



pieces. She was not thinking of them, but of the power that Aunt Joan had given to her to make her friends at home comfortable in their old ages. So much had their income decreased that Daisy's school was their principal means of support.

It was nearly mid day when Daisy returned to them, bearing the will for them to read. "I was sure it would be found some day," said Miss Sybil, "and herein Cousin Joe showed his wisdom in not allowing Joan's investments to be distributed. Dr. Naeel will be here this evening and take the business in hand. Daisy, you are heiress to a handsome fortune, for it has been accumulating all these years."

"I am glad," said Daisy, "that I did not know it before, for I should have missed that discipline of life without which I should never have learned the value of those better riches that make us heirs to a heavenly inheritance."

"I have a little more to tell about Daisy, but it is so much like a story that I should hesitate to write it if Betty had not said that she had seen more curious things in life than there are in fairy books," but as Betty and I were both witnesses of this, I will continue my tale to the point where story-writers generally leave their fancies.

Miss Sybil had told Daisy the history of Clive Danant's family. She shuddered while she heard, and, after years only proved the wisdom of Uncle Joe, for the fatal malady made its appearance about the time Clive came into possession of his estate. Until this time Daisy had lived out of society, though in her retirement her beauty and real worth had won many admirers, but she had adhered firmly to her resolution.

How it came to pass I cannot tell, only that patience and perseverance generally win their reward, that Daisy learned the real worth of Jim Wood, the nobleness of his nature, and the love which he had given her from childhood. He was over thirty years old when Daisy told him in reply to his remark:

"Why, Daisy, what made you think I had only a brother's affection, when I never called you my sister? I would not do it, if you will try to remember."

"I cannot tell how it is, Jim," said Daisy, "but such is the fact, that my life did not seem complete without you. I made a grand effort to put you out of my mind, and believed I had succeeded, but you always had your way when a boy, and I yielded when I would not to any other person."

It was a noble-looking fellow, this Captain Wood, large and tall, with a frank, open expression of face that was like sunshine in the house.

"The best of the whole story," Betty says, is that Captain Wood has bought the Doane House, and lives there with Betty as mistress of the kitchen, and Peter to take care of the stable, where a noble pair of grays are fed and curried, and washed, and petted, and thus made as happy as horses can be in this life. They are envied by all the other horses in Oldbury, if we can judge by the way they look at them in their fine harness. Not a day, chaise, or coach horse, but turns a wistful eye when shining Peter shows off his warts.

In all this prosperity Jim and Daisy are lowly in spirit and pure in heart. "To be like Uncle Joe," is the ambition of Jim, and Daisy prays that she may be worthy of Jim.

THE END.

Original Essay.

NOT RESPONSIBLE.

To the Editor of the Banner of Light:

I notice in your issue of Jan. 22d the following passage from the London Spiritualist: "Until Spiritualism can furnish a better system of ethics than the average of those acknowledged by the world, it is not to be considered as a good work, it cannot claim upon moral grounds to possess superior religious characteristics. Upon scientific grounds also, there is not yet sufficient evidence to warrant its promulgation as a new religion."

The objections of many of my personal acquaintances to Spiritualism are so well expressed in the above paragraph, that I beg space for a brief reply.

And first, in my view Spiritualism is under no obligation whatever to furnish any system of ethics for the world. It is not represented by an organized society of believers whose directors are authorized to promulgate its opinions, or to require the conformity of members to any standard of conduct. It is simply an unorganized movement of multitudes in a religious direction, caused by the intrusion upon their experience of a great variety of facts which prima facie seem to bear the impress of spiritual, personal agency. The facts are one element of Spiritualism; and another is the connection they create. The facts certainly cannot be expected to generate a code of morals, any more than a painter's colors can be expected to create rules for the pictorial art. The beauty of the combination of colors may furnish the requisite inspiration to develop the art of painting, but the colors will not of themselves produce it. Neither will the phenomena of Spiritualism of themselves produce systems of morals.

Nor should the believers in Spiritualism be called upon for a moral code, till in the name of at least a majority some common creeds or common rules of action are accepted. But the thought and action of believers in the direction of morals and religion is a result for which the phenomena are themselves mainly responsible. They are an irresistible cause which will, if believed, infallibly produce some effect upon thought and feeling; and that effect will in the majority of cases be determined rather by the believer's nature than his will.

