then 1 altered, nor any one that I have yet seen ; but the d down on my stomach and worked my way houses and the streets and the river and the pond and the mall do not look as they used to before 1 -went away l

you happened to ask me to read that book. It well, my child, that it is so. It takes away boast was n't much to do. Anybody could have done its not the old. Squite was so-pleased that he is not the centre of the universe, and that we are not of so much consequence in the world as we supposed. But if we love our filends as well,

While the two talked Miss Patsy had spread I do not know what to do with it all. You used to like it very much, I remember. I am studying navigation with Master Moody." I mean to go to set in two years. I subscribe myself your friend, LAMES P. Woon. grance grance. Daisy scated herself in the same place at table that had always been called hers in her absence. Thus in the quaint parlor blossomed the Daisy once more.

When the short visit was over, and while Dalsy was walking home in the June sunset, the old

of coals near which he had placed a plate of some powdered substance for creating an incense, (always a customary adjunct in these parts,) he with one hand upon his heart, the other upon his staff, began talking in a language unknown to Mons. J., and repeating his mentrams. Ere long a luminous cloud 'appeared, out of which came

hands from all sides, some transparent and shining, others darker and more opaque, sufficiently so to cast a shadow. One of these at Mons, J.'s request left the rest, floated toward him, and grasped his proffered hand. It is reported to have been "small, moist and supple, and like the hand of a young woman." Covindasamy now stated that the spirit was there, though only its hands were visible.

This reminds me of a scance at my own house, when one of the Eox sisters was present. A luminous hand came and patted me with decided force upon my breast, then went and swept the strings of a guitar, the hand being visible all the while. Subsequent acts and statements led us to

believe that though a whole body was present, only a hand could be made apparent to us.

Mons. Jacolliot, in his experiments, was so much pleased with the fair flame of a soul that so kindly greeted him, he asked playfully for some sourchir. The hand melted out of his grasp, and he "saw it go to a bouquet of flowers, and break off a rosebud which it threw at his feet." It then vanished. For two whole hours this world of beautiful wonders enveloped him. Phrases of Sansent which he had written with a pencil, came out now in luminous letters upon the air. He was fanned and flowers fell around him. Byand by, the whole form of an old Brahmin appeared, "having on his forehead the sacred sign of Vishnu,\* and around his body the three-fold cord of the priestly caste." He finally came and

• The Vishnuites have perpendicular, the Sevites hori-

Peru, men of progress have to struggle at the same time against old Spanish fanaticism, bequeathed to this country by the invaders, and against the passive resistance of the ignorant masses, held in their misery to prevent the reign of the good and the true,'

A page or two of the *Revue* is also given to that portion of Mr. Benj. Coleman's admirable address before the "National Association of Spiritualists," which refers to the means now placed in the hands of his countrymen of reading in English the works of Allan Kardec; "the doctrines promulgated some years since of which the principal is re-incarnation, an Important thing, and which differs from the Spiritualism of England and America " The little which Mr. Coleman had read of the doctrine theorique of re-incarnation appeared to him to overturn (reuverser) the and imposing aspect. Such was the style of the realities and the joyous hopes we entertain of our own experiences; and adds : " I ought to say that this doctrine has not produced upon my spirit a favorable impression, and, as regards myself, I reject it entirely." Mr. Coleman, after admitting the important fact that this doctrine

had been accepted with avidity by many of the most intelligent Spiritualists of the Continent of Europe, pays a high and well deserved compliment to his friend, Miss Anna Blackwell, who has with such great ability translated Mons. K.'s works into English.

It seems also that Mons. Roustaing's works are about to be reproduced in England.

A continuation of the article, Quid divinum, in the Rerue, has several paragraphs on re-incarnation : "We have to say," says that writer, "that this theory of progress by the re-incarnation of the soul or of the fluide harmonique has not the least affinity (rapport) with that which, supporting itself on the progress of organisms through exterior causes, wants man to be a perfected monkey. Nevertheless we arrive at the same scientific and practical results in fully admitting the creative principle and moral liberty, which ought to satisfy the Spiritualists."

A remarkable case of obsession is reported : ob session of a countryman near Aubenas, commune de Mayres, France. One Claude S-has for twenty years been the mark of the diverse deviltries of bad spirits, who make noises, move objects, affect and sometimes kill his cattle. When the latter has occurred he has found the black imprint of a hand on their sides. About eight years ago one of his children was strangled by an invisible hand, which, however, left its mark. Five or six months later, another son was attacked, and since then they-the demons-have not ceased to cruelly persecute him. Relief is probably near at hand, for a good medium has ascertained that it is his (Claude S---) own father, who, hating this son, has availed himself of his natural and acquired powers to molest him; and the leading Spiritualistic Society in Paris has been solicited to pray for the afflicted family and to aid in exorcising the offender.

"To day I have obtained the fruit of my la-bors : I have seen you-I have seen you t This is all I wanted ; what is the rest to me?"

There is a simplicity and grandeur in this, hardly to be found in any other record of goodness for goodness' sake.

"According to what Godama taught, whoever honors his parents, and old age; whoever re-spects the three excellent things, namely, God, the law, and the Rahans ; whoever abhors wrangling, and disputes; whoever is charitable, par-ticularly to the Rahans; all such persons shall after death transmigrate into Tavateinza" (a kind of paradise, though the word is also ap-plied to its genii.)—As. Res., v. vi. "Lilermara being under the influence of Maya,

or worldly illusion, did not recollect any of these transactions; but suspecting that the person he was speaking to might be a manifestation of Par-vati, he thought it advisable to marry her; and having obtained her consent, he seized her hand, and led her to the performance of the nuptial ceremony, to the universal satisfaction of his subjects. Gods and men met to solemnize this happy union, and the celestial nymphs and heavenly quristers graced it with their presence."—As. Res., v. iv. "If Confucius had not taught that ancient

sages and ancestors were to be venerated, his system would have led to it: since these were the sources of wisdom, they were worthy of all homage."—*Kesson*.

"Everyman (among Buddhists and Brahmins) has his good and evil genius, who watch over him incessantly, and note down all his actions." -Idem.

Rev. S. Culbertson, of the Shanghae mission, says : "The spirits have been induced to write their communications. A table is sprinkled with some kind of powder, or flour ; then a small basket, armed with a pencil, is turned over said dust or flour and made to rest on two fingers of persons standing on opposite sides of the table. In a short time the pencil moves, leading after it the basket, tracing upon the dusty table the characters of the Chinese language. In this way information is communicated on subjects of which the operators have no knowledge. . . . In general the composition is good, and the information valuable."

I have somewhat abbreviated the Rev. Mr. C.'s account (published in 1857), and have italicized the two last words.

A correspondent writes: "I see you do n't understand what an Elstedfold is. I am surprised. I thought every me remembered the definition of the Welch poet, David Evans, in which he says:

Ym Eistedfodd wychlimp grymwch. Dryw gwydd diw ilwrg mipyddwch. In short, the Elstedfold is to the Welch what the Welt-gemnethilchkeit is to the German nation, and should be recognized as such at the Centennial."

#### OF BANNER LIGHT.

# TRUTH.

**TRUTH.** As victure, then, unless of Christian growth, for ignorance of what they could not know? This piece is a Good with such coult account would be they be a start once beings a biget a tought, they even a Good with such coult account would be they be a start of the such could account would be they be that works the non-outly be any save; Wy creat persualets me, will emp oyeet may save; Wy creat persualets me, will emp oyeet may save; which be that works the non-dual by beam, persons, be the they works and they beam, beam, beam, persons and the biessing unimproved a curse, be the they works and they beam, beam, bet beausality and dross belind, possess for me their undisputed bot, And take unenchouses the tweat of they sought; her the unenchouses the tweat of they sought; her they they they knew to the they and they sought; her they they they knew to whence it came, perived from the great source of light and grace. Their index was conscience as d ther rule its law; her they they knew to what they wished to know. For they they knew to what they wished to know, her to be they knew to what they wished to know. How what they knew to what they wished to know, her to be they they and a wish they are they her they they base stimplity no ering. They doed they shores a bright of the skies, her doed to be they and wish they wished to the skies, her doed they her they doed to the skies, her doed to be they shores a bright of the skies, her doed to be they shores a bright of the skies, her doed to be any shift of a shore they. Her doed they her doed to the shores to rise the shores to shore the shore the shore to the skies they her doed to be they here and with the means to rise the shores to the skies they her they with the means to rise the shores the shore the shores the shores the shores to the skies they here the shores they here the shores the shores the shores they here the shores they here the shores the shores the shores they here the shores the shores the shores they here the

Banner Correspondence.

New York Letter.

Spiritualism in Gotham – Mrs. Hurdy's Mold Manifestations and Materializations – The Expected Revival, etc. To the Editor of the Banner of Light :

The celebrated mold-medium of your city, Mrs. Hardy, has been here for the past two weeks, during which she has given several scances illustrative of her peculiar and wonderful power. Her manifestations have been entirely satisfactory, and the most carping skeptics who went to witness them have been put to silence. I attended one of her scances at the house of Dr. Ruggles, where the conditions were very closely scrutinized. I kept watch at one side of the table, while two of my scientific and skeptical friends were on the lookout at all the other points in which collusion could have been possible. The light was partially turned down, but every face in the room was distinctly visible. Mrs. Hardy sat about two feet from the tables. The vessel containing the parafine was put between two small tables, set a "few feet apart, which were covered with cloths that hung down to the floor, the cloths being so arranged (one slightly overlapping the other) that an aperture could be in-stantly made to look down and see the vessel, or if anybody was concealed beneath Several of us had a satisfactory look through this aperture, after everything had been arranged, and we were convinced that no living being was there, and no mold. The circle joined hands, and in a few minutes raps were heard beneath the tables. The Influences answered to the usual mode of inquiry (by going over the alphabet) that there would be the mold of a band for Mr. Laing from his deceased daughter. In half an hour a perfect mold of a hund was formed. The circle joined hands again, and in a few minutes there were indica-tions that some living thing was beneath the table-cloth, which was visibly moved, and in a minute afterwards the fingers of a hand were protruded through the aperture. I touched the fingers, which cluded my grasp, and opening the cloths, tooked down between the tables, but there was nothing visible except the parafine vessel. Some one in the circle then dropped a small bandbell through the aperture, when it was immedi-ately picked up and rung all around the space beneath the table cloths. These manifestations were repeated in other houses, in presence of two or three dozen people, and where committees of Investigation were on the qui rive 'to discover deception, but without success. Mrs. Hardy has done a great deal during her

visit here to confirm many in the belief of materialization; and others, who have always been prone to the use of that convenient term "humwhen the subject of Spiritualism was men tioned, are utterly at a loss to know what to say

At the Harvard Rooms conference, on Sund evening, where Mrs. Hardy was present, while the phenomenon was amply discussed, one skeptic was so hard pressed to find an objection that he said he thought he might be convinced if Mrs. Hardy would use two stools instead of two tables while the manifestation was being produced.

The thing that seems to puzzle the spectators most at the scances of Mrs. Hardy, is her perfect unconcern while the spirits are at work. The people seem to imagine that she should exert her-

other. The fear of ostracism keeps many from acknowledging their belief in Spiritualism. I think such persons make a great mistake. By showing more independence of character not showing more independence of character not only would they be happler and have greater re-spect for themselves, but my experience goes to prove that they would not lose the respect of intelligent people, though they differed ever so widely in their religious belief. I do not see how any one can be ashamed of his belief in the beau-tiful philosophy of spiritual intercourse. For my part, I am grateful for the knowledge of it that I possess. The good old Banner waves here every Saturday or Sunday, and will never cease its good work as long as there is any one to need its good work as long as there is any one to need the light of truth.

# Michigan.

GRAND RAPIDS.-Wm. II. Leroy writes: We have here one of the finest mediums in Michigan, Mrs. Mary E. Taylor. She has been giving cabinet scances that astonished skeptics and pleased the believers. She is a good healing medium, also for writing and other phases of mediumship.

#### Oregon.

CANBY .- Thomas Buckman writes : Spiritualism is "holding its own" very well, though not creating any excitement in this part of the State at the present time. The good spirits seem to be working with our home mediums, and causing many hearts to rejoice, though it is not heralded to the world.

# - MEDIUMS AND SKEPTICS. To the Editor of the Banner o' Light:

There has been a good deal said of late, both in spiritual and secular papers, concerning the testing of mediums, and the unwillingness of some among them to submit to reasonable demands in the way of proposed conditions.

There has lately appeared a letter from Mrs. Denton, in which the ground is taken not only that certain mediums are unworthy of trust because they have not consented to be properly tested, but that Spiritualists claim to have received "proof palpable" of the future life without ever having, in reality, demanded or obtained what ought to be regarded as evidence that the phenomena on which this faith is based are genuine. Now the fact is that almost every conceivable test has been applied, "from the Rochester" rappings" up to the present time, without producing conviction in the minds of some most stringent in their requirements, and who, as they asserted, were open to conviction, and only waiting for just such proof as having obtained they disregarded, remaining as skeptical after having received it as they had been before. Truly, as Bulwer says, is "the fanaticism of unbelief the most stubborn of all bigotries ! " There are now some of our best mediums (among them Mary Andrews, of Moravia,) who, having, for a time, submitted themselves to such conditions as were demanded, many of which were most disagreeable and humiliating, at last determined to strive no longer to perform the impossible task of convincing skeptics against their will by yield ing to every demand that the caprice of first one and then another might suggest, or the ingenuity of resolute doubters contrive. And there are no mediums in this country who stand higher in the esteem of all who know them well, as being incorruptibly honest, than do some of these, who, having become weary and disgusted with the insatiable exactions of obstinate unbelievers, no longer yield a slavish obedience to the requisitions of every new comer. It may be that Mrs. Hardy, if she had not already allowed herself to be tested again and again, in-ways which were always satisfactory beforehand and never afterwards, would not have refused assent to the conditions suggested by Mrs. Denton. But, as it is, she has probably learned from experience, that to consent would only be to bring forward other skeptics, with new conditions and contrivances for the exposure of clever impostors, ever sus-Self, or exhibit great excitement during the pro-cess of such wonderful phenomena; and how she can appear so serene, as if nothing extraor-dinary was going on, is quite beyond their comsee, there would be, in itself, no objection to the test proposed by Mrs. Denton; although I can conceive that there may be objections which are all sufficient, even if Mrs.-Hardy be (as I have every reason, short of personal investigation, to believe that she is) a genuine and thoroughly honest medium. But what if the proposition should be accepted ? Does any one imagine that, supposing the molds to be obtained as before, this successful experiment would settle the question of possible fraud? If any one does, he or she must have seen very little of the working of these things. Even supposing Mrs. Denton should berself be convinced that no trickery was possible, that might be a desirable consummation so far as she is individually concerned, but what effect would it have upon others? If no manifestations had ever taken place under strict test conditions, conditions as perfect as the suspicions and the ingenuity of man could make them, we might indeed hope for great results when such conditions should be demanded and complied with. But the truth is that just such conditions have been imposed in hundreds, I think I might safely say in thousands of cases. What, for instance, of the phenomena (as wonderful as any ever witnessed) testified to by Mr. Crookes, which were obtained under test conditions so perfect that one would imagine nothing was wanting to make them absolutely satisfactory to all who can be satisfied by any proof attainable by human skill, disinterestedly devoted to the discovery of truth? I mention this gentleman especially, because, being a man of science, accustomed to investigate with such caution and precision as is needful in deciding upon scientific results, he will scarcely be suspected of being loose and careless in his methods. But have the evidences brought forward by him convinced Mrs. Denton that the materialization of spirit-forms really takes place? If not, what evidence would suffice, and what is the result (as shown by experience) of making ever new conditions? Must there be special tests for every new investigator? And if there were, would the assured conviction of even these individuals be the consequence? I by no means find that those mediums who have given themselves up most unreservedly to tests proposed indiscriminately, by whoever chanced to think of some new method whereby fraud might be rendered impossible, have made most converts or are most relied upon by Spiritualists. Not on any account would I give the impression that I would have scances so conducted that to reasonably critical investigators the results should be unsatisfactory. On the contrary, I would, if possible, have all manifestations fully and fairly tested before they are accepted as genuine. I would ask, as I give, no blind, irrational faith, and would have all-bias from foregone conclusions, whether in favor of or against the genuineness of the phenomena, resolutely resisted. How and by whom the most desirable and con-

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unfrequently professing the one and drinking the clusive conditions are to be decided upon is an open question; but I hope, ere long, that some plan may be adopted satisfactory at once to all unprejudiced inquirers and to all honest mediums.

But if any one hopes to contrive tests which will be convincing to everybody, he will find himself disappointed; while the attempt by constantly new contrivances to convince the skeptical would probably result only in injury to if not in the destruction of medial power.

It seems to me, as to many intelligent and " disinterested " observers, that Mrs. Hardy has already submitted to tests which ought to convince a reasonable investigator. Others think differently; and others would still continue to think differently if the pail of parafline, from which the molds are produced, were "securely encased " as Mrs. Denton suggests. If this suggestion were acted upon next week, the week after new theories of fraud would be advanced,

and there would be as many skeptics as there are to-day. No case or cage of wire could be so contrived as to shut out obstinate unbelief ; for that would creep in through invisible openings, and find a comfortable resting-place on a mathematical point, having no existence except to the mind that conceives it.

All who humbly, sincerely and carnestly desire to learn the truth will find, to day, so much taking place in broad daylight, and under couditions preclusive of all rational suspicions of fraud, that they will surely have the fact of the actual occurrence of spiritualistic phenomena settled to their satisfaction. And if they be unprejudiced and patient, this truth (and others even more valuable) will be clearly and conclusively revealed to them-even though they refrain from using their inventive genius in contriving continually new snares for eatching unwary mediums.