The mission, so to speak, of the facts seems to me to be precisely this: to render it forever impossible for any body of religious believers to impose authoritatively a system of religious morals. I say religious morals, because there is a vast difference between natural and religious ethics. The State and social usage together form our natural morals; the churches, or societies resembling a church, form our religious morals. Now the most insidious and the most impious of all tyrannies is that exercised in the name of religious morality. This morality consists of duties presumed to be required because divinely commanded; and in the nature of things there can be no criterion of the genuineness of such duties which the mass of religious persons can appreciate and apply. They are generally imposed by traditional authority, and received on trust. The authority is strong in proportion to the strength of the faith, and the faith is firm and tenacious in the ratio of the depth of the ignorance on which it reposes. The fountain head of the mischief of which religious despotism is capable is to be found in the prevalent belief that one person may constitute himself a guardian of the religious life of another, and that societies may impose religious duties.

There can never be true religious liberty or unity so long as this belief is accepted. The spiritual phenomena arouse inquiry into the grounds of all kinds of obedience, and diffuse a general dissatisfaction with all authority that cannot show a reason for its behests. So potent a cause in stimulating thought on religious subjects as the spiritual phenomena, has not been

known in Christendom since the first century of our era. And their work as a fermenting leaven has but just begun. The skepticism, the unrest, the hallucinations of despair and hope, the extravagant efforts at social reform, the demagogical ambitions of politics and trade which characterize our epoch, are far from having attained their maximum. But these things are the incidental product of the spiritual facts as they descend upon society. Spiritualists may be the first to discover the way out of this horrible confusion, but they will never find it in the line of a religious morality promulgated by authority. The new paths of peace in morals and religion are to be looked for in the necessary relations of things, and not in the teachings of religious guides, however ancient or however sacred. We are living in the day when the powers of the political and religious heavens are to be shaken, and their most brilliant "stars" are to fall. The widespread influx from the other life has come for the express purpose of removing the old heavens and the old earth; and if Spiritualists expect to create a religious order to issue a new code of moral and religious duties to be observed in its name, they are destined to disappointment. Corporate religious societies that make it their business to sever religious from natural duties, are to disappear, and men are to learn first to be reconciled to their brothers before hastening with offerings to their gods.

If the term Spiritualism does not apply, then, solely to the phenomena that seem to emanate from another world, and if it applies to no society authorized to declare duties in its name, what sheer absurdity it is to ask a Spiritualist for a system of ethics technically "spiritual!" The Spiritualist can only say in response to such a demand: "Spiritualism is an unorganized movement toward higher morals and a true religion; but for the present no one is authorized in its behalf to offer either better or worse morals than those offered by the Christian Church. It represents an aspiration to something higher and purer than the ideals of the Church; and though it may not be clear to what goal the movement is bound, it is very certain that it will part forever from all known religious organizations."

Upon scientific grounds the Spiritualist also thinks there is not sufficient evidence to warrant the promulgation of Spiritualism as a new religion.

When any religion shall substantiate its claims upon scientific grounds, that will indeed be a new thing under the sun. It is of the very essence of religion to deal mainly with the confessedly unscientific, and when science drags forth from the region of mystery the cherished facts of religion, they for the most part dissolve into allegories and myths, and the religious fabric begins to break down just where the scientific props have been most energetically forced under its walls. It was an enchanting tale, that sacred story of the creation of the world in six days, of which we read in the infallible Word; and for one, I have derived great comfort from my faith in the accessibility and conceivability of a Maker who, after so arduous labors, needed not to rest till the seventh day; but when I discovered that some past computation elapsed in the formation of our little earth, on which at the rate of seven miles a second we speed through the everlasting void, the Maker, whose ways were so easily understood, and whose nature was more profound than I had imagined. And of late I never feel happy when brought in contact with those excellent religious souls that know all about the Creator, and who assume to instruct me as to the best attitudes to be taken before him. And I am under the impression that when Spiritualism shall have fully deployed its scientific reasons for its own promulgation as a new religion, we shall find that in some manner or other the religion has evaporated and the science is all that is left; or at least that the religious element of Spiritualism will continue to be simply that portion which hovers forever just beyond the reach of science.

Will you tolerate a word more on what seems to me a misapprehension in regard to religion? As I have already hinted, religion may be described in common language as the doing of some act or acts for a God's sake; or to use a more "scientific" definition, it is the effort to conform human life to the demands of an assumed, supersensual, personal agency. The Christian shapes his life in accordance with the imagined requirements of the invisible Christ as interpreted by Church and Bible; the Mohammedan conforms to the demands of Allah as interpreted by the Prophet of the Koran; and the Jew obeys Jehovah as represented to him by Moses. Always the God really worshipped must possess an element of mystery and invisibility. Remove this element altogether, and religion is annihilated. What religion most requires is a lovable person endowed with mysterious and unknown attributes to which worship can attach. That which blends beauty, goodness, and mystery most completely and in the highest intensity of those qualities, is the fittest object of worship. But these qualities in such measure cannot well be conceived united in anything but personality. An object that is strictly inconceivable and whose principal claim to worship is its intrinsic awfulness, will never win universal recognition, whether it thunder forth its claims from Sinai or Olympus. The set of human devotion from Jehovah and the Grecian deities to Jesus, and from Jesus to the Virgin Mary, should suffice to teach us that.

Now the indictment which Anytus brought against Socrates, lies against Spiritualism. It is set forth "new divinities," because the time has come when the old man is not suffice for religious wants. Without ignoring the old gods, it makes the departed from our own households the chief mediators between the worshiper and the One Ineffable Being; asking as the one only rite acceptable to these new deities, the sacrifice of love to them, and the offering of simple goodness and justice toward all fellow-worshippers.

Religion, while invoking an object of worship that unites in itself conceivability and mystery, also longs to find in that object some power to neutralize the evil of death. The strong hold of the Christ upon the human heart lies in the fact that whilst he can be easily conceived of, he is at the same time mysteriously hidden from sight, and is imagined to have once given a proof that he vanquished death, and can do the same thing for all that cling to him. Look at these three qualities. He is conceivable, he is enveloped in mystery, he conquered death. Spiritualism reproduces our dead. They are conceivable, they present mode of beings mysterious, they show themselves alive. For the heart's religious wants, are they not quite as sufficing in their frequent epiphanies as a Christ who rose from the dead eighteen centuries ago, and who has made not one intelligible and reliable communication to his followers from that day to this?

When the spiritual world at large shall have advanced to the point of reliable and intelligible communications with ours, Spiritualism will have accomplished that whereto it is sent. But even then it will not be a religion; but will simply have prepared the way for the last and universal one, that will hardly invoke science for any instructions as to the mode of its advent. D. L. Washington, D. C., 1876.

Written for the Banner of Light. THE BRIDGE OF LOVE. To the tune of "The Ninety and Nine," as sung by Mooly and Sankey. BY LOIS WAINSHROKER.

A myriad lands in the Summer Land, Ye, myriads manifold, Heard the wailing cry of the weary ones - Who wander away in the cold; Away in the vales of the darkened earth, Where want and woe and crime have birth.

And they made a cord of the strands of love As long as the gull is wide, Then gave to the care of a mateless dove To bear it over the tide.

The dove flew over the waters wild, And placed the end in the hands of a child. In breathless silence they watched the bird As it spanned the gulf so drear, Watched and waited until they heard The words, "It can see and hear!" Then a shout arose from the evergreen shore That is echoing still, and will evermore!

A myriad score of those cords of love, Each cord of a myriad strand, Have twined and followed the track of the dove, That came from spirit-land, And hosts that are passing to and fro, Are testing its strength as they come and go.

\*The words written by Katy Fox when she found that there was intelligence connected with the raps.

The Rostrum.

Our Criminal Youth.

Address in Frankfort, Ky., of Prof. J. R. Buchanan on the Duty of the State Toward Erring Juveniles.

The lecture of Prof. J. R. Buchanan in Frankfort, we are informed by the Louisville Courier-Journal, was listened to by several of the most prominent citizens of the State. We present our readers with a brief synopsis of the talented lecturer's remarks upon a subject that is commanding the attention of the best minds of our country. The speaker said—

Our present criminality costs the State fully one-fourth of all its revenue, while the criminals not captured greatly exceed in numbers and in cost those who are arrested. One million of dollars a year is expended in the support of our prisons. To reduce this waste of wealth would be an economy worthy of a statesman, outranking all other possible economies.

It is beyond a doubt possible to save one-half of our present outlay—to save at least \$500,000 per annum, by a humane and rational system, in Kentucky alone. The ablest jurists, statesmen and prison managers to-day—such men as Gov. Seymour, Rev. S. Wines, Carl Schurz, and a host of others of equal intelligence—are agreed that crime is generally a curable malady of the soul, and that as sanitary measures may yearly extirpate typhus fever, so crime may be banished, banished and civilized society by education, and by reforming the young criminals before they are hardened; and that by subjecting adults to reformatory influences, the majority of criminals can be redeemed from habits of crime.