Mrs. Denton, after giving a long list of manifestations testified to by hundreds who have been blinded neither by weak credulity nor by unreasonable skepticism, says, "Can we doubt for a moment" (if they can do all this) "that they can give us some triffing test under conditions that shall defy trickery and all human connivance at deception?" No one does doubt, for a moment, that tests, by no means triffing, have been given, numberless times, under just such conditions, except those who have not sought the truth for themselves and who determinately shut their ears to the affirmations of witnesses a "disinterested" and as reliable as ever came forward to give their testimony to any fact what: soever. But always the same cry has been raised -"If they can do all this, why, can't they do what I require? " And so it always will be,

If Mrs. Denton, or anybody else, can invent a reasonable test that will satisfy every skeptic, I should not be airaid to guarantee that it would be gladly acceded to; and a great work would thereby be speedily accomplished.

But insomuch as men refuse to believe in the evidence of their senses, or their intuitions, in the actual existence of matter, or in all that comes to them from within, and since always very plausible arguments can be found to sustain such doubts and denial-how impossible must it be that absolute certainty should be attainable, by all minds, however constituted, in regard to phenomena which are, in their nature incomprehensible, and in their manifestation so elusive

## Tenth Annual Convention of Michigan State Spiritual Association.

[Reported for the Baumer of Light by Mrs. L. E. Balley.]

The Convention met at Battle Creek Friday, Jap. 10b, at half-past 2 of clock P. M., and wascalled *to order* by Prof. Wm. F. Lyons: President of the Association – Greeting tong by Mes. II. F. Taylor, of Battle Creek. Prof. Lyons made the opening speech brieffs and appropriately., The Secretary read the infinites of the last meeting, which were accepted, after which the President proceeded to appelnt committees, as follows :

Order of Business - Mrs. A. A. Whitney, of Battle Creek ; Mrs. R. A. Loomis, do. : Mrs. John Mechan, do. : Mr. G. W. Winslow, of Kalamazoo; Mr. M. P. Caldwell, of Pe-

On Finance (D. C. Powers, of Battle Creeks Dr.J. V.

Speacer, do.; Miss, R. S. Titus, of Detroit, On Resolutions, G. W. Winslow, of Kalamazoo, M. P. Caldwell, of Petersburgt Mis. II, B. Shephard, of Barth

of R. Augusta winning. Mrs. M. J. Honney, of Moreney, adopted; edug infroduced, spoke in a transe condition. She des Resolved That the spiritual needs of the young domand where introduced, space in a transfer condition. She detailed That the splitter beneficial the sound demands where in the sound device of the sound of the sound device of the sound devi

Kalueday Affernoon Session Song by MLA, your
 Bey, ed Battle Crick.
 G. W. Wurslow, of Kalainazoo, Chutrinan of Committee in Resolutions, presented the following:
 Werslow, The question of "Bible in the Schools" and a the character doll and the Constitution" has already in many parts of an other and the following in complexity become a live (saw, with the proper that it must non-herome to to a greater or less extend the upper the filling on a live (saw hith the proper that it is white prople, without regard to their region is for each of the proplex.

heath increally is really only group heather low fither it explisit we use rightly. A feed renew is atways alter le-thin energy. A togation the damks well, is more than a go fellow. A fool largely at facts, but a philosopher gets b nearly them. If we finally keep our pestition, the wor

below, A ton target in fact, but a priors part is to world will acknowledge us; let us steadily keep on position, the world will acknowledge us; let us steadily keep on our control. A fedge in was recreted, and read by the Societa State Southern (Rubel's Site Association, row to conventional Rockton, such graviting, Twetty speakers present, All Is battenishers. Free thousist tolly and Leey expressed upoi all subjects, " (Sig ed) F. V. Witsens, Soc"y, "A trep's was despired as toll with and Association— To Witchight Scale Spiritual Association— The Michigan Scale Spiritual Association— The Michigan Scale Spiritual Systemation and Inconven-tion Michigan Scale Spiritual Systemation and Inconven-tion Michigan Scale Spiritual Systemation and Inconven-tion Michigan Scale Spiritual Systematics and Inconven-tion Michigan Scale Spiritual Systematics and Inconven-tion Michigan Scale Spiritual Systematics and Association— Tow Michigan Scale Spiritual Systematics and Inconven-tion Michigan Scale Spiritual Systematics and Inconvention (Systematics Figure 1), and Inconvention and Spiritual Systematics and Inconvention (Systematics Figure 1), and Inconvention and Spiritual Systematics and Inconvention and Spiritual Systematics and Inconvention and Spiritual Systematics and Inconvention and Spiritual Spi

Song by Misses Matthe and Birdle Song, Pool, Long spaces bolows: The people are not so retainage twith coopens as to people are not so retainage twith views is rapidly canning ground. Spir faces in his so do-views is rapidly canning fronted. Spir faces in his so do-veloped the initial soft the people of that and not not over speak his own convictive sit has taught all instructs that you their in the matual indexes. Caldwell, of Peters'airg; Mis, H. B. Stophard, of Battle Creek.
On Futerlainment - Mr, and Mis, G. Cole, Battle Creek;
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On Futerlainment - Mr, and Mis, G. Cole, Battle Creek;
On Song by Mrs, Fanny Kirby, do.; Mrs, H. B.
Stephard, do.
Song by Mrs, Taylor. Both songs were completed by A.
B. Whi'ling - Adjourned until 70 clock,
Friday Econing Sestion. Conference for rouchalt hour,
Short speeches by Prof. Lyons, G. W. Winshow and Dr.
A. C. Woodraff. Song. \* Land of the So Called Dea 1, \*
Spence is and J. Boards of the Cock. Di, X. C.
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charden on Kingmann or womann investion productions and year between the structure of the s from castoms from an survey operation convictions; this is all right, a done fool speed them all, - 0° late there is in the form of true or page alled spit.

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The feeling appears to be universal among mediums that in this year there are going to be some of the most miraculous developments in the phenomena of Spiritualism that have ever been wit-nessed. When asked why they think so, they nessed. When asked why they think so, they say they cannot tell, but the internal influences so impress them. They seem to think that there is going to be what the Orthodox Christian Church would call "a great awakening." The Progressive Spiritualists have engaged the services of Mrs. Nelle J. T. Brigham, an inspira-terizer bar for this month. She delivered

services of Arts. Achie 5, 1, Brigham, an inspira-tional speaker, for this month. She delivered, under influence, a very able lecture on Sunday morning, Feb. 6th, the subject being "The Dawn-ing Light." She said that Spiritualism was on the eve of some great developments, and made a powerful exhortation, calculated' to chasten the pride of those who foolishly imagined, when they had discovered any great truth, that they themselves were the creators of it. This was a great mistake, and threw difficulties in the way of true progress. She criticised severely some of the old and threedonical counters and and tenacious theological opinions, and referred to the fact that there were very few of the clergy of the present day who would risk their reputation for common sense by preaching up hell-fire and the brimstone theory. The idea of a "narrow gate" leading to heaven, through which the father or mother might be admitted, leaving the rest of the family to seek warmer quarters, was an outrage upon our tenderest feelings, and an attempt to cast calumny on a God of Love. New York, Feb. 8th, 1876.

#### Vermont.

WEST BURKE .-- J. S. Kimball writes: Mr. F. A. Way, of this place, during the past season has built a fine house and finished a very neat circle room in it, and Jan. 12th it was dedicated with appropriate ceremonies. Wille C. John-son of Coaticook, P. Q., made the invocation, and Mrs. A. P. Brown of St. Johnsbury Centre, and Mrs. A. P. Brown of St. Johnsoury Centre, delivered the address, after which a dark circle was held, with Mr. Richardson, a newly devel-oped physical medium, in the cabinet. Every-thing went off harmoniously, and to the perfect satisfaction of the large company present. The following Sunday two Inspirational lec-

The following Sunday two inspirational rec-tures were delivered in the Universalist church by Mrs. Brown, to good audiences. If we had a suitable place to hold meetings in, we should find no difficulty in getting the people

we snown mu no unicuty in getting the people out to listen to our speakers. Mr. Richardson is a very fine medium for inde-pendent-writing. Many beautiful communica-tions have been written through his mediumship, in total darkness, and under test conditions. All of these confimunications differ in the style of All of these communications drive in the style of writing, and as far as can be tested, closely re-semble the writing in earth-life of each spirit purporting to write. We have also succeeded in getting a very fine parafine mold of a delicate female hand, in his circle. Some five or six dif-female hand, in his circle. Some five or six different pairs of handcuffs have been placed on his wrists, but they seem to come off as easily as did Peter's of old.

#### Ohio.

CLYDE.-Mrs. Sarah E. Comstock writes The liberal clement in Clyde (a town of between twenty-five hundred and three thousand inhabitants) is small, and the Spiritualists few in number. The majority of the people seem to turn i more naturally toward Orthodoxy and liquor, not

HORATIO N. SPOONER.

-----The Golden Dawn has been enlarged for 1876. This journal is dedicated to woman as a Mulden, Wife and Mother ; Woman in the Home, in the School room, and in the World of Work. It is published monthly at 532 Clay street, San Francisco, Cal., and deserves the patronage of the liberal public.

The inhabitants of Cape Town, South Africa, seem, by the action of the daily papers there, to be experiencing a revival of interest in Spiritualism.

A part for shipwrecked sallors- Sp tr-ta-cus.

then that will harmonize the statutes with the fundamen-tal law. A resolution tendering thanks to the refiring officers was free-ented and unahnously adopted. On taking the chair Dr. spinney made a short but pointed speech of acceptance, belowed by Mrs. Batter, in a lew words. Song by Miss. Subridge Eventing Season – Opened by the election of the above named effects; after the song, "When the Mists have cleared the Montalians" same by Mrs-Vierian and Miss Piecec, the audience were addressed by Mrs. E. C. Woodraff, of Orients Co., New York. None, she claimed, were as good as their fault, none perfectly rounded out. We splitualises have loasted to numel; are not so near heaven as we precised. We have not mistaken truth, but have not applied it. Everything is right in the sense of a cause which produced it; not right always in its results. There are many Magdalenes, but where are the abandoned men free were refined and the stress of a cause discover as they open their first collined per-sons are known as soon as they open their first. Splitlan-ism is more rational than any of the belief -1, can thick of nothing better. A mong women in the church, trusthi-persons are known as soon as they open their first. Splitlan-ism is more rational than any of the roleffer a sould go were. Ye are of more vylue than sparrows; fear not, look well to refar to a say. Yym are 'an angel, and you are a splitt; there is nearbor roy al work than this there reformation. We tak to finding an application of the rassoning gover-ye are of more vylue than sparrows; fear not is low it we not a finding an application being the is solt true; we only cast off the physical. Death is no terrifie the insti-tion is memore roy al work than this there reformation. We tak to finking a napplication sparrow is the is not true; we only cast off the physical. Death is no terrifie the insti-tion is memore roy al work it that the are worth, -A, fine digments; should cality are and reflement, and as soch should only be appreciated. There are twothases

It may be well to state that if any persons wish to unite with our organization at any time during the year, w shall be pleased to enroli their names, upon the receipt of one dollar for-membership-fees to the Association. Sofery there are many Spiritualists in the State, if they will but show their rolors and ald in establishing our glorious faith. Sphitualists coming from abroad to Battle Creek will do well to call at the rooms of Dr. Georg ' Newcomer, wile-bas recently produced a most beautiful of printing propresent ing the different spheres of both spirit and earth-life, with the varied steps of progression. The design is most wonderful; many in attendance at the Convention called upon the doctor, and withesed with pleasure and instruction .... L. E. B. this charming picture. 

"That's a bad cold you 've got," said a man to his trouble-some neighbor at a lecture. "Sorry, sir, but it's the best I have."

#### BANNER LIGHT. OF

# FEBRUARY 19, 1876.

#### ..... To Book-Bayers.

4

At our new location, No. 9 Montgemery Place, corner of Province street, Boston, we have a fine monthly magazine for children, there is a picture are the last thing we will give in to ! It is obvi-Bookstore on the ground floor of the Building, of certain beasts and birds inrrounding a man's out that your efforts to show the truth of your where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Or less accompanied by cash 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 or commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

In profile treathe BASSAN OF LIGHT, care should stay in the distinguish between equirerial articles and the originalized or consistent or colorware of correspond-nts. Our compary are open for the branession of the per-nets. would free thought, but we cannot indertake to endotse the varied shades of photon to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 19 1876.

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

AGENTS YOR THE BANNELON NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

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conters an 1-communications apportaining to the average of the spaper should be addressed to en Codow and all Brestwess Extransis to beau a, RESER of LIGHT PUBLISHING HOUSE, BOS-

# Hasty Charges of Fraud.

We wish that persons having charges of fraud to make against mediums of good repute would bear in mind that we must decline to publish mere assertions or opinious unaccompanied by properly attested, decisive proofs. We recently received a leffer of eight pages, charging fraud upon Mrs. Anna Stewart, the well known medium....rauses comspire to produce one effect, as in these of Terre Haute : but in all those eight pages we do not find a single fact mentioned that gives the slightest approach to a fact substantiating the charge. The names of nime persons attending the séances - how often attending we are not told, except in the vague mention that their investigations "extended through several days" - are given, who say that they "honestly believe the and behind nature is the Author of nature. Mr. so called materializations to be mere fabrications."

Now the "honest belief" of a thousand investigators cannot cannot the positive knowledge of tions we ought to proceed deductively from cause half a dozen – Ten thousand merety negative as - to effect, and not inductively from effect to cause. sertions, unsupported by facts, cannot counteract.... We care not how we proceed, whether déductivefive positive assertions by sincere and competent [1] y or inductively, so that we get at the facts. But witnesses, testifying to what they have seen and known. Fraudulent appearances, or mere presumptions of fraud, have repeatedly been proved. a very unsafe ground, to depend on in deciding far as our feeble human insight can judge; but the question of the actuality of the great phenom-- ena of spirit action. Worthy people, who thought they had detected the Davenport Brothers in ition of the atmosphere, or a certain degree of some petty:tricks which were like dust in the darkness, may seem important, or even necessary. balance when compared with the unequivocal proofs given of preterhuming power by the brothers, allowed their mere suspicion to blind them to 1 all the inexplicable phenomena in regard to which there could be no dispute. In apology for such a course they would quote the old saying, "falses in one thing, talse in all;" but inasmuch (causes" are plain to them,) of an intelligent as we do not yet know how far mischievous manifestation by a supposed spiritis, very rationspirits may sometimes interfere to throw suspidially as we contend, hypothecated to be the cristclon on phenomena, this old saying is a very fallible guide in judging of the operations of spirits:

We have known so many cases wherein genuine mediums have been wrongfully charged with \_ It will not affect the hypothesis. fraud, that we are about fired of publishing any charges unless they are corroborated by well. (are mere postulates, and in no respect demonnee circumstantially, and unjustly, charged with fraud, and now triumphy antly vindicated as a medium for some of the most maazing phenomena in the whole history of materialization. We are as anxious as any of those persons can be, who are profuse in their avowal of a determination to root out frauds, to eliminate from Spiritualism all testimony for phenomena of doubtful genuineness; but in our twenty-five years' experiences we have seen so many instances of mistake in accepting the accusations of hasty investigators or interested accusers that we have grown to be somewhat cautions in giving credence to every report of simposture which may come to our ears. It is not only possible, but highly probable, that the nine persons, whose "honest belief" it now is that Mrs. Stewart is a fraud, would, if they could give the patient investigation of three or four months to the subject. arrive at conclusions which would be very different from those they now express Our belief is that in a majority of cases fraud is too hastily charged on mediums who have given satisfactory proofs of their mediumship. As for charging imposture because a medium may, to the uninitiated, seem unreasonable in her refusal to submit to certain tests, every experienced investigator knows that such presumptions of fraud are wholly worthless. An old Spiritualist once told us : "Early in the history of Modern Spiritualism, at a sitting for physical phenomena, I asked permission to rub a guitar over with phosphorus, that I might satisfy myself it was really floated through the air. This was refused; and I thought it so suspicious and unreasonable that I was half inclined to denounce the whole thing as a swindle, and to leave the circle. Wiser thoughts prevailed; and in about five minutes a ray of moonlight streaming through an unguarded place in a shutter, showed me the guitar, with no human being near it, floating about close under the ceiling like a thing of life." There is a lesson in this story which sincere investigators will do well to ponder. Because a medium: may seem unreasonable, do not set him or her down as a fraud.

# "Of Course"\_"It is Obvious!"

thinks it is a nest. The deer thinks it is one And so it is. thing, and the wolf another. At last an old owl, who, unlike the rest, had seen something of the world, and who had been gravely looking on what is a boot ?" the rest-all exclaim. The owlrendeavors to explain; he says he has seen men rest will not believe him. "It is all a lie!" says "Of course he is ! It is obvious ! It is obvious !" torts the owl. And so it was a fact.

We were forcibly reminded of this story when we read the remarks by Mr. Henry B. Rogers in last Sunday's Herald, copied from the New Age, on the subject of Spiritualism. Mr. Rogers says: "furnished by Mrs. L. C. Clapp and Miss Mattie

reduce all phenomena to a single cause—spirits— and thereby show the truth of their hypothesis; but it is abriants, even to a superficial that their efforts in that direction have been abortive

"Of course !" "It is obvious !" "Yes, obvious to yourself; and undoubtedly, as you say, obvious "to a superficial observer"; but not ob; vious to many thousands of careful and by no appeared to him, were received from Epes Sarmeans superficial investigators who have been gent, Esq., Allen Putham, Esq., Prof. S. B. Britstudying the phenomena of Modern Spiritualism tan, A. E. Newton, E. V. Wilson, George A. for the last twenty eight years. It is not true, Bacon, John M. Spear, and J. V. Mansfield. A that such persons admit that their efforts in the communication written to Dr. Gardner through direction of substantiating their hypothesis have been "abortive "

Continuing in the dogmatic and assertive strain, Mr. Rogers says :

"It is absolutely impossible to arrive at ultimate cause by the study of effect, where several phenomena. If we proceed deductively instead of inductively, and first ascertain the laws governing mind and matter, thence down to effect, we arrive at a comprehensive solution of what seems inexplicable, and also have a firm -basis to stand on."