Our present system only aggravates and increases the social malady. Instead of checking crime, we take every youth, as soon as he has stolen four dollars, and put him through a course of training in the State Prison, (the State Prison), which generally secures his continuance for life as a criminal. We have no penitentiary. That word means a place of penitence and reform, but the State Prison is a superior college of crime, where burglary and assassination are taught to half-developed criminals by finished professors of felony, after they have passed through their kindergarten in the grog-shop, their primary school in the watch-house, their high school in the jail and work-house, to their university in the penitentiary. They are our graduates, for we have established these institutions for the promotion of crime.

Kentucky is far in the rear of other countries in the humanity of her legal system. She has nothing of reform in the management of crime. Germany has four hundred institutions for the reclamation of the young, England has two hundred, France fifty. England began this work of humanity in 1818, New York in 1825, Philadelphia in 1828, Ohio in 1856. There are now thirty-four reformatory institutions in the United States in successful operation, keeping crime in check, while with us crime is growing and the penitentiary overflowing. If Kentucky had started in the path of humanity when Ohio did, our penitentiary would not now be half full.

If we aim only to be as humane as our neighbors, we may take for an example the average character of our reformatory institutions of the United States in 1873. The thirty-four reformatories take in youth from ten to twenty years of age, the average limit being about seventeen years. They had, in lands, buildings and property, an investment of over \$7,000,000, averaging \$200,000 each. They had 8,924 inmates, being an average of 262 each. The average cost of each inmate was \$152 per annum, or, in the cheaper institutions, \$113. Ten hours are given to labor, four and a third to study. The inmates are generally to be confined during minority unless reformed, and are generally so reformed as to be sold as a criminal. There is no special difficulty in reforming the older youth. On the contrary, the commissioners of the Ohio Reformatory School say that the reformation is more perfect and reliable with the older boys than with the younger.

Few are aware of the success which has been obtained in reforming adult criminals. Capt. Macnechie, in 1840, took charge of Norfolk Island Prison, when it was considered the very hell of the prison system of England, occupied by 1,400 prisoners, the very "scourging of the earth" where the men worked in irons and the superintendent had to be guarded by two armed soldiers. He passed among them, Macnechie removed their chains, and made it safe to go among them. He reformed thoroughly those hardened culprits that only three per cent. of those who passed through his prison were ever again convicted of crime.

Col. Montesinos, of Spain, took charge, in 1835, of the great State Prison of Spain, at Valencia (where 1,200 prisoners had been governed by handcuffs and cruel punishments), and taught the men useful trades, so that their industry defrayed all the expenses of the prison, made all the necessary improvements in the way of work-shops, and earned a surplus for themselves. Whilst this was going on the work of moral reformation proceeded, and for ten years not over one per cent. of the prisoners relapsed into crime, when discharged, and during the last three years continued in the paths of honesty, not one of them being ever again convicted of crime.

Very similar to this was the experience of Count Sollohub in Russia, and in the Irish prison system of Sir William Crofton, in which the prisoners are promoted for good behavior, until finally they are treated as other workmen, without any confinement, working at their trades and carrying on their education, wonderfully improved in their appearance, and so well known for their good deportment that when discharged from the intermediate prison they readily obtain employment.

The thorough reformation of young convicts is still more satisfactory and encouraging. Under Rev. Mr. Wichern, at Hamburg, Germany, in 1833; under Judge Demetz, at Metzlar, in France, and in many American reformatories, the convict youth have been generally reformed. From three-fourths to nine-tenths of juvenile convicts

under the reformatory system are restored to the paths of virtue. Louisville has a house of refuge, of which she may justly be proud as one of the most successful institutions of humanity.

Ohio has a State Reform School established nearly twenty years ago, six miles from Lancaster, about half way between Cincinnati and Wheeling, which gives us an admirable example, and, if our legislators would visit it, they might be induced to copy its excellent arrangements. The buildings and grounds, on an estate of 1,179 acres, have been established with wise economy and good taste, and the place is as pleasing to the eye as any of our fashionable resorts. There are 455 youth in this school, who have been guilty of all crimes, from petty larceny to manslaughter, but they are kept without any prison arrangements, walls, bars or bolts, by the strong attraction of the family system of management, education and industry, working half their time, studying the other half, and making as good progress as boys generally do in common schools.

I doubt if any private academy anywhere can exhibit a better report than this Reform School, under the superintendency of Mr. G. E. Howe. The official reports through a series of years say that no quarrelling or profane language is used, that the Sabbath is strictly observed, that no desk or article of furniture is defaced by cutting or scribbling. The boys love their teachers and are contented to escape. After staying at the school about two years, and securing the confidence of their teachers by good deportment, they go out into the world, and generally succeed well.

Every fall there is a meeting of the Alumni Association of this school, as is customary in colleges, when the success of those who have gone out is a grand encouragement to those who are in training. Thus Ohio redeems and saves her criminal youth; thus do many other States recognize the claims of humanity, while Kentucky cruelly consigns her unfortunate youth to ruin in the paths of crime, and offers them no helping hand. Two hundred and forty minors are now training in destruction at the penitentiary!

This stain on the character of our State for humanity will be removed by the adoption of the bill now before the Legislature, for the establishment of a House of Instruction and Reform for Minor Offenders.

After a few remarks by Col. R. K. White, explanatory of the past failure of the State to do its duty in this matter, and the narration by Mr. Newton Craig of some striking examples of moral reformation in the penitentiary under his charge many years ago, the following resolution was adopted by the audience: "The State cannot, without dishonor, withhold from her criminal youth the means of reformation."

The Sleepless Girl of Brooklyn—Nine Years without Food or Sleep—Restored at Last to Her Normal Condition.

To the Editor of the Banner of Light:

In the Banner of Sept. 30, 1871, was published a long account of the sleepless girl of Brooklyn, copied from the Daily Union of that city. The article being anonymous I sent it to you prefaced with the brief statement of my own, vouching for most of the facts, having been familiar with the case from the beginning. The girl has been in the constant and sole charge of her maiden aunt. It so happens that I have been for many years on terms of intimacy with a family who are near neighbors of the girl and her aunt, and who are in daily intercourse with them, being, I believe, the only near neighbors that are admitted to familiar intercourse. Through these friends I have had the rare privilege of seeing the girl three times, namely, in 1868, 1869 and 1874.

The history of her case is briefly as follows: Up to the age of fifteen she was healthy, but of a delicate organization. In June, 1865, she was thrown from a street car and dragged along some distance by her criminal, inflicting her head and body. A day or two afterwards she was seized with violent spasms. One by one her faculties deserted her—first sight, then hearing, then speech, and lastly the power to swallow. The last she has not been known to exercise for a period of nine years, ending a few months ago; nor has she opened her closed eyelids during all those years. Her hearing she recovered long ago. Her speech more recently. As for sleep she has taken none, except in brief intervals of trance when she was for the moment breathless and rigid as death. I saw her have several such spasms, lasting less than a minute. Many of these, I am informed, were so violent as to require several persons to hold her. She would roll up like a hoop, forward and backward, then herself up from the bed into the air, turn somersault, and at last the power to swallow.

Besides the loss of her senses, her lower limbs were twisted entirely around each other, the right and left feet changing places, and the toes pointed toward each other. Her right arm was bent upwards and doubled under her head. Her left arm was free. She had no use of the right hand at all, and of the left hand only the little finger and thumb.

At first nourishment was sought to be given by injection, but that was soon abandoned and the patient given up by her physicians to certain starvation. But, to the amazement of all, she lived on without food. Not only was she unable to swallow, but the taste and odor of food was loathsome to her, and she has been kept in an upper room far removed from even the smell of cooking.

A prettier suite of rooms than those occupied by her can scarcely be found. She lies on a large bed beautifully adorned with coverings artistically ornamented by her own hands. Worst work and wax flowers, all wrought by herself, are tastefully arranged in the apartments. Lying all the time, night and day, upon her right side, with her right arm permanently cramped under her neck, and with only her left arm free, how can she do such work? Nay, more, how can she select and arrange the colors for wax flowers and worsted work with sightless eyes? Yet she does it, with only the little finger and thumb of her left hand to work with. The darkness is just as good for her as the light. In fact, she is kept as much from the light as possible, because it is painful to her. The gas light is in the furthest corner from her, and shaded. Yet there, in the twilight or total darkness, she threads her needle quicker than you can do it in the light of day.

The eyes are simply closed, not sunken, and it was supposed that the sight had been lost forever; but now she sees again, after nine years' physical blindness, though at all times her interior eyes could see everything around her. In other respects she is the little finger and thumb of her left hand to work with. The darkness is just as good for her as the light. In fact, she is kept as much from the light as possible, because it is painful to her. The gas light is in the furthest corner from her, and shaded. Yet there, in the twilight or total darkness, she threads her needle quicker than you can do it in the light of day.

When I say she has been without food nine years, it is with this qualification: Occasionally her aunt has put into her mouth a morsel of ice cream or a grape, but after holding it there a while, it is ejected. Doubtless a very minute portion is thus absorbed by the tongue. But the aunt says that for a period of five months together nothing was taken into the girl's mouth.