Now who has ever pretended that a spirit is an "ultimate cause?" Behind the spirit is nature, Rogers gives us to understand that in Spiritualism several causes conspire to produce one effect, and that therefore in studying these manifestahow does this writer know that "several causes" conspire to produce the effect, in a spirit manifestation? Several conditions may be necessary, so surely it is not good logic to set down a mere condition as a cause. For example, a certain condito the production of a certain phenomenon ; but it would hardly be "scientific" to say that therefore those conditions, very variable as the facts show, are in any sense causes of the phenomenon. Conditions being granted, the proximate cause (for Spiritualists do not pretend that "ultimate

cure of the spirit. If instead of calling it spirit, you choose to call it "intelligent force" or "in dependent force," or to designate it by the algebraic sign "X,", we shall not be at all disturbed.

Having laid down his premises, which after all attested facts. Here, as a case in point, is Mrs. strations, or even logical propositions, Mr. Rogers we believe proceeds to remark : "If the preceding propositions be-true (and there seems to be abundant evidence to substantiate them), they lead irresistibly to the conclusion that it is antecedently improbable, and, in fact, impossible, for Spiritualists, or investigators of the so-called spiritual phenomena, to arrive at a definite understanding of them by the

system they have adopted of forming circles, and

combining to communicate with the spirits of de-

you must not stay here, of course ; of course you In the last "Nursery," that capital little, must quit this wood. Spirits indeed! Spirits boot which lies on the ground in the forest. The hypothesis have been abortive. Of course it is!" goat thinks it must be a sort of plant. The bear? "It is true, nevertheless," says the poor owl.

# Birthday Celebration at Paine Hall.

The upper (larger) hall, in the Paine Memorial from the bough of a tree, speaks up and says: Building, Boston, was crowded on the evening of "That is a man's boot." "What is a man, and Sunday, Feb. 13th, by a large delegation of the Sunday, Feb. 13th, by a large delegation of the friends of Dr. H. F. Gardner of Boston, who has been so long and widely known to the adherents and seen what they wore on their feet. But the of Spiritualism by reason of his continued labors for the advancement of a perception of the verity the hear, "Of course it is !" says the wolf, "Of of its Phenomena and Philosophy among men, course you know better !" says the goat. "You The date fixed for the meeting was the 64th anmust leave us! you are not fit to stay among us! niversary of the Doctor's advent in the sphere of of course you are telling a lie " say the rest. time, and there is every reason to believe that the happy memory of this enthusiastic gathering eries the donkey. "If is a fact all the same !" re- will accompany the gentleman through the remainder of his earthly pilgrimage.

The exercises of the evening-a full and extended report of which we shall give in our next Issue-consisted of vocal and instrumental music, "Spiritualists have erroneously undertaken to Pope, and speeches by Dr. A. H. Richardson, (the chairman of the meeting,) Mrs. Emma Hardinge-Britten, Dr. F. L. H. Willis, Dr. H. B. Storer, John Wetherbee, Robert Cooper, of Enggland, and Prof. R. G. Eccles. Fine letters endorsing the meeting, speaking hopefully of the prospects of the cause, and commending the past efforts of Dr. Gardner to advance the truth as it the hand of Dr. H. B. Storer, by spirit P. B. Randolph, was also read to the meeting. A sealed envelope (to be opened at his leisure) was presented to Dr. Gardner by the chairman as a token of the appreciation of his friends assembled, and the donee appropriately responded. During the course of the evening Miss Lizzie Doten made a brief but eloquent speech, at the close of which she delivered the following poem :

### LIFE'S MYSTERY.

An Offering from "Ministering Spirits" to Henry F Gardner, on the Celebration of the 64th An niversary of his Birthday, at Paine Memorial Hall, Feb. 13th, 1876.

### GIVEN THROUGH THE MEDIUMSHIP OF MISS LIZZIE DOTEN.

- 'he day of one's birth, like the day of one's death. Marks the constant unfolding of life from within-
- When the dust answers back to the quickening breath,
- Then "the Word becomes flesh," and new life must begin.
- The babe yet unborn, and the souls that await In silence and darkness the summons to be.
- bey not the laws of unchangeable Fate. But the Will of the Spirit, resistless and free.
- t quickens all being; it triumphs over time,
- It knows not the bondage of death and the grave, and it writes on each atom the lesson sublime-That Mind is the master, and Matter the slave.
- Oh, we dimly discern, while "we see but in part," How the water of life from its well-spring is †drawn !
- And we know not how close to the Infinite Heart, Lay the embryo soul of each child that is born
- Turning back on the pathway of years from tonight,
- Lo! a tender young spirit just quickened to -birth, inconscious of self, and a stranger to light.
- Claimed a name and a place with the children of earth,
- Oh, that Priestess of Nature, the Mother, who

# Materialization Seances at Mrs. Neaver's

# Diversified opinions exist in regard to the al leged materialization of spirit-forms at Mrs. Seaver's séances, at Bromley Park, in the Highland District, some asserting that they are spuri ous, while other parties equally as reliable asseverate that they have unmistakably witnessed

real spirit-forms there, accounts of which we have from time to time published in the Banner. By request of the medium we have recently been present at several of her sittings. The first we frankly acknowledge was not of a very satisfactory character, but the subsequent sittings were. If the manifestations we witnessed were not what they purported to be, then we shall be obliged to admit the lady the most expert prestidigitateur in existence. But as deception under the circumstances was literally impossible, we must therefore come to the definite conclusion that the forms presented were in reality those of ma terialized spirits.

There can be no doubt but that one of the greatest proofs of the reality of these manifestations is when the medium and the materialized spirit can both be seen at the same time. This was witnessed on several occasions. The first proof given was by an Indian spirit, named "Starlight," who having walked boldly from the cabinet, and shaken hands with several of the party, retired, and taking up that part of the curtain which concealed Mrs. Seaver, placed it back of her chair : then throwing her arms around the medium's neck, drew her forward so that all in the room could see them both distinctly. This spirit afterwards beckoned us to the cabinet aperture, thus giving us a capital opportunity to fully scrutinize her features, and also to particularly examine the fine broad-brimmed straw bat she had on. It would have been impossible, we think, for the medium-supposing this manifestation not what it purported to be, of *spiritual* origin-to have had the straw hat previously about her person, as there was no wrinkle or the slightest misshape about it; on the contrary, it looked as nice as though it had just been taken from a lady's bandbox. The hypothesis is, therefore (until something "comes up" to prove the contrary), that this straw hat was really materialized for the occasion by spirit chemists.

The second form presented was that of a young man dressed as a sailor, who after giving wonderful proofs of his physical strength to two gentlemen in the circle, by forcibly pulling them from their seats, retired to the cabinet, and brought the medium out with him, and advancing about three feet from the cabinet toward the centre of the room, held her there long enough for all present to see her; he then carried her back to the cabinet and replaced her in the chair. the medium the while seeming to be-in an unconscious trance condition.

Another proof of the reality of these manifes tations seems to be the recognition of friends and relatives by those present. A lady recognized her son, who was killed during the late civil war, and who appeared in the uniform of a soldier. It may here be stated that the light blue color of his clothing was distinctly visible, in contrast with the dark blue of the sailor. He walked out into the room with his mother's arm around him. and shook hands with several of the company, Before parting with her boy, she clasped him in her arms, and in an audible prayer, whose heartfelt tones thrilled every one present, thanked Divine Providence for this new resurrection that was bringing such unspeakable happiness to so many wounded and stricken hearts. Other proofs of-identification equally as satisfactory were given, all going to seemingly demonstrate the genuineness of the mediumship of Mrs. Seaver.

The second sitting was equally as harmonious and interesting as the one described above. A gentleman present, (whose wife is a fine medium,) being one of the party, was beckoned to the cabinet aperture, when instantly the curtain was drawn aside and out stepped a dusky-countenanced maiden known as "Honeymoon," ' with disheveled hair, in short striped dress, and wearing moccasins. She was palpably seen by the ten guests present to sit for a moment on the gentleman's knee, and then as suddenly retreat to the cabinet. In another moment she reappeared, but it was particularly noticed that she frequently stooped and rubbed her ankles. While doing so, a lady in the audience inquired the reason, when "Willie," who controls Mrs. Seaver, replied-the voice coming from the interior of the cabinet-"Why, don't you know that Honeymoon's medium is at home, with the rheumatism in her ankles? That is the reason the Indian can't walk any better. She's obliged to draw power from her medium before she can come here at all, and so she gets the rheumatics too.' This episode may be considered a good test, as it was evident that Mrs. Seaver was still in the cabinet, while the Indian girl was out of it in full influenced to follow her example. We therefore view of the spectators. Then came "John King," who seemed to take a particular fancy to us, as we were especially beckoned to the curtain by him. This manifestation was no proof to our mind, however, of spirit presence. But an infant next appeared, whom a lady present recognized as her child. She felt of its little hands." of its nose and cheeks, and remarked, "This is no rag baby-it is warm-it is flesh and blood. my little darling that died several years ago." A well-known literary gentleman of this-city was next called to the aperture, and held quite a lengthy private converse (to his utter astonishment) with his wife's mother, whom he positively knew the medium could have had no knowledge of whatever. He afterwards, in relating the circumstance, said it was a wonderful, a decisive proof of the genuineness of the materializations through Mrs. Seaver's instrumentality ... Then came forth from the cabinet the sailorboy we had seen before, who, walking up to a gentleman in the circle, pulled him from his seat by main strength. After him came a soldier dressed in blue, (the same spirit who was seen at the previous sitting) whom his mother affectionately embraced. The sailor boy returned, and wished to dance with his friend in mortal; but seemed somewhat disappointed when told by the gentleman that he was no dancer. The spirit- use for the suppression of our common liberties. then passed behind the curtain, but soon reappeared, having meanwhile moved the medium and the chair on which she was sitting to the centre of the cabinet, and, holding back the curtain, disclosed Mrs. Seaver to all present, while he was plainly visible standing by her side. A gentleman subsequently being called to the opening, was greeted by two lady relatives, each of whom he assures us were distinctly visible at the same time ; and, while they stood before him, he

avers that another form appeared-that of a man

who claimed to be a companion of his boyhood.

While witnessing the trio, the gentleman care-

was apparently that of a young lady, another that of a lady of mature age, while the man's hand was somewhat larger than his own-each presenting a warm, life-like feeling. In the meantime the gentleman was in almost constant audible conversation with "Willie," who still retained possession of the medium. This highly interesting circle then closed, having been in session nearly two hours.

The lady-medium is of a naturally delicate constitution, and frequently after the close of a séance, we understand, is so exhausted from the loss of vitality that it is impossible for her to walk across the room without assistance; at times she does not regain her consciousness until after midnight.

The above facts and similar ones can be youched for by ladies and gentlemen in Boston and vicinity of the highest respectability and of as good repute as any in the community, who believe the lady an honest medium.

# Army and Indians.

The transfer of the Indian to the War Department has long been a favorite p'oposal with . many persons, in and out of Congress, and it has been approved and opposed with earnestness and enthusiasm. The plan has again been distinctly brought before Congress, this time by a Texas member, who would see it consummated by the first of July. The chief reason given in its support is that army officers will be sure to disburse the Indian funds honestly. There has been such a baleful influence connected with the handling of moneys belonging to the tribes that fears are expressed that it might contaminate even army officers. Yet it would be as well to test the matter. The military method with the Indians we have steadily opposed, for the reason that it contemplates only the resort to violence, almost wholly ignoring the means which are distinguished as those of humanity.

Yet if the red men can be more sure of obtaining their honest dues by having the government appropriations handled by honest men, such as army officers are invariably known to be, there would be little to say in opposition to it; for the Indian's subsistence of course lies at the foundation of his civilization. Of the 282,000 Indians in the country, 112,000 are classed as coming within the limits of civilizing agencies. 105,000 out of this number dress as Américan citizens do. in an awkward and bizarre fashion perhaps, and they all dwell in 20,000 houses. About 170,-000 Indians are what is denominated "wild," and it is confidently believed that not more than 15,000 or 20,000 of these give us any real trouble, and it is well known that this trouble is caused wholly by the cheating and swindling of base white men.

Now these facts make the subject more clear and interesting. We seem to know better from them where we are in relation to the Indians. A few more will serve to increase the public interest in this question. For example, there are in all 80 Indian agencies, and some 15,000 are engaged in perambulating the Indian country. There are 95 posts, and consequently the cost of transportation becomes a large item in our general Indian bill. The moving army cost last year something over \$28,500,000, and of this large sum \$12,364,000, or nearly one-half, is chargeable to the cost of transportation. The idea is advanced, therefore, that the army could just as well take care of the whole Indian business as to make a distinct expense without so effective results and far greater demoralization. It is a serious question for the country to answer.

At all events, no further expense or experiment is required to show that the existing method of dealing with the Indians is a failure. It is such because there is no sort of honesty in it. Men engage in it as agents because they hope to make money out of the business. When they can do this by cheating in beef, flour, tobacco, blankets and general stores, it is very well in their estimation ; but when they are not doing as well as they would like to be, then they go to work with devilish art and design to bring about Indian wars, always being careful beforehand to announce what they too well know is coming. It is asserted that, as it is, three fifths of the army's work consists of looking after the agencies, and if that is the case the business may perhaps as well be turned over to the army entirely. The need of agents who shall treat the Indians fairly is, at any rate, of the first importance.

#### Mrs. Emma Hardinge Britten at Paine Hall.

tried worker in the spiritual vineyard entertained and instructed the people assembled in the upper hall of the Paine Building, Boston, by a fine discourse on "The Cause and Cure of Crime," which was sententious as to diction, and vigorous of her audience. We shall print a full report of this discourse in a future number of this paper. The interest of the occasion was also enhanced by the fine singing of Mrs. L. C. Clapp, who talked with them." was assisted by Miss Mattle Pope as accompanist.

funct ancestors." "If the propositions be true !" Well, then, if they be true-and this contingency is not presented in a remotely probable form'rby anything that Mr. Rogers' says-then even admitting his premises, the conclusion to which he tells us they lead irresistibly " is not at all apparent. • How it is, or why it is, or whether it is, that the mere ircumstance of "forming circles," which is simply assembling and observing certain conditions in order to obtain certain results, should have anything to do with making it "antecedently improbable " for investigators to arrive at an understanding of those results, we are not told. It is all merely a nebulous assertion without a ray of explanation or of fact to illuminate.it, We have supposed that in the concerted examination of any phenomenon by several persons, the only way was to assemble, find out the conditions for the production of the phenomenon, and then conform as far as possible to those conditions. That Spiritualists honestly try to do this. is not disputed. That there are over-credulous people among them, dogmatic and conceited and impatient people, and people who want their own way, in spite of conditions, we also believe. But why the only conceivable mode of investigating a phenomenon should make it "antecedently improbable" that any results should be obtained. Mr. Rogers does not make clear to his readers. Here the oracle is mute.

But what has all this to do with the story of the beasts and birds surrounding the man's boot in the wood ? The moral lies fust here : Spiritualism is the boot. The scientists and the sciolists, the philosophers and the would-be critics; not believing in such a thing as a spirit, surround the boot and wonder what it is. One calls it a delusion, and another a swindle; one calls it a failure, and another an abortion; one calls it "unconscious cerebration," and another "psychic force." At last the owl on the tree (whom Sunday afternoon, Feb. 13th, this stanch and in this case we will suppose to be Mr. A. J. Davis. Mr. Hudson Tuttle, Mr. Wallace, Mr. E. Crowell, Dr H: F. Gardner, or Mrs. Hardinge-Britten,) speaks up, and says: "Why, gentlemen, it is simply Spiritualism : the fact and the philosophy of the existence of human spirits, and as to delivery, frequently eliciting the applause of their power to manifest themselves in the wonderful phenomena of independent writing, levitation, clairvoyance, materialization, and I know not what. I have seen spirits; I have

"Of course that cannot be true," cry the beasts and birds; "of course you are telling a falsehood; parent.

brought That gift of her love unto life's hallowed shrine, Knew not how in secret her being had wrought With the infinite skill of the Spirit Divine! But a blessing looked forth from her love-lighted As she folded the tender young child to her breast, And she prayed that the angels—the true and the wise-Might guide him to all things the highest and 'best. Shall we question the years if that mother was heard ? Shall we ask if the angels have guided his way? to ! the present returns us the answering word, For the child of the past is the man of to-day. On a simple white stone, near a grave by the sea,\* Stands written, "Our mother has fallen asleep," And 't is carnestly asked, " when the morning will be? " Which will dawn on her slumber so silent and deep. Ay, she woke to the beautiful "morning" above, And is here, a bright presence, to share in our joy. And to lay her soft hand with a blessing of love, On the silver white locks of her once "wayward boy." Not alone-for the loved ones who passed on before. The true and the tender, the firm for the right-Turn back to the birthplace of mortals once more, With greetings of love for this festival night. And a marvelous meaning is veiled 'neath their speech. When they tell of the beautiful birth of the soul-For theirs is a wisdom no language can teach, Which is born of their life in the Infinite Whole, Qh, brave-hearted pilgrim I whose pathway hath led, Through sunshine and shadow, through tempest and night, The springs of thy being shall ever be fed, From souls that are kindred, who walk in the light.

- And when from the dreams and delusions of earth,
- Thou too shalt awake to the "morning above" In that day thou shalt be, through a holier birth. A "child of the spirit"-made perfect through love.

• In the old cemetery at Hingham, Mass., on a hilitop forerlooking the sea, stands the gravestone of the mother of Dr. Gardner, bearing this inscription: "Our mother fell asleep, Nov. 12th. 1841; aged 51 years. When will the morning come?" Splitualism thas unnistakably answered that question to him through the oft-repeated communica-tions which he has received from the spirit of his ascended parent.

### Taxing Church Property.

In the Ohio Legislature, which is now in session, Mr. Hodge, of Cleveland, a leading and able member, has introduced a bill to tax church property, and petitions, as we are advised, are coming. in in favor of the new law. This is a step of great importance to the people of Ohio, and if they once take it other States will inevitably be urge all persons to whom the Banner presents itself to act promptly and energetically in getting before the Legislature of that State the expression of popular opinion in support of a measure of such manifest justice and propriety. Early action will be much more effective for the final passage of this bill than if time is given the ecclesiastical party to drill their forces and take the field first.

It is time for all Liberals to organize for the protection of the genuine principles of freedom, and occasions like the introduction of this bill into a State Legislature supply the fit opportunity for it. We therefore urgently appeal to the true friends of equal and just taxation in Ohio to frame their petitions to the Legislature in support of this measure, which need take but a few and plain words, and circulate them immediately for signatures in every part of the State. This is a question that demands a settlement at once, since the amount of church property in the country is rapidly rolling up, already making stupendous figures. And if it be suffered to go on gathering strength and momentum as it henceforward will in a geometrical ratio, a power will prove to have been created within the republic, out of an undue tenderness for ecclesiastical influence, that demagogues and bigots may easily

Mesmer says he knew that the spirits influenced him, and wrought through his agency the marvels which startled the scientific world; but knowing how he would be ridiculed and scorned, he persistently denicd the fact even to himself. There are a great many peop'e to-day in a similar position Mesmer was. They know Spiritualism is a great-truth, they have mediums in their own families, and yet they fear the ridicule and scorn of those in the same walks of life with themselves. How long, we ask, is the Christ within the temple of our souls to be thus crufully examined and compared their hands; one cified?

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

# Hanging for Murder.

The large number of recent executions has reopened this subject in the public journals. Among our other contemporaries, the New York Sun discusses it, and in a sensible and lively style. It says it is quite true that in spite of hanging diminishing the number of murderers, murders continue to be committed, and it asks how the point is to be settled whether hanging diminishes the number of murders also. "We know," says the Sun, "that murders continue to be committed; but that there would have been more if we had never inflicted capital punishment at all, it is just as unsafe to assert, with certainty, as that there would have been less. If things had not been as they are, said a wise man, nobody on earth can tell how they would have been. The fact that capital crimes do not appear to decrease where capital punishment prevails, is a conclusive argument that the efficacy of such punishment is, at best, but very limited in its degree."

All that can possibly be said for capital punishment is that it satisfies a sense of public jus-tice. But if that word "justice" be analyzed closely, it will be found to mean public vengeance rather. The Sun, in continuing the subject, puts it in this way: "It is that it (capital punishment) serves to satisfy the same instinct of vengeance in the community which the assassin gluts when he commits a murder for revenge. This is another name for what people in general flatter themselves is a love of justice. The prevalence of this feeling is strikingly shown by the reason which has led to making executions private, instead of public, as they formerly were. That reason is the depraving influence they had upon the spectators, who seemed to delight in the suffering and torture of the victims! More or less, those who read of executions share in the same sentiments formerly common among those who witnessed them. They probably yet tend to harden and brutalize more hearts than they touch tenderly and soften." - Now this is gospel truth, fully confirmed by public experience. Confine in prison, for life, the murderer-previously empowering the Legislature alone, by constitutional enactment, to grant by special act a pardon-and we venture to affirm that a far less number of murders would be committed than at present stain the history of our professedly Christian nation.

# Dr. Slade's Visit to Europe.

We recently intimated, in a brief paragraph, that the manifestations-in-the-light medium, Dr. slade, of New York, contemplated going to Russia soon. We now learn from our London contemporary, The Spiritualist, that-

"For some weeks past a correspondence has been going on between Prince Wittgenstein and Mr. Harrison, also between Mr. Blackburn and Mr. Harrison, on the desirability of encouraging first-rate American mediums to come to England and to St. Petersburg. The result of this corre spondence was that as Dr. Slade bears the gener al reputation of being about the best test medi-um in America—at least such is the estimate put upon him by most of the American spiritual peri-odicals, by Mr. Peebles and by others—that Prince Wittgenstein authorized Mr. Harrison to writ to him and offer him four pounds per day to visit St. Petersburg for the purposes of the Scientific Committee at the University there. It was further proposed to him that his expenses from New York to St. Petersburg and back should be paid

Mr. Blackburn's desire, more recently express-ed, was to bring a good medium to England, to and to give scances at Great Russell street, in connection with the British National Association of Spiritualists. He expressed himself willing to subscribe largely toward this object provided he could find others to join him. He suggested that could find others to join find. The suggested that if the object of bringing over a good medium were the obtaining of test materializations, Mrs. Andrews, through whom such phenomena first began with regularity in America, would be the best one for the purpose.

presence of a good test medium for physical manifestations, who can obtain simple phenome-na under all conditions, and in the face of op-posing influences, would be the best for English Spiritudism, and Dr Slade appears to answer to this description. We say 'appears,' because it is dated the formation of the Christian Church, and necessary to be careful, after all the exaggerated also of the quarrels which subsequently rent the stories that have been printed, for instance, about the Eddy Brothers. It has recently been revealed that few of their manifestations have been given under test conditions, and that they are in every way, so says Mr. Joy, an utterly untruth-ful and untrustworthy family. Such being the case, of course their manifestations would not be of the slightest value except under severe physi cal tests, which, as a general rule, they do not give, although the pressure of public opinion brought to bear upon them may force them and their spirits to meet the demand on the part of the public. Dr. Slade has a well-established name as a test medium."

## On Filefor Publication: Several very intersting reviews and essays by writers of merit, viz, "Permissions of Spiritualism in its Present

Status," by Allen Putum, Esq. ; " The Lesson of the Liele," an exceedingly comprehensive and well-writen scientific article, by Dr. George Wentz;

An article from the pen of J. M. Roberts, Esq. entitled " What is Spirituassm?"

"The Conflict of Opinion"-a lively essay on a profound subject—by "The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable tomatter and its evolutions ; "Mediums versus Utero-Maniacs," by W. P

Shattuck, M. D. A well-written article ; " The Relation of Mesmerism to Spiritualism,"

by Prof. A. E. Carpenter ;

"A Cure for Intemperance," by A. E. N.; "Heredity," by J. Dille, Esq. An able and important article, of great value to every human being;

An Interesting Letter from John Wetherbee.

Opening of the Banner Public Free Circle-Room.

As we announced some time since, there will be a public meeting at our Free Circle-Room on Thursday afternoon next, the 24th instant, MRS. JENNIE S. RUDD, an excellent trance medium, having volunteered her services. Mrs. Rudd has been for some time past State Agent for the Connecticut Association of Spiritualists, and is well known and much respected,

The second scance will be held on the following Thursday, March 2d; the third on Thursday, March 9th." Further particulars hereafter.

Each Circle will commence at precisely three o'clock, and no one will be admitted after that time. The new Circles will be subject to the same rules which governed the late Mrs. Conant's scances. The public are cordially invited.

## "Does Matter do it All?".

Speaking of the telling pamphlet recently put forth by Epes Sargent, Esq., from the press of Colby & Rich, the Religio Philosophical Journal gives voice to the following truthful sentences :

"We are glad that the author has placed in an available form for wide circulation this masterly defence of Spiritualism, which first appeared in the New York Sun of Dec. 12th, 1875. In his attack on Spiritualism, Prof. Tyndail shows him-self as a narrow bigot, who, wherever his preju-dices extend, is far from scientific in his methods. Mr. Sargent, with the true spirit, keen, caustie, overwhelming in logic, has not only utterly over-thrown this scientific Goliah, he has trampled him to dust and blown him away. Such rabid opposition as manifested by Tyn-

dall, is the dawn of conviction, and we should feel no surprise at the intelligence of his conver-

1 The Christ of Paul ; or, The Enigmas of Christianity," by George Reber, says the Boston Transcript, is a book whose title will attract many readers and excite a great deal of theological controversy. The author, who evidently studied his subject deeply, looks at it in a purely critical light. He has no religious bias or prejudice which interferes with his analysis, no feeling of respect for the books of the later scriptures which forbids his laying violent hands upon them in the carrying out of his investigations He takes the ground that many portions of the New Testament, especially the gospols of Mark, Luke and John, and the Book of Revelation, are forgeries, perpetrated by Iræneus and other controversialists to suit the tenets held by the Christians who succeeded the apostles. He endeavors to show that Paul was not a believer in the immaculate conception of Christ, although he accepted him in some sort as Mediator. From first to last he preached that Christ was born of woman, and was of the seed of Abraham according to the flesh. The author gives an interesting account of the various sects and creeds which ante-

# Charles H. Foster-

national capital. He reports that much interest

was created in that city by the scances given there

not long since by Mrs. Mary M. Hardy, of Bos-

ton. Mr. Foster can be found by those who may

desire to witness his wonderful powers, at 720

13th street, N. W., Washington, D. C., where he

proposes to remain for a brief period, after which

he will teturn to New York for the spring season.

Professor Moody .

Will lecture in Paine Hall, Boston, Sunday af-

ternoon, Feb. 20th, at half-past two o'clock, his

subject being : " The Mechanical Theory of Evo-

lution, or The Despair of Material Science," The

public may expect, on this topic, a clear and in-

In the evening of the same day Mrs. Mary M.

Hardy will give a spirit-mold scance at this hall

under test conditions. Admittance twenty-five

M. Leynmrie.

We are in receipt of information from France

that M. Leymarie's final trial will come off very

soon ; therefore it behooves all those to whom we

have forwarded petitions in his behalf, to sign

and return them to this office AT ONCE, that we

may be enabled to speedily send them to his

friend and counsellor, J. L. O'Sullivan, 10 Rue

We were informed several years ago by

one of the invisibles, through the lips of Mrs. Ço-

nant, that the Napoleonic Dynasty had not yet

fulfilled its mission, and that the son of Louis

Nappleon would at the proper time Become Em-

peror of France. According to the present "signs

of the times" in that country the prophecy then

made is likely to be speedily consummated, for it

seems that the Bonapartists have already reorgan-

ized their party, placing the Prince Imperial, now

twenty years old, at the head, with M. Rouher as

his chief adviser. The Empress Eugenie's ultra-

montane tendencies, which are not popular in

France, caused her resignation of the regency.

M. Rouher is probably the ablest statesman in

France. Though in a small minority in the As-

sembly, no person has so much influence. While

cisive address. Admission free.

cents.

Kepler, Paris.

He will probably visit Boston in June next.

# American Philological Noclety.

The next session of the American Philological Society will be held in the Geographical Rooms, ooper Institute, New York City, on Wednesday, Feb. 23, 1876, at 7); P. M.; when Prof. J. C. Zachos will read a paper entitled "The Phonetic Character of the English Language and the best Methods of Teaching it." The public are invited to attend.

DAVID P. HOLDES, M. D., Sceretary.

#### Spiritual and Miscellaneous Periodicals for Sale at this Officer

CHAR IOF Stary of THES STRUCT THE LONDO'S SPIRITI AL MAGAZINR. Price 30 cents, HUMAN NATURE: A Monthly Journal of Zolatic science and Intelligence, Published in London. Price Science, THE STRUCTALIST: A Workly Journal of Psychologi-cal science, London, Eng. Price scients, THE RELIGIO-PHILOSOFILICAL JOURNAL Devoted to Spiritualism. Published in Chicago, III, Price scients, THE LITTLE, ROUGUEET, Published in Chicago, III, Price Internals.

40 cents, 5 SPHETPALIST AT WORK, Issued fortnightly at 60, 10, -C, V, Wilson, cultur, Price Scents, 10, OF ANGLES A monthly journal, edited and ged by piritis. Published in floston. Price to cents

The Rentry Control of the State of State

# RATES OF ADVERTISING.

Each line in Again type, twenty cents for the rst, and lifteen cents for every subsequent insertion. NPECIAL NOTICES. – Forty cents per line, Minion, each insertion. BUMINESSN CARDN. – Thirty cents per-line, Agate, each insertion. Payments in all cases in advance.

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

**30°** Advertisements to be renewed at continued rates must be left at our Office before 12 M; on Monday.

# SPECIAL NOTICES.

CLAIRVOYANTI -- MRS. C. M. MORRISON, No. 102 Westminster street. Diagnosticating disase by lock of hair, \$1,00. Give age and sex.

ease by lock of man, errow. Remedies sent by mail. 147 "Specific for Epilepsy and Neuralgia. Address Mrs. C<sub>6</sub>M. Morrison, Boston, Moss., 13w<sup>\*</sup>, F.12.

MR and MRS HOLMES, 614 South Washington 54. Philadelphia, P.A. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

MRS. E. G. DODGE, M. D., formerly of Oswego, Chairvoyant and Eclectic Physician, can be consulted at her office, 319 Sixth avenue, New York City. Diagnosis by lock of hair, \$1,00. F.19.2w\*

A Universal Remedy .--- "Brown's Bros-CHIAL TROCHES?' for Coughs, Colds, and Bron-chial Affections, stand first in public favor and confidence; this result has been acquired by a lest of many years.

HENRY SLADE, Clairvoyant, No. 18 West 21st treet, New York. J.1.

On and after Dec. 20th, DR. FRED. L. H. place by William Brunton. The eyes of Mrs. Blair...wgre tightly bandaged, yet in this state, a correspondent informs us, she executed five fine pictures in a very short space of time, giving universal satisfaction to those present. Mrs.

> Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. D.18.15w\*

MRS. NELLIE M. FLINT, Electrician, and Healand Developing, office 200 Joralemon, street, pposite City Hall, Brooklyn, N. Y. Hours 10104. J.29.4w\*

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.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthay., New York. Terms, 43 and four 3-cent stamps. REGISTER YOUR LETTERS.

159" DR. J. T. GILMAN PIRE, Eclectic Physi-

**ROCHENTER (N. Y.) HOOK DEPOT.** WILLIAMSON & HIGHEF, Book eders, of West Main street, Rochester, N. Y., keep for rale the **Npirium1 and Reform Works** published at the BASNER OF LIGHT PUBLISHING Hot SE, Boston, Mass.

5

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

NEW YORK BOOM DEPOT. A. J. DAVISACO., Beoksellers and Publishers of stand-ard Books and Periodicals on Harmonial Philosophy Spir-tualism, Free Religion, and treneral Reform, No. 2 East Fourth street, New York. U-Nov. 1.

VERMONT ROOK DEPOT. J. G. DARLING & CO., Lunchburch, Vt., keep formle Mpirtumi, Reform and Miscelinncous Books, pub-lished by Coby & Rich.

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TERMS CASH. Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.  $\rightarrow$  Orders for Books, to be sent by Mali, must invaria-bly be accompanied by cash to the amount of each order. Any Book published by England or America, not out of print, will be sent by mail or express.

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PLAIN HOME TALK

THE WONDERFUL HEALER AND About the Human System; The Habits of Men and Women ; The Causes and Pre-

vention of Disease; Our Sexual

Relations and Social Natures.

EMBRACING

# Medical Common Sense

### "APPLIED TO

Causes, Prevention, and Cure of Chronic Diseases; The Natural Relations of Men and Women to

each other; Society; Love; Marriage; .

And Sec. Parentage, etc., etc.

# BY EDWARD B. FOOTE, M. D.

The author, In his pictace, says: <sup>10</sup> This work is writ-ten for the aneltoration of human suffering, not for per-sonal populative to up to a circo, and do good should be thus first and paramound aspiration of every inteldgent being. The who labors to promote the physical period then of his gaves he who strives to make in inking bacedag it, healthy The who fabors to promote the physical performed fully race; he who strives to make un nkind, intedig ut, health-tal and happy, cannot fal to have reflected on file own soul-the benchmarks of here when he has been the instru-ment of benefiting.<sup>15</sup> The work contains a flue steel engraved filkeness of the author, is nearly bound in multiple pages, 12mo, Price \$1, 25, pistage 25 mills. For sale, wholesare and tetall by COLBY & RICH, at No. 9 Montgomery Place, concered Provide street forwer for the before, Mass.

# CATARRH.

One Man Would n't be Without the Constitu-lional Catarri, Remedy to: 850 per Bottle. CLAUP MONT, N. H., March 23, 1871. MESSIN, LITTLETILLONG ON THE are dispersed of, and more is worked. It is begins all that have taken it. One in a says fee would pay rit by bold research of the three thomator have D. He has taken one Tottle. It came to day and wanted another. He says he was deal with one ear, and he thought the top of has be ad would come of . It has relieved bin yety much, the be ad would come of . It has relieved bin yety much. SAMUEL C. ABBOTT,

PRICE & PER BOTTLA, Sold by all Druggists, A Pampilet of 32 pages, siving a treatise on Catarin, and containing lumine table cases of curve, sent FIGE, by ad-dressing the Broph turk, LITTLEFIELD & CO., 191 Efm, cor. of Hanover st., Manchester, N. H., Feb. 19, 18

BEAUTIFUL FLOWERS

Delivered the of each for math at your door, "spinibility solution of ROSES, six for \$1.00. thirteen for \$2.00. Seed to New Descriptive Catalogues ( Plants galls, HOOPEN, IRIO, & THOUNS, Cherry Helt Nuccerles, West Chester, Pa, Feb. 9. cowb

universal satisfaction to those present. Mrs. Blair also, while blindfolded, read several business cards given her by the audience, and stated the inscriptions upon various coins which were submitted for her examination. She gives another séance at this hall next Sunday morning. 1977 In the course of, a business letter dated

"Notwithstanding the malicious persecution to which we have been subjected, we are hold-ing circles nearly every evening with highly gratifying results. Absolute test conditions are afforded, such as Mrs. H, or myself sitting inside a mosquito netting placed within the large cabi-net during light scances. This test was con-structed by a Mr. Crosby for Mrs. H., during her tay in Candeh ; and to the most skeptical so far has proved satisfactory. Materializations occur 374 West 32d street, New York. Terms \$2 and at every circle under these conditions. If our lives are spared we will be found here during the Contomical " Centennial.