In 1869, when I saw her, she carried on a dialogue with my wife by writing on a slate. She could then hear, but could not speak. In 1874 she had recovered her speech partially, and conversed with some difficulty. She is not a Spiritualist, nor is her aunt. When I first heard of her case, I remarked: If she can see without eyes and hear without ears, why can she not be fed without material food? This suggestion of mine was repeated to the aunt, and her reply was: "Sometimes Mollie says (i. e., indicates by signs, for then she could not speak) that she is hungry, but soon afterwards says her hunger is gone, as if she had been fed." I am also informed that she has once present told them that she saw her being fed by spirits.

She has always been averse to admitting visit-

ors. The presence of most persons, even in the next room, disturbs her, and there are few that she can endure near her. Hence the number of witnesses to her condition is comparatively small.

A few months ago my lady friend, who, as a near neighbor, has been a constant visitor at the house from the first, entered the room as usual, when Mollie saluted her, and expressed her gratification at her recovery from a recent sickness. "What sickness?" inquired the visitor. "Why, my aunt tells me," said the girl, "that you have had the rheumatism, and that fact was that that attack of rheumatism occurred more than nine years prior, and this remark of the girl was the first symptom of her recovery. She could remember things nine years past as of yesterday, but the intervening years were a blank. Friends whose acquaintance she had made within nine years were all strangers to her, and she had to be introduced to them again.

Prior to her illness she was engaged to be married. Her lover continued faithful for several years, until there seemed no hope of her recovery, when, with her consent, he married another. But now she is surprised and grieved to learn that he has found another bride. Gradually but slowly she is gaining strength, but whether her recovery will be complete remains to be seen. She takes but little nourishment even now. She and her friends have sedulously sought to keep the facts from the public, but from time to time they have been given forth anonymously, and I feel that some sort of guarantee from one who knows the facts is due to the public. I do not, however, feel justified, much less authorized, to give the names. Skeptics will doubt and deride in spite of the strongest evidence, but all the facts above stated can be established by a cloud of witnesses.

Wm. HENRY BURR. Washington, D. C., March 13th, 1876.

WASTE OF MEDIUMSHIP.

To the Editor of the Banner of Light:

Cannot something more be said in your valuable paper to induce mediums to contribute their services in such manner that history, and ultimately science, may be benefited by their wonderful powers? Hardly anything in Spiritualism is so much to be deplored as good mediums giving sances solely for the immediate money taken in—sances given before miscellaneous crowds, often ignorant of all conditions and manifestations, where the medium is only interpreted afterward as a fraud. And only think what a condition sooner or later overtakes such mediums! Our protective committee have had, within six months, many, many mediums, from all parts of the country, applying in distress for even the necessaries of life; some of them have been public mediums for fifteen years, and have given sances all over the United States, and yet have not any record of a scientific character to show that they ever had any mediumistic powers! All they ever did is lost—thrown away in unfruitful soil. Is not this lamentable? And now, when men of learning look about to examine our records—not hearsay, but carefully tested facts—how very few have we to show! For several years it has been reported that, in presence of certain mediums, flowers and even live birds have been brought into a closed room; and yet it is only hearsay; no absolute proof is on record that this has ever been done. In my own experience with upward of one hundred physical mediums, I have found that the spirit-power decreases in force about in the ratio of the square of the distance away from the medium. In the flower show we are told the spirits have power to go into somebody's garden, pluck the flowers and branches, and bring them into the circle. A power must, therefore, be exerted in the garden. This has not been proved by competent persons. The mere statement of such a remarkable fact is no more proof of its truth than is the priest's story of Mary's conception by the Holy Ghost. Spiritualists who pin their belief on any such hearsay forget the fundamental principles on which our philosophy stands. We want proof for all things. Otherwise we might fall back on the stories of black and white magic. A well-known medium for producing flowers was recently giving dark exhibitions in this city, but refused to give any tests as to their production. She gave three sances here, and it is believed that upward of nine-tenths of the visitors believed the flowers were produced by fraud. This is a great pity. It throws Spiritualists back on belief; it ignores proof.

It is true, as reported, she was one night secured in a bag; but the trouble was the bag was put on the wrong person! At least such is the general belief. In a sance called a test sance given by the same medium in Boston, one person came into the circle just in time to spoil the proof! Now let us ask what sense is there in giving sances, however genuine, where a large majority of the visitors become convinced that it is a fraud? In her case it would be an easy matter to search all persons in the room after it is locked and bolted. No other tying or bagging would be necessary. I tried to get this medium to give a number of sances under such tests, and at any price she might name, and she would not do it, even though the money were paid beforehand. Now, supposing this medium to be genuine—which she is, perhaps—how is she benefiting Spiritualism? All her services vanish in hearsay, or rest on such flimsy tests as deteriorate their value down to zero.