197 The statement made by the Hon. Thomas cian, No. 57 Tremont street, Boston, Mass. R. Hazard in last

the Prince is making his contemplated tour of the world, Rouher will do what he can to bring such a crisis as will make the empire once more acceptable to the people, that the next change of that changeable nation may be the installation of another Napoleon. 1. On the morning of Sunday, Feb. 13th, Mrs.

Blair, the celebrated painting medium, gave a blindfold scance at Reed's Hall, Lowell, Mass in connection with the regular lecture at that place by William Brunton. The eyes of Mrs.

Philadelphia, Pa., Feb. 10th, Nelson Holmes writes :

### Suppressing Healing Mediums.

An article appeared in the Banner of the 15th ult., on the subject of the suppression of the work of healing mediums by the New York authorities, to which we have received, not precisely a reply, but a modifying answer, from Dr. 1. G. Atwood, of 1288 Broadway, who manages a large and successful establishment at which remedial baths are furnished to the public. Dr. Atwood in some parts of his communication very justly condemns those professional persons "whose works do not entitle them to credit or confidence," and while firmly holding to the faith in magnetic virtues, he nevertheless protests that a ripe experience and a careful education are essential to their skillful and effective application. This is all well, so long as mere medical prejudice is kept out of the case ; but when it intrudes itself into the presence of the law and compels it to shape and interpret its authority in accordance with the ipse dixits of the established schools, working off its spleen and vindictiveness on rival methods of cure which it will not allow to wear the diplomas it has made essential to medical practice, there is really no other way of meeting it but in front and openly, and no other spirit to show toward it but one of opposition. If the regular schools deny the advanced and modern practitioners the advantages which they appropriate to themselves, they certainly should not be allowed to take advantage of their own wrong by decrying and denouncing the latter as irregular. We do not oppose education in medicine, but we do advocate liberality.

J. F. Snipes, writing from New York City. Feb. 11th, says :

"Mrs. Jennie Lord Webb, of Boston, is stopping here, with her husband, at the residence of Mrs. Reed, 453 6th avenue. 1 have attended two iof her scances, which embraced slate writing and musical changes, and derived much satisfactory evidence of the independent power controlling

evidence of the independent power controlling the manifestations. Sunday evening last Prof. Brittan gave an able lecture before the Society of Progressive Spiritu-alists, in Republican Hall, 33d street, near Broad-way, on Materialization. Dr. Mansfield follow-ed, giving many wonderful tests as he walked through the audience, stating names, relation-whin & with marked success." ship, &c., with marked success.

also of the quarrels which subsequently rent the Church and led to the forgeries, changes and interpolations which it is asserted characterize the New Testament in its present form. The work is written with a boldness which will very likely repel many readers.

We have received The American Spiritual Magazine for February, published at Memphis, Tenn., by Samuel Watson. This periodical is clear and pleasant to look upon, whether viewed from a typographic or intellectual standpoint. Its table of contents begins with an Inner Life Department, presided over, as medium, by Mrs. Annie C. T. Hawks, and the articles and essays which follow are of special, and varied interest. The Universalists of Terre Haute, Ind., receive a fitting rebuke for their sectarian uncharitableness ; "Consuelo" speaks in rhythmic strains to The Pilgrim," and that gentleman himself furnishes several articles, among them one on "Moral Beings and Evil Spirits." Mr. Watson makes the most kindly editorial comments on the lectures in Memphis and the course generally of Mr. Peebles, concluding one paragraph as follows :

"Any community which can secure his ser vices will be much interested and profited by his. lectures. We have never been associated with any man who is more genial, affable and interest-ing than Mr. P.. His extensive travels, close observation and happy mode- of communicating render him one of the most companionable of associates. To those who wish to know more of him, we say, get his book, 'Around the World.'"

The New York Herald for February 14th indulges in a sarcastic report nearly a column in length, of a materializing séance held at Cooper Institute, (large hall) Sunday night, 13th inst. At the time of going to press, we are without advices from the friends in New York concerning the matter, but if we can judge from the admissions contained in the Herald's report itself, it appears that the manifestations occurred as an nounced, and the Committee who were appointed at the outset to represent the audience, were un able to find anything wrong, but that the medium, Mrs. Harriet Wilson, was finally made the victim of a mob of furious skeptics, who, unable by fair means to cause her to appear at disadvantage, resorted to a disgraceful semi-riot, (which effectually destroyed the condition of harmony so essential to the success of the spiritual séance,) and then retired, "loudly cheering" their champion, who forced himself upon the stage.

Dr. N. B. Wolfe, of Cincinnati, Ohio, au thor of "Lights and Shadows," etc., is now on a visit to his old home in Columbia, Pa. He has purchased valuable property there, where he will shortly take up his residence, and spend the balance of his days amid the scenes of his early youth.

week's Danner m elipping locks of hair from the heads of materialized spirits at one of Mrs. Seaver's scances is a remarkable one. We have seen the specimens. as described in his article, which evidently came from different 'individuals' heads. He asserts positively that they were taken from the heads of materialized spirits ; that it would be impossible to deceive him in this respect, etc. The whole thing is simply a marvel.

Dr. Joseph Beals, of Greenfield, Mass., is publishing his Personal Experience in Spiritualism, in a series of interesting articles contributed to the Franklin County Times. If influential and respected citizens, like Dr. Beals, would make known through their local papers, saw him, he was so feelde that he could not slt up long what evidence they have received of the truth of enough to have his heart and longs examined. What dis-Spiritualism, the good seed of truth would be rapidly scattered over our entire land, and fall into soil much better prepared to receive it than perhaps they are aware.

Three Spiritualist Societies are now in active operation in Chicago, Ill.: the "First Society of Spiritualists," which meets morning and evening at Grow's Opera House, No. 517 West Madison street, morning and evening ; the Society of "Progressive Spiritualists," which meets at Snow's Academy, corner Green and Washington streets; and the "Free Spiritual Society," which holds its sessions, morning, afternoon and evening, at Druid Hall, No. 452 Milwaukee avenue. · •

A private letter from there informs us that William Eddy has located in Ancora, N. J., notwithstanding the statement in the letter we some time since published from his agent, to the effect that Mr. Eddy was "settled " in Moravia. Now we learn that the whole Eddy family are to go to Ancora when the contemplated arrangements for them are completed, for the purpose of holding public circles during the Centennial sca-

The Galveston Civilian, (Texas) for Feb. 7th, states that an interesting discussion recently occurred in Houston, between Mrs. Amelia II. Colby, and Rev. Mr. Kavanaugh of that city, on the question : "When the doctrine of Spiritualism and the Bible differ, which should we fol-

Dr. Andrew Stone's invaluable "New Gospel of Health" should be read throughout the world. It is claimed to be (and furnishes evidence of being) the fruit of some of the most advanced medical minds in spirit-life. For sale by Colby & Rich, 9 Montgomery Place, Boston.

A new Liberal League was organized at Coopersville, Michigan, on January 29th. Mr. George A. Farr was elected President, and Mr. H. Potts (editor of the Coopersville Courier) was elected Secretary.

# BUSINESS CARDS.

#### "CHRONIC SPLENTES. Physician's Report of a Remarkable Case,

GAGITOWS, N. B., July 22, 1898. MR. JAMES I, FELLOWS, Chemist. Dear Sir Allow ne to bear my testimony in faver of your Compound Symp of flypophosphites. Thave used it myself for Tuberculosis with marked benefit, and have given it to a great number of my pytients, with the same results as 1 experienced from its use. During the last seven years I have devoted myself almost exclusively to the treatment of Consumption, having cases under my care in all parts of the Province; so that I am enabled to speak from experience of the benefits derived from its use. The most marked was a case which was under my care in

March last. This was a patient who had been under treat-, ment nine months, with no beneficial results. When I first ease he had been treated for did not appear, but I found him suffering under Chronic Spienitts. He had a severe Cough, Dyspacea, Palpitation of the Heart, Impaired Digestion, and consequent general emactation. I put him under treatment, prescribed your Compound Syrup of Hypophosphiltes, and after using four bottles he was able to attend to his farm, and is now perfectly well. In March he was given up by four physicians respectively; in May he assisted in plowing eighteen acres of land, and had run up in flesh from 136 to 148 pounds weight.

Lsend you this for the purpose of making what use you please of it, and wish you all success in your labor for the benefit of suffering humanity.

Strongly recommending the use of your compound Syrup of Hypophosphites to all who suffer in any way from disease or weakness of the Lungs. Bronchial Tubes, or general deblifty, believe me your obedient servant.

# J. H. W. SCOTT, M. D.

''1 D rather be a dog and bay the moon, '' said Bratus to Cassins, '' Brutus, bay not me, '' was the rejoinder.' Such display of evil temper as these Illustrious Romais indulged in shows very bad taste. Had Campbell's Quinine While been known in those days, the world would have been spared the exhibition, and "the sackhungerswhich their mothers gave them " would have succrupted to the genial influence of that great tonic. No dull spirits, no dyspeptic accrbity, no crossness born of imperfect digesdon, no ague horrors, can stand the magic of Campbell's Quinthe Wine. For sale by druggists. Wholesale dérôt, Plattsburgh, New York.

DR. F. D. SPEAR. So much celebrated for his remarkable cures, 'office and residence, MF Washington street, 'loston, Mass.) may-be consulted on AL diseases free of charge, or by better, with stamp. -References. The many in New England and else where who have been treated e.y him at dimerent fimes dur-ing the past 3) years. Medical Hand Bo & free, sent by mail on receipt of 10 cents. 26cow - Nov. 27.

PHILADELPHIA BOOK DEPOT. DR. J. H. RIUDES, US Spring Garden Street, Philadel-phia, Pa., has been appointed agent for the **Ranner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

WAMILINGTON BOOK DEPOT. RICHARD ROHERTS, Bookseller, No. 1010 Soventh street, above New York avenue, Washington, D. C., keeps constantly for salethe BANNER or LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich. 

ST. LOUIN, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly tor sale the BANNER OF LIGHT, and a full samply of the Spiritinal and Reform Works published by Colby & Rich.

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AV ARSIDE IS AN AUGMENT OF ALL THE STATES AND A STATES AN

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MRS. DR. WALKER, 75 Dover street, Boston, Chairwant and Trans. Medium will can the state M Chairvoyant and Trends Medium, will care the stek and advise on all subjects which andled haroanity. Public Circles for tests Sanch, evenings. Assisted by other good mediums 1988 - Feb. 19.

The Scientific Wonder! THE PLANCHETTE.

# THE WRITING PLANCHETTE! THE WRITING PLANCHETTE?

THE WRITING PEANCHETTE!

ACTENCE is unable to explain the inviterious periform ances of this wonderful little instrument, which D ances of this wonderful little instrument, which will intelligent answers to guestions asked either alond or men-tally. These unacquarted with it would be astonished at some of the result: that have been attained through its agency, and no donestic circle should be without or e. All investigators who desire practice in writing medium-hip should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from decased relatives of friends. The Planchette is furnished complete with box, penell and directions, by which any one can easily understand how to use it.

Jan, I., 1stf White Water, Walworth Co., Wis EVERY READER OF THIS PAPER 4 CHOULD send address on postal card for 16 pp. Circular Soft "This SCIENCE OF A New Liple." Noally 30,000 copies aready sold. Contains information that no man or woman can allord to be without. Agents wanted on salary or commission. Address COWAN & CO., 5th streets N.Y. May 1.–52wis

DROF. LISTER, ASTROLOGER, can be con-sulted by addressing for a Circular P.O. Box 4829, New York. 44 years' practice, 27 in Bosten. He reads or writes from the position of the planets at birtl. Jan, 5.-12wis

# BANNER OF LIGHT.

# MESSAGES FROM THE SPIRIT-WORLD THEOREM THE SEPTEMBER OF

MRN. NARAH A. DANSKIN. of Colored Washington, A. Danskin, of Halfimore During the fast twenty years had beds of Sprits I we conversed with their friends on earth through the mesh me-

ship of Mrs. Dy otker, while she was in the outranced condition' fotal visitories dons. — These Molessies is donate that spirits carry with them the characteristics of the relativistic to that beyond, whether for goods or posticions a post y these who possible to the cartic sphere in an and veloped state, events of progress

to a littler condition. splitts in these relations that does not compare with his or her reveal. All express as much of truth as they per-tering to more,  $\frac{1}{2}$ 

# Introductory.

# "Part Tes.]

# BY WASH. A. DANSKIN,

A still more startling phase of mediumship than that referred to in our last number was exhibited while we were living in a cottage on Eutaw Place -- a beautiful location on the northern suburb of our city. Here we enjoyed with increased zest, this glorious privilege of daily communion with our spirit friends. Here, in this quiet retreat, apart from the tangled and confused conditions of city life, we spent, our evenlings in converse with or in listening to the lessons of life given by those who had gathered knowledge in the interior realms. Here Theodore Parker first came to us with his 'rich stores of mental wealth. Here we received not only messages of love from those who had recently left earth, and who were drawn by their affections back info the external sphere, but here also came the wise and good of other times, laden with the lessons of wi-dom which they had gathered fn the world of causes.

We were not, as some supposed, dealing in, "neeronkency, or talking with the dead"; we pracfleed no black art -- we dabbled not in magic.

We dolle i'llen here e somart vita, sohres, Where goes his the by gone age, To easy from their bright, spoar 1 likek Some given cothers radiance for k. To that they no how here mothing tread, As distort the world there are no dead.

came, as distinctly as the coin of Great Britain lestre to royalty by the unsullied purity of her, of my soul. domestic life, were given through the lips of Mrs. ( Danskin or written through my own hand, night able hours thus spent.

One evening mear the close of the year 1859, 1 Mrs. Danskin was sitting near me sewing, when suddenly the work fell from her fingers, and she?) In the very act of dissolution. We were alone, no one else awake in the house. I drew nearer, and watched her in breathless suspense." After a time 1 could perceive a slight motion of herlips, and could at last distinguish the words, "Somebody come to me !" This was uttered in disjointed syllables. So imperfect was the enunciation, that it was repeated several times before I could comprehend what was said. After some twenty minutes of effort, the control-became more perfect, and 1 ascertained that it was the spirit of a young girl who, while on a visit to Baltimore, had been arrested and placed in our City Jail upon the charge of obtaining goods under false pretences. Keen suffering and shame at the ignominious position in which she found drawn to one who ever sympathized with the unfortunate and thus she was enabled to appeal through that one to myself for relief.

In the morning, by entering bail, I obtained an order for her release, and sent Mrs. Danskin, accompanied by a lady friend, in a carriage to the prison. There they learned that during the previous hight this unhappy child had lain more than an hour in an unconscious state, the matron and attendants thinking she was dying. She had not been guilty of intentional wrong, and I compelled the prosecutor to withdraw the charge, We retained her at our home several weeks, and had the pleasure finally of restoring her to her friends in a more healthy condition, both mentally and physically, than she had previously enjoyed.

the late Thomas Fuller. I was ninety-two years Message Department. old, and the Lord sent for me, and I am now in his kingdom, enjoying all those pleasures that earth in its plentifulness could not give to me... Years were a burden, to be sure, for the brain

will lose its elasticity, the muscles will become rigid, memory will become deficient with the present, only taking in the past. Earth is pretty,

but in comparison with the grandeur and beauty: of the gardens of eternal life it loses its hold upon the mind. Read and know, that the old woman is by de-

grees taking on youth, and with youth power to see, to know, to retain and to love. Read this, We assisted reader to receive to declific (all forth by kindred) and friends, and do not lef fear come over you, but feel that you are to be blessed disobeyed the laws of God as well, God being of when death comes.

# Richard Davis, of Baltimore County.

Make me to tread lightly, lest 1 interfere with the purpose which they have given to myself as a novice. [Addressing the spirit who brought him to the circle he said :] I feel grateful to you for the divine privilege which you have offered me, and I will accept.

Richard Davis was my name, of Baltimore County. I died-speaking after the manner of men-In January, with pneumonia, or inflammation of the lungs. I was sixty two years of age, and when death came I felt the cold chills creeping through me, and an agony of fear lest my Creator would cast me into utter darkness for sins committed in the flesh. But that has not been so, friends. I was welcomed on the other eral rule could be lad down for all, although side, and made companionship with those who great advantage could be vaired by comparing had gone before me. Mysterious as this may seem, however, it is founded upon fact-it is truth. He that dieth physically hath power spiritually to rise triumphant over death and the grave. Remember it, and let the sadness of the heart pass away, and know that he who ily, the ante-chamber of death. speaks enjoys untold happiness.

## John White, Wheeling, West Virginia.

Lord, Lord, thou hast sent thy servant out of the vineyard of plenitude, and unto thee, in per-onality of spirit, give I thanks for the privilege of speech.

John White was my name. I was sixty-seven years old." Main street, Wheeling, West Virginia,

And our call was not unheeded. Thoughts was my residence; and the greatest of all, the that bear the impress of the minds whence they [poor carcassin which my spirit had been encased was laid upon the altar of St. Joseph's Cathebears the image of that queenly woman who adds dral, and there High Mass was said for the repose

Friends, fellow-men and kindred, I acknowledge the grand truth that intercourse does exist. after night. Many were the pleasant and profit. between the celestial and the terrestrial worlds; and, with powers quickened into active motion, I wish all to hear and Rnow and feel that God is was writing at a very late hour in my library, | love; that hatred and vengeance have no place.

in his kingdom. Into thy keeping, oh, Master of Souls, give I leaned back in the chair, to all outward seeming myself. Do with me as thou wilt, I am thy humble servant, ready to do thy work, either in the light or in the darkness.

# Alexander Leonard, North Charles Street, Baltimore.

I-feel incapacitated, although I have been a denizen of this life very much longer than the one who has\_just spoken, still I feel inadequate. to the task. Is it timidity, or what is it ?

William Leonard and Matilda Leonard, I am your son whom you did so tenderly love, and cherish when in the form. I need not say with my spirit-voice, "Mother, father, think of me, do not forget me," for I know the evolution of the brain brings me in form before you; but, mother, darling mother, how hard it was for me herself, overpowered her physical strength, and to be separated from you, until I learned that her spirit -- in its partial freedom -- bad been God's ways lead ever in the paths of wisdom and love; then Elly-thy Elly-grew content; and I now stand waiting in divine patience "upon the eternal shores the coming of both of you, where

separation never more can be. Mother, when you read this, your heart will feel

# A Familiar Talk on Hygicue.

# Reported for the Banner of Light.

On Sunday evening, Jan. 23d, the parlors of Dr. A. P. Pierce, No. 41 East Newton street, Boson, were filled by a goodly number of invited guests, who assembled to listen to a trance lee ture on hygienic topics. The intelligence centrolling Dr. Pierce, and who has long been working through him as his unseen coadjutor in the medical profession, gives the name of Dr. Le Fauche, a French physician of the time of Louis XIV. In the discourse in question this spirit took the broadest grounds. Nature's laws were fixed and immutable, and whose disobeyed them and in all nature. The food taken into the human system he divided into a trinity as follows : Meats, positive ; vegetables and fruits, negative ; fish, passive. Through the nervous system the human body

received the power of sensation—without nerves it might as well be a block of wood. People were apt to view their bodies merely in the light of how much they could get out of them, searcely thinking of that which they must of necessity put into them in order to meet the natural do mands of life. If notling was put into the body, what could be expected to be drawn out of it. In order to live men must cat, but if that which they consumed was not fitted to the whole of their bodily needs the parts of the system unfed would succomb to the pressure of starvation, no matter how good the quality o' that whereon the man might feast. The race being born under different conditions as to parentage, etc., each indi-vidual must study his or her own wants—no gennotes with the tabilities statistics of medical re-search concerning the experiences of the mass of markind. A healthful body was the requisite that man might in hinself typify the God within, whose dual abbding place was in earth and heaven, while a depleted body was the sure abode of misery and pain, and if not recuperated speedi-

The intensely rapid changes of our northern winter were treated set, and the great strain brought upon the physical bodies of those ex-posed thereto noted. Such variations as at one time with soft spring breezes set the blood flow-ing like a river through the system, and anon forced the body to contract beneath the breath of almost arctic cold, were sure to produce, espe-cially among the aged and infirm, who were una-ble to bear this unparalleled expansion and con-traction, epilepsy, apoplexy, neuralgia, rheuma-tism, and a host of kindred disorders. The delicate pores, swinging on their gelations hinges through which the skin of any person constantly cast off effete matter-dead to the person so exhaling it, but perhaps of use in the life of others, which was known among sensitives as the "sphere" or material influence thrown out by that person-were opened by heated and closed by lowered temperature, and under a sudden change in the weather which shut them up the patient was said to have "taken cold." Perhaps more serious consequences, than the mere effects flowing from the cold supervened, and the system uttered a vigorous protest in the shape of what doctors called a fever. Then it was neces-sary to re-induce the sweating-process, and re-open these "sweating glands." In this case the spirit physician recommended hot herb drinks, the wrapping of the patient in sheets wet with hot-water, the placing of hot baths to the feet, etc. The circulation being started on the inside would assist in the process of relaxing the glandular system outside, the pores would be opened, beads of sweat would stand upon the face of the patient, and the fever would be broken up. As soon as this sweating had been induced, the pext duty was to give to the sufferer something which would tone up the physical structure so that its energies should not be wasted by a reactionary debility. The lecturer gave it as his opinion that typhoid fever ought not to be allowed to run on any patient—three months to reach its height and three to struggle up again, with the danger of being wanted by the undertaker before the time expired ! there was no reason why, if taken in time, and treated after the manner of the

course just recommended, the disease should not rapidly yield. But the varied diseases which devastated community could not be charged always to the changing skies. Too often they were the vehicles through which nature gave warning of violated physical law. In how marked a degree was this true of the complaints arising from a disarrange-ment of the functions of the digestive organs; how plainly nature spoke to the dyspeptic patient,

some perhaps long-continued lytaction of na-In asswer to a question from one in the audi-In abover to a question from one in the audi-ence as to whether it was weldo eat just before retring at hight, the 'spiritchysician said he yould not endorse the habit A partaking of food at such a time; nevertheles if one experienced a faint sensation at the fomach which would tend to produce wakefulness after going to bed, it was better to allow this sensition by the init was better to allay that sensation by the in-tromission of some light food, such as fruit, etc., which was calculated to remove the feeling comwhich was calculated to remove the feeling com-plained of. As men yere apt to be bound by babit, the will in this regard should be kept in hand, else the fashion of cating at night—which was a most fruitful source of dyspepsia—would become fastened upon the individual almost with-out his knowledge.

become fastened upon the individual almost with-out his knowledge. The spacker also, in answer to a question con-cerning eating between meals, replied that as a rule, the habitual partaking of three meals per day at as mearly as might be the same regular hours, was the true method; cating at other tim/s tended rather to disturb the action of the digestive organs, and destroy the appetite. Fruit was befter if eating in the morning them at might was better if eaten in the morning than at night. Exercise before breakfast was a fine appetizer. Early retiring was held to be good, as the best hours of sleep were between cleven P. M. and four A. M., and early rising—or at least rising at a regular hour each morning—was commended,

even if the person found it necessary to lie down again during the course of the day. In reply to a query from a gentleman present, regarding the smoking of tobacco, the spirit carn-estly condemned the practice of using it in any form. "Webicae was grown in its abace as a mediform. Tobacco was good in its place as a medical remedy-it was powerful enough to draw poison from out the human system, through the skin, when applied thereto; what must be its drawing effect when applied to the deheate texture of the interior organs, which were never meant to come into such rude contact with material things as was the outside cuticle? Smok-ers frequently caused the fumy vapor of the weed to flow out through the nostrils, and in some cases the ducts of the eye, never thinking that they were making smoke-pipes of those delleate passages, and laying the foundation for ca-tarrh or mayhap blindness. Like every other rule, there might be an exception to this whole-sale proscription of tobacco, in that a bilious man might perhaps find its use of advantage to him as an aid in expectorating the saliva, but in the main, it being a narcotic stimulant—and as such only temporary in its effects and requiring frequent, reinforcements - should be studiously voided.

Questioned about the use of oat meal, the speaker said he would advise that it should be varied by hominy, pearl barley, cracked wheat, ite as out meal as an entirety was too heating It was good as a variation of diet, but the people would not find in it the panacea for every evil which was too often portrayed as resident there-

On being asked his opinion concerning the use of fish, the answer was given in favor thereof; fish was full of phosphorous, and as such was valuable as a brain feeder, but he cautioned people against eating halibut; this fish was "the pig of the sea," and should be as little eaten as his fellow-pig on earth. Shad were recommended as containing the highest percentage of the best ele-ments. Fish acted as a passifier. Nature had provided in the spring, rhubarb, greens, shad, berries, etc., for the use of man, and he would do well to partake of the same, as she offered them. In closing, the spirit-doctor assured his bearers that it was his desire to do all he could for the dissemination of a knowledge among the peo-ple of the wants and uses of their bodies, so that they would be able to administer. to the sick without calling in a physician, and finally through add-ed knowledge of the laws of being, escape in a great measure from *any* physical ailments, and rejoice in that health which Nature intended as he birthright of every being coming upon the plane of mortal existence.

During the evening-both before and after the interesting lecture-the guests were pleasurably entertained by the display, upon a screen, of many fine pictures, (some of a medical nature, illustrating the address, and others of a miscellaneous character) projected thereon by Dr. Pierce and his assistants by means of a large hydrooxygen light.

### The Psychic Stand. To the Editor of the Banner of Light:

Many persons being desirous of information

concerning the Psychic Stand, I beg leave to ex-

plain, through the Banner, the precise object of

this invention, and the means by which the ob-

received through the Stand are satis'actory in direct proportion to the intelligence and power of the operating spirit. The larger part of those received in my presence purported to come from John King. The rapidity and accuracy with which he showed us the letters was truly surprising. To guard against mistakes in read-ing what was taken down, he invariably made three short and quick movements with the Stand to indicate the end of each word. We had not suggested this, and indeed did not at first under-stand the meaning of these signals. It is a sig-nificant fact that the John King of the Psychio Stand exhibited the same peculiarities of character and temper, and used the same peculiar ex-pressions, I had become familiar with by inter-course with him in another city, through a differ-ent medium, and by writings addressed to me in the own here?

The advantages of the invention are as fol-

lows: 1. Communications thus given are more con-printial agency than vincing to skeptles of a spiritual agency than even the most marvelous materializations, which t is so easy for them to attribute to jugglery. 2 The location of the alphabet may be shifted.

2 The location of the alphabet may be sinited, unbeknown to the medium, at the will of the ob-server, and as often as he pleases, even while the communication is in progress. This obviates the objection usually made by skeptics to Prof. Hare's dial, which is, that a certain amount of practice with it will enable any one to produce the weat degree of institution reduired to enge he exact degree of inclination required to cause the hand to point to any given letter.

3. The letters being given spontaneously, there is a vast saving of time and patience over the usual process, which requires a repetition of the

alphabet for each letter. 4. As the letters need be seen only by the ob-server, it enables our spirit-friends to make their communications strictly confidential.

communications strictly confidential. 5. It enables genuine mediums to vindicate their honesty, since through such persons only can the Stand be operated successfully. It was in view of this that Robert Dale Owen, who witressed the operation of the Stand the second time it was tried, suggested that it be called the "Psychic Stand and Detector." He remarked at the same time that this was the very kind of proof that a certain class of skeptics have long been waiting for. FRANCIS J. LUPPITT. Washington, D. C.

# Passed to Spirit-Life:

**Prassed to Spirit-Life:** Two years ago next April, G-orge Allen Pray started for Cleveland, Ohio, with high-hopes and lofty aspirations, in-the or attaining to the status of his loca of "-nobility," in Khint-hess point of view. His anxious moth c's keen in-thittee powers save at a glane+ that some catamicy would befait her tholized son if ho wont that year. Consequently should be the save of the work and year. Consequently should be the save of the work and year. Consequently be the save of no avail. If work, and not of the ding the em-poyment he expected, he pashed on to Detroit, a d duil times prevailing there also, he ressive it to go to Canada, and located in Palskey, where he skind and genla instru-ption and was of no avail. If work, and the should be also the structure of the save distructure is a structure of the ding transmitted distructure around him, and in a short time to was d beg a good busine-s in arc directural science. But transmitted distructure is a south of the save structure transmitted distructure around him, and in a short time to was d beg a good busine-s in arc directural science. But transmitted distructure was reduced so i weylysic dily and mon-tarity that his father was reduced so i weylysic dily and mon-talfy that his father was reduced so i weylysic dily and mon-talfy that his father was reduced so i weylysic dily and mon-ting that the sustatining power on the spiritual Philoso-mething but the sustatining power on the spiritual Philoso-mething but the sustatining power with the spiritual Philoso-phy kep this reason from being definition. The was divered to all who k are when the are diverted to his profession, and his sent was imbuned with true spiritual Philoso-mation days set of all who k arbing when the diverse of the spiritual Philoso-mating the way the head is a structure and event of and progression, and his sent was imbuned with true spiritual and exaiting pieze, and when his large s mpuby fr all God's propersion, and his sent w Oydensburg, N. Y., 1876.

From Foxboro', Mass., Jan, 29th, Mrs. Maria F., wite of James A. Stockwell, aged 41 years 2 months and 7 days. Another carth-home has been made desolate by the tran-sition of this pure spirit from its preclucts, and a loved companion, an only sister, and a large effect of friends mourn her depiriture, while neary a loved one on the brighter shore is relating in an eteral reficient. She was an earnest advocate of our glorious philosophy, as well as worker in the Lycenum movement, and a athong strongly attached by earlidy thes to her dear ones here, she felt the approach of the Angel \* Change, 'mude a disposition of all her earthy treasures, and passed from mortal to im-mertal loves. Funeral services, conducted by Maj. Chas. F. Howard, were held at her late home, or Tuesday, Feb, ist, at which three favorite musical selections of the decased were touchingly rendered by a fine choir, and the claims of the fail he one one of friends by the writer, when all that was mortal was tenderly given back to its kincled dust. 71 Leveral street, Boston. J. H. CURRING. of James A. Stockwell, aged 44 years 2 months and 7 days.

City, Feb 7,

There were others, still in the form, brought by our spirit-guides to converse with us, while their physical bodies were, either lying in slumber or being held in entrancement. Of these we will speak in succeeding numbers of our "Introductory.'

Thus a new chapter in our mediumistic experiences was opened. \*

# Thomas Wingate Gootee, 360 East Baltimore street.

I was nine years old. I was the only child of my mother. My name was Wingate; my mother's name was Anna; my father's name was George Gootee; my grandfather's name was Capt. Wingate. I died at No. 350 East Baltimore' to you all-how beautiful to return and bear street, and I feel so happy, so pleased, that I want to come back to my mother and all my relations, and tell them not to weep for me, for I feel nice and pleased with all the things around me ! but I aint satisfied, because I would like my mother to be with me; or I'd like to be with my mother. It's a very beautiful place where I am there's birds, and flowers, and little children, and everything is so good and looks so pretty.

When I died I did n't suffer. Others thought I did, but I didn't. I shut my eyes as if I was going to sleep, and then when I weke up I was n't at home, and when I asked for my people I was told I could never live at home with them again. Then I cried, but now I 'm better satisfied than 1 was. It's a beautiful place to be in. I don't know how to tell any more about myself a-dying than I have.

This lady [spirit] says when L come again ] will talk better, and can tell more of the particulars about myself. There aint any one here that knows me, and. I don't know any one. Everybody looks strange to me. [A lady in the circle, came forward and said that she knew the mother.] Will you tell my mother? Will you tell her

that I came here and told about my dying? I love my mother, and she cries all the time, and that's why the lady [spirit] said I must come and tell my mother not to cry.

# Nancy Fuller, of Salem.

My name was Nancy. It was on Nov. 26th, 1875, in Salem, that I died. I was the widow of | language .- The Spiritualist, London, Eng.

its sorrows; but remember that he who gave meearthly life has given me life eternal in that world where time is not, where night is unknown, where day is ever present.

[To the chairman :] You can line this on your pages, for it will be a gratilication to those whom I have left in doubt-almost in fear-lest lifespiritual was not mine.

Ann Sands, Orange County; Virginia.

Sands was my name ; I was of Orange County, irginia. 'T was in the house of my son in-law that I died. His name was Nelson. My name was Ann. I was eighty-one years old ; was formerly of Harford County, Maryland. Memory flits, comes and goes ; have patience, and I'll tell it to you all in due time.

I was the wife of the late Wm. Sands. I was a resident of Richmond, Va., for forty years, 1 died, leaving all those whom I once loved and cherished behind me, having no positive knowledge that life beyond the grave would be mine. Then conceive of my joy when they spoke to me in thrilling words : "You are not dead ; you have life with perpetual youth; with power of speech ; with eyes to scan those you have left behind." Now, how beautiful-though a stranger positive testimony to you that He, the maker of us all, has not specially chosen one to be, happy in his kingdom.

I should now, in memory, like to follow up all the little incidents of my earth-life, and afterward, if power were mine, compare them with my spiritual existence. With this I 'll withdraw, feeling that my schooling has just commenced; and oh, how glad my heart seems, how bright my .mind!

Excuse me if I have trespassed upon your time, for joy is mine exceeding the power of language to express to your understanding.

# Eliza Cady, Columbus, Ohio.

My name was Eliza Cady ; I died on Sunday, in November, at Columbus, Ohio. I was for twenty-five years a firm believer in the grand philosophy of Spiritualism. I'm in your midst to testify to its truth, to its beauty, and to its utility. I feel gifted with a blessedness which I desire to scatter around those who may read, and those whom I have left behind in relationship.

There need not, dear ones, be any weeping or mourning, for she that was dead has arisen in glory. She is now in this beautiful home giving forth praises to her Creator for the many grand blessings which He has showered around her.

137 "Danger Signals, an Address on the Uses and Abuses of Modern Spiritualism," by Mary F. Davis, is an excellent little pamphlet on the above subject, and is written in plain, simple

ing him that he had eaten something which did not agree with him, and that he must not do so again. Nature gave to humanity all that it needed-the partaking of anything more than needed was an abuse of the faculties used in so partaking. -The fact of invaded natural laws was inscribed

in the figures of the death rate; mankind ought to reach in their bodies at least a hundred years life, while the fact was that a large percentage of the race died at an early age, or stumbled even at the very gateway of childhood, victims either of the laws which themselves or their parents had nfringed.

People in this country were living too fast this was preciminently: a generation of brain and nerve workers; the people crowded five years into,one in their insatiate race, wearing out their Yankee 'raced for dollars or for heaven with i the same reckless spirit; only he raced a great deal more for dollars than for heaven, because be fell more certain of the former, The signs of physical decidence were already to be observed among the American people, and if this insane rush could not be stopped the nation would be-

The true system of partaking of food, as one way of upbuilding the body, and repairing the waste upon its energies incident to daily life, was to see that what was eaten was in harmony with the needs of the body to be fed. Each per-son required a different form of diet—or at least would find great benefit by striving to ascertain the peculiarities to be satisfied, and endeavoring to adapt his food to the same. One man might find meat too positive for his organism; such an one should remember the fact, and govern himself accordingly; to another meat might be a primal necessity, and as such should be fully partaken of by him. The like was true of the other orders of alignent. The idea of buying and eating any kind of food only because it was cheap was wrong; it was indeed poor economy to put into the system anything that would not assimi-late with the forces of the body, because it could be obtained at a less cost than that of material which was really needed. As in building an edifice, so-under proper restraint of the appetitewas it with developing a human body, the best materials should be used if a good result was de-

Pathetism was a better help than calomel in strengthening an enfective network, and in pass-ing the speaker paid it a high compliment for what it had already accomplished in our day. He considered that the old time maxim : "Stuff

a cold and starve a tever," was wrong—he would reverse it and starve the cold, whereby a reaction would induce a heated condition and aid in the vork of opening the pores.