Another medium here has been giving paraffine mold sances; in fact, we have several mediums now that get one or two molds every time, but not under tests. Now it is an easy matter to make a mold of paraffine on anybody's living hand, and by cutting a slit in the hand can be removed while the paraffine is warm, and the slit pressed together and the mold given one more dip to hide the seam. This can be carried under any lady's dress and slid down under the table near the pall by means of a handkerchief and the foot. Weighing on a grocer's scales is no test at all. Now why is it that mediums having power to get molds of spirit-hands will not consent to have them produced under careful test conditions? They cannot be ignorant of the fact that they are distrusted. Will it not come to this, that Spiritualists will ere long resolve to come down to stern facts every time? Our committee have now enough of these "never tested" mediums applying to us for assistance. Their powers are now gone, their spirits left them. Why? Because they were frequently familiar with deceiving and unworthy spirits. And those are the spirits that object to tests. They use their medium for their own ends, and when they tire of her cast her aside, or hand her over to Bacchus. After that she or he comes to us for bread. Good spirits are as anxious for good tests as we are. What would good, scientific spirits think of an expert using a grocer's scales? What would good spirits think of putting a flower medium in a bag while a half-dozen confederates were in the room? Do not these things teach us why certain persons are led into the trap of gnomes and elementaries? Are they not under the influence of a low order of spirits, brought into their company by desiring to speculate in literature at the expense of Spiritualists? Yours truly, J. B. NEWBROUGH. New York, 1876.

Spiritual Phenomena.

William Eddy at Ancora, N. J.

To the Editor of the Banner of Light: DEAR SIR—I have delayed answering your letter of Feb. 14th—requesting me to fully investigate the mediumship of Mr. William Eddy, late of Chittenden, Vt., and report the result over my own signature—until now, for two reasons: First, because Mr. Eddy, who has lately located at this place, has been till now unprepared to receive visitors, having first to fit up a circle room for the purpose, and therefore did not wish public attention called to his whereabouts; secondly, because I desired, if possible, in the meantime, to avail myself of further opportunities of investigation.

I will now undertake only to "report progress," hoping at some future day to be able to give something still more satisfactory and demonstrative.

Allow me to premise—since various confused reports have appeared in the public prints in regard to the movements of the "Eddy Family"—that William Eddy first made his appearance here about the middle of January last. He was accompanied by his brothers-in-law, Messrs. Brown and West, and stated that they were looking for a suitable location for a permanent settlement in this region. The reason given for leaving Vermont was the necessity of seeking a milder climate. William said that he and all his family were inclined to pulmonary diseases, and that they had been advised and warned by their "spirit-band" that unless they removed to a more genial climate some of them would not survive a year. He added that when they fixed upon a suitable location the other members of the family would doubtless follow, as soon as they could dispose of their homes in Vermont.

He said the report that he and others had gone to Colorado was unauthorized by them, growing out, probably, of a remark by Mr. Brown, who had formerly lived at Greeley, Col., to the effect that possibly he might return there.

In their search for a future home, they had visited Moravia, N. Y.; and, while testing the climate, William had given successful sances in Mr. Keeler's house; but the climate proved quite as trying as that of their old home, and this led them to turn their attention to Southern Jersey. They had visited Vineland and other places, but had fixed upon no location; and after looking about here a few hours the party left.

Two or three days subsequently they returned, bringing two sisters of William Eddy—the wives of Messrs. Brown and West, respectively—and proposed to remain a few days for the purpose of trying the atmosphere, becoming acquainted with the people, &c., and while doing so offered to hold sances for materialization in the private dwelling of the inhabitants (there being no public hall suitable for the purpose), in order that all might have opportunities of satisfying themselves of the reality of the phenomena.

This offer tended at once to remove any suspicion which might have been entertained, of the necessity of confederates, trap-doors, or trickery of any kind in the performances, and the party have been cordially invited to most of the residences in the place. I have learned of sances being held in six or more different dwellings, and with uniform success, though, in some instances, they have been gotten up impromptu, in houses where the medium had never before been.

In the meantime the party have become so well pleased with the climate and the place, that they have purchased two homesteads for those who are here, and have secured lots for others yet to come; and William proceeded at once to fit up convenient circle and reception rooms in a building adjoining his residence, which are now nearly ready for the use of visitors.