He advised his hearers to beware of heavy dinders on Sunday: on that day they were less active than, on others, and therefore less able to bear the burden. He counselled temperance in eating and drinking, at all times, and advised a short period of rest immediately after a meal, in order that the food might the better assimilate. Over-eating made itself known to the law-breaker, though not always immediately; sometimes a person or arising in the morning found that it wasimpossible to pursue his or her avocation; the tidal wave of sickness rolled up from the stomach to the brain ; a doctor was sent for and the pa-tient said dolorously, "Oh, I am not well." But the malady was not the result of that day, but moraly the converse basic line in the same basic sentences.

ject is attained. Its object is simply to refute the popular belief that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the very location of which is unknown to him, as this may be changed at the pleasure of the observer. The medium places his hands on the top of the Stand. and in a shorter or longer tilne, according to the degree of mediumistic power and development, the observer sees a letter shown through a small metallic window out of the medium's sight. He writes this letter down, and directly another letter is shown ; and so on, until an entire communication has been spelled out. When the me-dium's development is perfect, the letters appear

as fast as they can be written down. During some five weeks that I daily tested the Stand, through that excellent medium, Mrs. Mary French, now of West-Medford, Mass., I took down twenty two pages of communications thus obtained. They contained names of departed persons and ailusions to events which could not ossibly have been known to the medium. Some of them were partly in French and Latin, (Mrs French knowing no language but English ) and others in languages known to no person present. For instance, on one occasion, what appeared to be an unintelligible series of letters, I forwarded to an Oriental linguist, who recognized it as Scia vonian, translating a part of it as follows : " Bet ter than argue, pray to God the Great or Power-ful. I will write you more." On another occasion a communication was given in what was afterwards recognized as Wallachian by a gentle man who had some knowledge of that language. On another occasion the intelligence communi cating gave his name as "Netmon Omniloff." I have since been informed that a Russian officer of that name was killed in the Caucasus in the Russian war with the Schamyl. At the same sitting, in reply to a question as to the condition of a lady friend of mine in Philadelphia, the follow ing was spelled out : "We fear the worst. Have received a despatch. She is lying in a trance condition at present. Look at your time." (I looked at my watch. It was 6.05 r. M., Boston time, or about 5:50 r. M. Philadelphia time.) "All right. Monsoleur (sic.) Netwon. Hope for the best." A letter received a few days afterwards from an inmate of the house informed me that at 3 p. M. of that same day the lady in question fell into a deep, death-like trance, which lasted until 5 P. M.

On another occasion the two members of an eminent business firm, who had hitherto been entire skeptles as to the genuineness of these phenomena, were present, and put, each of them, a series of mental questions to the controlling in-telligence without opening their lips. They assured me that the questions were all correctly answered through the Stand, although some of them were of a private and confidential nature; and, in one instance, the answer was unexpectedy announced as coming from a young lady whom the gentleman had known in his youthful days, and who had been dead some twenty years; the name being spelled out to him in full.

It is important to observe that there is one condition essential to the obtaining of communica-tions through the Stand, or through any alphabet the malady was not the result of that day, but whatever, which is, that the controlling spirit merely the sequence logically proceeding from know how to spell. Indeed, the communications

No. 40 West Twenty-fourth street, after an illness of one week, aged 38 years.

week, aged 33 years. The doctor, although here but a few months, had made many dear friends and acquaintances. He was formerly located to Fritadelphia, where he was much bettor known than here. We all feel that we have lost from our midst a loving brother and true friend. Hexas a med um with exceptional clairvoyart powers, and many sad hearts have been made brighter and happier by the return of their friends through him. He would always remember a worthy distressed brother, a widow, or orphan, and led a life as, near right as man could. May he find in his new home everything he so justly deserves. J. R. N. New York, Feb. 8, 1876.

From his home in Chelses, Mass., Jan. 29th, Dr. Albert M. Riggs, aged 35 years.

M. Riggs, aged 35 years. M. Riggs, aged 35 years. My dear, belowed brother 1 we miss his smilling face and cheerful, hearly volce, that gave confort to mark sorrow-ing hearts, although we know that he is often with us and loves us still. Purity, sincerity and charity were the act-ive, living principles that guided his life. It's morto was, the elevation of humanity, physically, mentally, morally and spiritually. Beneath his quiet and modest exterior were stored precious gem- of useful knowledge. Those who knew him best, loved him mest. We know that he will have his reward for the sacrifice of his carthly life for the good of humanity. He will have a heartful spiritual home, for he was making it for histself by his pure and beneficent thoughts, words and deeds. The noise work that he bogan on earth will be continued with increasing power in spirit-life.

From Kingston, Mass., Jan. 19th, Mrs. Asenath Mitch-

From Kingston, Mass., Jan. 19th, Mrs. Assnath Milch-eil, wife of John Mitchell, aged 68 years and 26 days. Again has the Angel of Change laid his gentle hand upon the white brow of another suffering yet patient and pars spirit, and with joy beaming mon her sweet fnee, she has entered upon that rest for which she had long waited. Though strong love-thes bound her to cearth, she longed to be free. She was a firm believer in the ministry of angels to earth. A true and loving wife, a tender mother, a kind friend, may she return bringing confort and joy to thoso that loved her in this their hour of triat. And may the consciousness of her spirit-presence bless every loved one till they all meet in the morning land. Mits. N. J. WILLIS. MRS. N. J. WILLIS.

From Denver, Colorado, Jan. 26th, Mrs. Hattie E., wife of S. Willis French, formerly of Watertown, Mass.

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THE ESSEER BRETHREN AMONG THE JEWS: A MANUSCRIPT FOR FREE MASONS.

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# Banner of Light. BOSTON. SATURDAY, FEBRUARY 10, 1876.

# BRIEF PARAGRAPHS.

SHORT SERVICE. Nobility resideth in the soul: there is no true better, except in virtue. The tavor of princes may be bought by vices; rank and titles may be purchased for Boney; but these are not true house. If they cannot evalt the mate who commits them to real glory; nettler can gold mixemenholds - When titles are the reward of virtue-when he is set on high who hath served his country, he who bestoweth the hone whath abors, like as he who receivethm; and the merid is benefited thereby. Would at thou wish to be raised for men know notwhat nor wouldst them that they should say, Why is this?

Woodboll & Cladin's Weekly bomires, "What is the matter with also fit. The question is easily solved. Demand and supply giverpall things. There is a surgifies of tabors too many prople or king employment. The over populated connerses of the Old World have been emptying their sur-Dus repeaters on our shores for many years, and now the market is gratted and still they come. When the capt-Meletensite and place these per laborers on the pathic lands, furnishing them the necessary farming utensity, ele., we shall have be a squalid poverty in our midst.

> THE INMORENT SEA. Though mand far we be, Our sea shave sight of that immortal sea What has be uge ushiller; Catch a moment travel further, And see the children sport up on the shore. And hear the mighty waters robing eventore, Word-growth, THE IMMORTAL SEA.

Says the Detroit Free Press, with the Wet January Michig of truncts were playing their fields. On the ligh of January they were a degree what to dig the plays out of the furties. Is it any we taler that we all love America?"

as of timade to emergine, and all things will come right to the patient worker at last. Don't worry I that only inently and accenty. It makes the sick weree, and hurdes the dying to their end. Peace and patience are the conservators and restorers of all things. He may defy fals who can implicitly "trust in Gol .... and keep his powder dry !!

"A while for the horse, a bridle for the ass, and a rod for the

TOP COLVIE AND ST AND GENTLEMEN'S DIVING Rooms are centrally located, well conducted, and should be abundantly periodiced. In fact we do not know of a more next and convenient place to direction at these rooms, No. 19, 12 and 11 City Haldavenae, kept by Fred J. Choose the dove had escaped from the other room, and ifand J. A. Chamberlin, wheare well justed categors,

There are usen who think detecting a typographical error In a new paper, at erit is too a state contrast it, is some perchast upon her head; or rather had instantly thing with using for. Such chaps usually count cents for come there, without the flap of a wing. The gas sense. They have a surplus of the former, but very little being lighted, I think I can say that this appariof the latter.

Would Known a true and the second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every same to a second bird was not a true. Both more a start is so get every instance of necessary paint the new in more a start is so get to a true both. In the new is th

"Grout, young name she is not here," said a Pennsylvania prevident is a standard standar way, Heculd

A Western exchange, evidently printed at some quarter where show is more abundant this reason than in New

where show its more abundant this reason than in New England, contains the following : "Sees then each snow being in the sidewark; verify it is in frent of the heavy of the sidelini main. The stituth by the first to see the new sector is not the will be depart for a sent e of coal. When the heavy will call the day when the structure of field have not his boots on. In the day when the structure of the science the boots on and the day when the structure of the science the period, when the stow shored, "Hal that the two sets in period," so his sidewark is an abundantion in the verse of the people, and his name is in every man's mouth."

It matters not how a man dies, but how he lives, -- John-

A wise man once said :- " Knock at the door often and it 

Sir William Jones, in his voyage to India, found, in the Island of Johanna, a secluded speck in the Atlantic of the roast of Africs, this inscription (in Arabic) above the door

of a mosque:  $\gamma = 27.6$ . World was given us for our own edification; not for the propose of raising sample as buildings. Left, for the discharge of most and religners durines; not for please mathematic main general. Would be therapy bestowed: not availedness is heated. And learning to produce good ac-tions; not empty disputes.

### Mrs. Theyer's Mediumship. Col Ocoff says a Good Word in her Furor-What Happened at the Theosophical Society. Fo the Editor of the Bauner of Light:

SIR : As you request me to let you know what happened when Mrs. Mary B. Thayer was tested by the Theosophical Society, remarking that you would not do Mrs. Thayer a wrong under any circumstances," I will state the following facts : This medium presented herself before the Soci ity at its hall, without specifying how she should be tested, but simply willing to be tested in any way we chose. My six weeks' investigation of her mediumship last summer, in the course of which I received flowers, birds, and other objects, either in the light or when I held\_her hands, and no possible confederates were press ent, obviated the necessity for any new and ingenions tests upon this orcasion.

We sat at first without putting Mrs. Thayer in the bag; but I had first crushed her dress between my hands to see that she had no bulky article concealed ; and, during the time we sat, I either held her hands, or had such frequent contact with them as top make it impracticable for. her to attempt fraud, if she had intended it. None were present but Fellows of the Society; so confederacy was impossible. After waiting ' some time we had a shower of flowers and plants. and a large piece of mica schist, and a living ring dove dropped upon the table.

I then put Mrs. Thayer in a bag, the string of Strickland will probably take very high ground which I fastened myself. This did not prevent among those public monthpleces of the spirit-I then put Mrs. Thayer in a bag, the string of my feeling her hands through the thin fabric of the bag, nor relaxing my attentive watch over Don't first inferting is gauged by fricting ! The world her actions. I noticed, as upon nearly all previsiday. ous occasions, that just before a shower of flowers her hands would grow ley cold; and the force in flowing through her frame would cause her to struggle, almost like a woman in travail.

The objects previously dropped having been removed, we had another quantity of flowers and plants brought, and the formal scance termi-Answer not a foot according to his folly, lest thou also ' nated. The gas was re-lighted, and Mrs. Thayer Answer for a first storage of the st fresh air. We turned to reënter the room adjoining the scance-chamber, and as we came almost under the chandelier, Mrs. Thaver suddenly raised her hands to her head, saying that we had not closed the street door when we did it would have flown away. A second dore had perched upon her head ; or rather had instantly tion of the second bird was not a trick. Both

ket, globe, or gauze box, secured against their admission through any human agency; as I do parafline is secured in a similar manner. Just so long as there is the remotest possibility of fraud," a phenomenal result is of no weight as scientific evidence. But I have had flowers brought to me by daylight, and birds by gaslight (twice) when there was no one present but Mrs. Thayer and myself; and at her dark circles I have had flowhands. Moreover, while she was passing through 100 New York, en route for Philadelphia, Mrs Thaver passed a night, with a lady friend, who examined her clothing and failed to discover that famous\_India-rubber pocket\_in-which certain

what she did find in the morning was the bed strewn with fragrant flowers !

# persons said she kept her plants moist. But

HENRY S. OLCOTT.

#### ----Darkness.

IS IT MATTER, OR NOTHING? OBJECTIVE OR NEGATIVE?

## Rev. E. F. Strickland at Springfield, Mass.

fo the Editor of the Banner of Light ; The Free Religious Society of this city has list-

ned with much satisfaction to four lectures by the Rev. E. F. Strickland, of Chelsea, Mass. Bro, Strickland has lately left the Baptist Church pro. Strickland has lately left the Baptist Church because of his advocacy of a more liberal theols ogy and because of his gift of seeing spirits, and is now ready for engagements by Spiritualist and Liberal Societies. He has been able for some years to see spirit faces and forms, and can de-scribe them before a public audience so clearly that a large ner construct of them are recommended that a large per centage of them are recognized. Out of some sixteen which were described last Sunday evening at Liberty Hall in this city, about a dozen were recognized. He does not as yet see names and dates, but will soon be able to do

so, indiging from his present development. His lectures are given in an attractive style, and sceure the close attention of his audiences. Ills lecture on Sunday evening last contained much practical thought on the subject of charac-ter, and was given to a full house. The Society with a unamimous, vote passed the following resolution :

resolution : Resolution : Resoluted, That the thanks of this Society are cordially tenders of to the Roy, E. P. Stitekland, of Chelsen, Mass, for the lectures which he has given here the last two Sun-days - lectures marked by an interesting and dramatic man-ner of defivery and spacking with beautiful thoughts and practical dimstrations drawn from experience and observa-tion; and, especially would this Society congratulate Bro, strickland upon the rapidly maturing gift of the seeing of spiritis, which will enable him to carry the conviction of the truth of spirit-intercourse to thousands of his hearers. With a little more confidence in the reliability With a little more confidence in the reliability

of his spirit-guides, and a less anxious watching of his own mental and mediumistic states which will come to him with further experience, Bro. world which are destined to revolutionize the religious ideas of the age.

Prof. R. G. Eccles is expected here next Sun-

Spingfield, Mass., Feb. 14th.

# Prophecy.

Wherever the Anglo-Saxon race plant their foot, they stand, and civilization of the clean shirt foot, they stand, and civilization of the clean shirt and clean sheet, order prevails and progresses. Every continent, and almost every island of the world is at present dotted thick with the colonial settlements of this all-conquering, all absorbing race, which is yet destined in the providence of God to convey its civilization and language to the uttermost parts of the earth. It is mainly through mountain the start in a commerce that these manufactures and maritime commerce that these great ends are, to be carried forward and accomplished, and from the signs of the times, without baving one dollar's worth in any kind of manufac tures whatever, I do not fear to hazard what little reputation I may have for foresight in asserting that by or before the commencement of the twen-tieth century, the whole cotton machinery now in the United States will not supply the demand there will be made upon us by foreign countries alone for cotton fabries. THOMAS R. HAZARD. Voucluse, R. I., F.b. 13th, 1876.

-Providence Journal, Feb. 15th.

### Mrs. A. B. Severance.

To the Editor of the Banner of Light : This lady, I beg to say, is entitled to more than a passing notice in reference to her extraordinary power of obtaining correct impressions from manuscript letters. My first knowledge of her was that Mrs. Hardy cannot be deemed to have *dom* through a gentleman of your city. I enclosed *onstrated* the production of spirit molds until the to her a letter from a friend of mine who was involving me unpleasantly in certain business matters without my being able to foresee what would be the ultimatum. Mrs. Soverance wrote to me in reply, predicting what would be the result, and her prediction was literally ful-filled. A year later, stimulated by my confidence in her, I wrote to her again concerning a certain match the transition is unliked a way. When year real estate transaction, in which I was likely to myself; and at her dark circles I have had flow-suffer a heavy loss, and in this case also she made ers dropped upon my hands while I held her an accurate prediction. Hence, I would recomand her to the confidence of the public. New York City, Fib. 5, 1876. M.

[ We have tested, her psychometric powers many times, therefore can readily fully endorse the above communication. ]-ED. B. OF L.

#### To the Editor of the Banner of Light: Economic Science,

Is the title of a pamphlet sold for twenty-five cents, which I have just read, and desire to recommend to your numerous and progressive readers. The author, Mr. Densmore, and the introducer,

J. R. Buell, of Indianapolis, (Secretary of Indiana State Association,) will remain East during the winter and spring, and will correspond with those who may desire his services in lecturing and organizing on a new progressive basis. He is accompanied by his wife, Mrs. Dr. Buell, (trance speaker and medium,) who will labor either separately or in connection with her husband, as may be deslied. Address, Athol, Mass.

Movements of Lecturers and Mediums.

J. William Van Namee, M. D., has removed from New York City to 420 North 38th street, Philadelphia, Pa. He lectured Jan, 30th with good success at the hall corner of 9th and Spring Garden streets.

C. B. Lynn is, meeting with flattering success in Philadelphia. Large audiences greet him every Sunday. He is ready to engage for March. April and May. Address, 1122 Rouvier street, Philadelphia, till March I, then at Sturgis, Mich. Eastgra Societies should secure Mr. Lynn's ser-vices the Dalance of the season.

W. S. Bell lectured twice in Inswich, Mass., last Sunday and the carnest solicitations to "come again," indicato that he gave satisfaction. He speaks in Springfield, Mass. (second engagement) during the month of March. Ir April, Mr. Bell will start on his contemplated trip West. provided be receives a few more calls to speak on the route Address, No. 20 Foster street, New Bedford, Mass. The (Chatham) Monitor of Feb, 7th, says: "W. S. Bell, from New Bedford, delivered two radical lectures in Washing-ton Hall, last Sunday. The speaker is a man well read and well educated; besides this, he is a deep thinker and forcible speaker. His voice is clear and strong. Ho is quite outertaining, instructive, and gentlemanly in his manners, and those who have heard him once, are destrous of hearing him again for the cause of truth that will benefit humanity."

Susle A. Willis closed her engagement at Putnam. Conn., Sunday, Feb. 13th, having been favored with large andlences at each lecture. She is reongaged for the month of March.

Laura Kendrick (formerly Laura Cuppy Smith.) has ngaged Council Hall, on Post street, between Stockton and Powell streets, San Francisco, Cal., where lectures will be held every Sunday evening at half-past seven o'clock, until further notice.

J. William Fletcher has drawn large audiences in Conway and neighboring towns during the past week. He will speak in Putnam, Conn., the remaining Sundays of February.

Mrs. Bachel Walcott of Baltimore, Writes W. P. Gates, recently locured in South Windham, Conn., to the gen-eral satisfaction of highly intelligent audiences, many of whom expressed a desire to hear her again. Her lectures on Spiritualism would do good in any community.

W. F. Jamieson has just concluded a course of eleven lectures in Fort Scott, Kansas, before large audiences. Held a delate four evenings with T. L. Nichol, Esq.; fifteen meetings in all, within thirteen.days. His lecture on Thomas Palne, Sunday evening, Feb, 6th, was listened to by a packed atthence, every spot of standing room occupled. Mr. Jamieson wishes to give his lecture on Paine ne hundred times this year. Address him at New Haven, Conn., 95 Dixwell avenue,

Henry C. Lull would like engagements to lecture. Adress him at 1105 Washington street, Boston.

Mrs. M. J. Wilcoxson is now ready to receive calls to lecture in any of the New England States for the coming spaon. She may be addressed, till further notice, at No. 25 Davenport Avenue, New Haven, Ct.

Spiritualist Meetings in Boston. PAINE MEMORIAL HALL. - People's Course. - Mold Sé-nce and lecture at this Hall Sunday evening, Feb. 20th. Jr. H. F. Gardner, Manager. - In the afternoon, Lecture a Part Mondy. v Prof. Mondy.

BOTH, F. Robberg, Manager, The the arternoom, necture by Prof. Moody.
ROCHESTER HALL, - Children's Progressive Lyceum Xo, 1h dols to session severy Sunday morning at Redenster Hall, 750 Washington street, commencing at 10% o'clock, The public arc cordinally invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Nee'y.
The Lottics' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss Mall, No. 3 Winter street, every Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city, Good music provided. All are invited to attend.

tend,

Rochester Hall .- There was a very full attendance at the yceum on Sunday morning Feb. 13th, and the session vas an exceedingly pleasant one. Appearances indicate that the efforts made by the conductor and leaders, for a iseful and attractive Lyceum, are appreciated. The names of those who participated in the exercises tast Sun-day were Mrs. Oshern, Florence Hull, L. E. Bullock, IJ. B. Johnson, Eddy Washburn, Dalsy Baxter, Lulu Harvey, Helen M. Dill, Lluwood Hickok, Jenny Miller, Maud Davis, Elsie Johnston, Mabel Coffin, Esther James, Blanche Williams, Martha Cróss, Minnie Stegnille, Miss Towne, Ernestine Eldredge and Annie Folsom. Asusual, the exercises consisted of readings, recitations and music, Mr. Albert Scott and A. E. Carpenter made brief addresses to the children.

It is earnestly hoped that friends of the Lyceum will re member the entertainment to be given Thursday, the 24th inst. Tickets may be obtained at Rochester Hall next Sun-day morning. The entertainment will no doubt be a pleasant one, and has one advantage over the one already given

.. JULIA M. CARPENTER, Cor. Sec.

# New Work on Mental and Physical Health.

SOUL AND BODY:

The Spiritual Science of Health and

Disease.

# BY W. F. EVANS,

Author of "Mental Gure," and ""Mental Medicine ... It is a Book of deep and genuine Inspiration.

Disease traced to its Beminal Spiritual Principle, Spiritual Influences and Forces the Appropriate Romedy.

The Fundamental Principles of the Curca wrought by Jesus, and how we can do the same.

The Influence o ithe Spiritual World on Health and Disease.

The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and Angels.

The Psychology of Faith and Prayer.

The Psychology of Faith and Prayer. This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteen centuries go, and sustained by the highest medical author-tiles. It is scientifically religious, but not the object. It is clear in though, loquent in siyle, and the profound-extended is a second state of the science are solved. The work cannot fail to make a deep and lasting impres-sion upon the feil go as and scientific world. The previous wolumes of the author, "Mental Cure" and "Mental Medicine, "have received the highest commendations from overy part of the country and the civilized world. The pre-in work is on the boundary line where a genuine Chris-tianity and a genuine Spiritualism increase in the set by upon the feil of systemetry, or the Syngarbetic Nease, finds is highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hearts of science and philosephy full their outward excrea-sion in his words as clearly as light shines through trans-parent glass. Fard word is light shines through trans-parent glass, fard word is light shines through trans-parent glass. Fard word is light and increased in the art of hea-ing. One of the market characteristics of the author is bus perfect command of language, so that the profoundost transed science and philosephy find their outward excrea-sion in his words as clearly as light shines through trans-parent glass. Fard word is light a find science and Philosephy. As a work worthy of this centenary year of our lational lifts for solve words at once, and in an eithent position, in the standard lifterature of spiritual Science and Philosephy. As a work worthy of this centenary year of our lational lifts of the spice at once, and in an eithent position, in the standard lifterature of any lifts science and Philosephy. As a work worthy of this centenary year of our

& RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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COMPILED BY THOMAS R. HAZARD.

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Modern Spiritualism Scientifically Explained and Illustrated,

By a Band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R. I.

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Of Mrs. J. T. Stants, of New York, in the presence of the

Price 10 cents each, postage free; the six Tracts for 50 For sale wholesale and retail by COLBY & RICH, at For sale wholesale and retail by COLBY & RICH, at No. 9 Monigomery, Place, corner of Province street (lower loor), Boston, Mass.

THE GREAT LITERARY SENSATION!

# THE MYSTERY OF EDWIN DROOD COMPLETED

BY THE SPIRIT-PEN OF

CHARLES DICKENS.

The press declare the work to be written in "Dickens's Happiest Vein!"

Mrs. Lois Waisbrooker, are each entitled to the ant one, and has one adva thanks and patronage of the toiling millions for as it closes with dancing.

The Anti-Urnelty to Animal-Seciety proposes to introduce into the Contennial Exhibition models of such haven tions as are calculated to refleve animals from suffering.

One of the life senators of France, just chosen, began-his career as a journeyman printer.

A noisy colorade often draws From shallow muchs some brief applause; While quiet worth is sure to raise From sober judgments lasting praise :

The Parker Fraternity of Boston has extended a unanimous call to Moneure D. Conway to become its pastor.

The Daubury News says half the people who are making this uproar over the exclusion of the Bible from the United States public schools, could n't tell on their own responsi-bility whether the book of Genesis was written by St. Peter or Hamlet.

Two vane birds - The weathercock and the peacock - N. T. Commercial Advertiser.

The chains of habit are generally too small to be felt till they are too strong to be broken. In the beginning they are of gold, then of iron, and at last .... starl !

A man in Halifax has been bending his great mind to the consideration of a question in etymology. He wants a word to signify a telegram sent by cable. As yet he has not been able to decide whether occanogram, tholosogram, non-ogram of halogram is preferable. The termination O'Gram it is understord haderived from the firsh existe on which the first Atlantic cable was based. - Chicago Tribune.

The lowa Supreme Court decides that an illegitimate child can be helr to the property of its parents.

Official advices from the Carlist seat of war announce omplete defeat of the insurgents by Quesada, on the 13th inst., while Gen. Moriones hal occupied the rebel line of fortifications and entered Zumaya,

The Pope has granted a special dispensation for the marriage of Miss Story, daughter of the sculptor, with Commendatore Peruzzi, a brother of the syndic of Florence.

BANNER OF LIGHT; an exponent of the Spiritual Phi-loscopy of the ninetcenth century. Colby & Rich, publish-ers, Boston, Mass, \$3 a vert-a large interesting eight-page weekly. - The Communist, Dallas Co., Mo.

Which everybody ought to subscribe for, our contemporary should have added.

The old elm on Beston Common, which has defied the of oven two hundred and fifty years, was blown down by the gale at about seven o'clock on the evening of Feb. 15tb.

"Chatterbox " did first-rate. Those chubby cheeks of bors were rosy enough.

REVENDY JOHNSON is dead. Sad news to the country, for he was the Nestor of the American har, and socially and politically in the front ranks of his countrymen. He was 80 years old, but still active, and at the time in Annapolls to plead an important cause. Gov. Carroll invited him to dine with other distinguished guests; and after din ner, when the company were still around the table, and he had retired to the parlor, and was supposed to be asleep, he was found dead in the sard of the house, where he had come to his end by falling and striking so as to fracture his akull.

Those who have a desire to investigate a subject which has attracted a good deal of attention, not only in the United States, but on the Eastern fontinent, will do well to send for the Banner of Light. We have read the Ban-ner, and can say that of all the payers which advocate that peculiar school of thought, the Splittus! Philesophy I it is the fairest and ablest exponent thereof, pait is also the ou-est. Can.did and fair in its dealing with the subject which it handles, it has nothing merely sensitional in its columns, but always aims to give the upcodered truth as its managers understand it. *The United Workman, New Castle*, Pa.

Thos. W:+Piper, the child-murderer, has been found guilty, and now lies under sentence of death.

A London doctor has discovered that you may cure the toothache by dissolving half a dram of bicarbonate of soda in an ounce of water, and holding the solution in your

One of the most singular of the phenomena that occur at Mrs. Seaver's scances is the character of the unradiating illuminant by means of which faces within are rendered more distinctly visible than when the same are presented outside the cabinet in the greater natural light of the séance

Another equally remarkable phase is in the fact which I noticed, that the atmosphere of the séance room sometimes grows unmistakably lighter from the commencement of the scance to its close

If this is not occasioned by a really objective light or aura communicated by spirit power, it would almost seem that darkness is not, as has been always held, a mere negative or absence of light, but that it really has length, breadth and thickness like all other material things that can be absorbed or subtracted from the elements and perhaps used by spirit power, and which may yet explain why spirits generally manifest better in darkness than in the light.

Another very interesting feature at Mrs. Seaver's that I have observed, was the presentation of the fully formed head and face of an infant (not larger than a small orange), that, it was alleged, had never breathed in earth-life. having perished whilst in its mother's womb. This infant was sustained in the arms of its nurse, and at my request was held in a position that I could press its little mouth with my own lips, which felt as natural as real flesh.

If Mrs. Seaver expects to remain "unexposed," I trust that both her earth and spirit-friends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischleyous persons, as I have become pretty well satisfied that' if such fully materialized spirits, for instance, as Honeymoon, Starlight or Matooka, were violently siezed upon and detained in the grasp of such investigators, as has sometimes been the case with materialized forms in other circles, that rather than permit the mystic thread that connects the spirit with the medium to be broken, and thereby seriously endanger their instrument's health, by depriving her of so large a portion of the elements of life, her spiritguardians would, by the force of spirit law, move the entire person of their medium quick as a flash of light to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the materialized form, save her health or perhaps life-even at the cost of adding another victim to the long list of apparently "exposed mediums" that have already been heralded to the world."

THOMAS R. HAZARD. Vauclause, R. I., Feb. 16th, 1876.

A call has been issued for a Convention of Spiritualistic Mediums, to be held in Red Men's Hall, San Francisco, Cal., March 1st, 2d and 3d.

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I Polit.

so valuable a contribution to the work of proper-ly adjusting the relations of capital and labor. Let those who can, buy it, read, and call the ataxiomatic propositions. The ideas are construc-tive, and its method seems practical. It shows how the great conflict—which is gathering its forces—of capital and labor, may be settled and adjusted constitutionally, and for the good of all, without a bloody revolution. It is truly "multum h parro." Chico, Cal. R. H. ALLEN. ۰.

New Publications.

SOULAND BODY, or, The Spiritual Science of Health and Disease, Ify W. F. Evans, author of '' Mental Cure, '' and '' Mental Medicine, '' is a new, but precious little book by one who has written out of his richest experience and his leepest consciousness. It is because of the marked favor accorded to his two previous volumes that he is encouraged to fill out the circle of his thought with the present little volume, which will be found full of timely and invaluable suggestions on the science of preserving one's health, and ecovering from disease, by the use of genuine spiritual power. These who would have a deeper and clearer insight into medicines and their uses than they ever had before wi be glad to peruse and study this handy volume. Especially is it calculated, also, to ald such as are struggling to reach up to the level of a truly spiritual life, instructing them

In the methods of restoring the healing practiced by Christ and his primitive disciples. The author says he has almedto make his work scientifically religious, and we inder that he has succeeded. He gives the spiritual idea of health and discise, the spiritual philosophy of the cures wrought by Jesus, a chapter on faith and fear and their relation to health and disease, and on the mothife and sanative influence of the spiritual world and the mode of communicating with that realm of life in harmony with the laws of mind another on prayer as the means of spiritual and bodily health, and the princip'e of mediation, and an explanation of the secret influence of the imposition of hands, or the magnetic cure. No book of its size has been published of late that is calculated to work more practical good am ong peoplo inclined to thoughtfulness, and desirous of realizing the better life daily. Published by Colby & Rich, No. 9 Mont-gomery Place, Boston.

A SGELC REVELATIONS' concerning the Origin, Ulti-mation and Destiny of the Human Spirit, Illustrated by the Experiences in Earth and Spirit-Life of Teresa Ja-c by, now known as the Angel Purity. Vol. I. This carefully prepared and printed volume of welcome revelations from the other life contains what all will like to read. The revelations are given in colloquial form, in response to inquiries from a circle of seven persons, through the recorder or scribe. It is wholly an English work, e igned to demonstrate spiritual truth by phenomenal methoils, but on a new side. The communications given are mostly from intelligent beings who have passed through the discipline of earth-life and are now able to return and converse with mortals. The truth of these communications is youched for, first, by their phenomenal expression, and, second, by their inherent beauty and rationality. They are in perfect accord with the Scriptures, and, in fact, are intended to be an unfoldment of the mysteries that are locked up within the letter of the Word; and, while recognizing that Word as the basis of all true knowledge con certiling Godand man, they aim to impart a clearer knowl-dige of Delty and of the human spirit. The Word is in its written form in the Bible; its untoritten form is called b) angels the Living Word, which is the Human Form, whether mortal, spiritual, or angelle. There, is perfect agreement between the written and unwritten Words, which is perfectly understood by once comprehending the Law of Correspondence. Theologians ought especially to be interested in this work. The scientist will discover from it that true science is only a correct knowledge of the worklings of Divine Law, and that what are called physical av s are, in reality, spiritual laws, all being the resultants offorce, which is the activity of the infinite Mind mani-fested through angelic and spiritual intelligence. The work takes a wide sweep across the mysterious dieps of creation, and will be read and studied with delight and

45 A Card My dear friends in the field of Liberal Thought, I have now spent my term of vacation during the last few months, and am ready to speak on Sundays, or on week-days when it is preferable, in any part of New England, not involving too much expense of travel for the amount paid me. I am willing to conform to any just reduction of salary which the times (financially) impose, I should prefer to be employed in places for a term of three months consecutively. in Sunday labors, and could afford to work for less than if constantly traveling, with the increased outlay of an itin-erant laborer. I can better build up a permanent workinginterest thereby, and at less cost to the Society employing me. My experience of the last few years has convinced me of the inevitable necessity which makes me now an advocate of more concentrated labor. It is a saving both to So cletles and speakers. Only those Societies who have to back them the whole liberal force of a city or a county, can long, carry the heavy expense of paying to speakers every month the extra amount required to pay railroad fare cross whole States and Continents. Friends, let ...me.bear from you promptly, for as the spring opens. I with to be at work. Sincerely, MARY J. WILC No. 25 Davenport avenue, New Haven, Conn. MARY J. WILCOXSON.

### The Identity of Primitive Christianity and Modern Spiritualism, by Dr. E. Crowell.

The contents of this work cover the whole vast field of Spiritualism, ancient and modern. No class of manifestations are omitted, but all are examined and copiously represented by facts. Spiritualism is presented as a whole with a thoroughness and completeness which leaves little more to be said. It is a library within itself.

. . The author begins by tracing out illus-trative phenomena in the Bible, and having laid his, foundation there works his way up to the modern of similar character with research that seems exhaustless. He binds the old and the new together with chains of adamant, and makes it impossible to mithout one without residenting both 

timable value as a storehouse of facts and theories and a complete presentation of the claims and teachings of his system of philosophy.-Religio. Philosophical Journal.

#### **Message Verified.**

DEAR BANNER-The friends of Mr. John M. Frink, of New London, Conn., were much gratified in reading a message from him as published in the Banner of Feb. 5th, given through Mrs. Danskin. But none of them knew anything of a person named Emma Hinchman, to whom he alludes. They surmise that the name must be an error, and that a lady is meant whose name resembles in sound the one given. Will Mrs. Danskin kindly solicit Mr. Frink's presence, and see if he be able-to throw light on this part of his DR. H. B. STORER. message.

Quarterly Meeting. The Northern Hilnois Association of Spiritualists will hold its Fifteenth Quarterly Meeting is: Grow's Opera House, 517 West Madison street. Chicaco, Ill., commenc-ing on Friday. March 10th. 1576, and will hold over San-day, the 12th, three days. Eminent speakers, sineers and to 'toedluins are engaged, among woom are Susle M. Johnson, Dr. Juliet H. Severance, Capt. H. H. Brown and others.

and others, Let the Spiritualists of the Northwest turn out and make this one of the Grand Centennial Meetings of 1878. Re-memier our platform is free. E. V. Wilson, Sze'y. Lombard, Ill., Feb. 10th, 1876.

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