I have thus far been present at but two sances. The first was given on the evening of Jan. 17th, at the house of Mr. George T. Caldwell. Nearly all the inhabitants of the settlement, old and young, were present on the novel occasion. The room was much crowded, and expectation, as well as most of the people, was "on tiptoe." Besides, the room (a small library-room, off the parlor) used for a cabinet was said to be too large for a proper condensation of the elements used in materializing. Under such circumstances, little was expected by experienced investigators. Nevertheless, nine or ten apparently different forms appeared in as many different costumes, and seemingly of different heights and sizes, though William alone entered the cabinet; but no accurate tests were attempted, and the dim light did not allow of a clear view of countenances. Some of the figures indicated a wish to be recognized by individuals, but I did not learn that any were distinctly so. It is unnecessary to give the details. The most that can be said, perhaps, was that the results were curious and puzzling.

The next sance at which I was present, was held in my own apartment at Dr. Haskell's residence on the evening of Feb. 18th, and this I will describe at some length.

On the previous evening, I had received your letter, making the request already noted. While thinking of the matter next day, I fixed my mind on the "spirit band" which is supposed to guide William's movements, and mentally requested that they would induce him to fulfill the promise he had made to give a sance at this house. I mentioned this to no one, and I had not seen William for more than three weeks—his residence being about one and a half miles distant from my own.

In the evening, just at dusk, Mr. Eddy made his appearance at the house, accompanied by Mr. West, saying that the spirits had impelled him to come, for the purpose of giving a sance! In a few minutes others arrived, and I at once commenced preparing my sleeping chamber for the occasion. This was done by removing the door of a closet, tacking up a shawl in its place, and removing such furniture as would be in the way. While this was being done, William and his company remained below, and he was the last to enter the room, when all was ready. He left his overcoat and hat below stairs, and so evidently was dressed in only his ordinary apparel, that no one thought of making any search for concealed costumes, masks, or anything of the kind. It seems impossible to conceive that he had concealed about his person what was exhibited afterwards.

The closet, by the way, is about two and one-half by five and one-half feet, built over the stairway, plastered, with no possible entrance even for a mouse, except through the doorway. A rocking-chair was placed within for the medium's seat. There were fifteen persons present besides the medium, including Mr. Eddy's sisters and brothers-in-law.

William entered the closet alone, and after about ten minutes of music on violins brought by two of the company, the curtain was pushed aside, and the well-known form of "Honto," in full Indian costume, stepped out, saluting us with, "Good evening, friends!" She asked Mrs. Brown if she would dance with her. Mrs. B. assented and stepped forward, when Honto indicated a desire to measure heights. They stood back to back, and were of so nearly the same stature that I could perceive no difference at the distance at which I sat. (Mrs. B. has subsequently informed me that at previous accurate measurements "Honto" had proved to be one-half inch taller.) Then "Honto" reached up to the side of a small picture-frame hanging against the wall, and apparently drew from behind it a scarf of some thin fabric, shook out the folds to the length seemingly of a yard, by three-fourths in width, tossed it upon her head and shoulders, and proceeded with the dance. That there was nothing like this scarf in the room before this company came in, I am very sure; and that no visible person could have placed it behind the picture without being observed, I am confident, since the space was filled with evergreens, (Christmas trimmings, now dry,) that would have obstructed the act. These were heard to rattle as the scarf was drawn out.

After dancing a few moments, Mrs. Brown took her seat, and "Honto," stepping up to the curtain, drew it aside, and revealed the form of William Eddy sitting in the chair, while she herself remained outside. He sat with his side to the door, and from my seat, about twelve feet distant, I could distinctly see his thighs contrasted against the white wall, but the upper part of his body and his face were hidden from my view by the curtain. Dr. Haskell, who sat about six feet from the closet, and a little to one side, states that he distinctly saw William's body, head and face at the same time. Others, seated nearer than myself, also claim to have had an unmistakable view of William occupying the chair.

"Honto" then advanced to Dr. Haskell, took his hand, bade him "Good evening," and retired. A few minutes later, another form appeared, seemingly smaller than "Honto," attired in a white waist, with a long skirt of lightish-brown figured material, and talking very loquaciously in a feminine voice. This was introduced as "Mrs. Eaton." She asked Mr. Brown to dance with her. He complied, and after a few burlesque movements he returned to his seat, when Mrs. E. proceeded to again draw aside the curtain, first on one side, and then on the other, affording all who sat near enough still better views than before of William, sitting in the chair.

She retired, and there came another female form, thin, and coughing with a consumptive cough. This was recognized by Mr. John Blatherwick, who was present, as his wife, who deceased several years since, of consumption. Others who had known her also, stated that they recognized her features without question. She did not speak. It should be said here that the light allowed on this occasion was considerably stronger than at the first sance, and sufficient to enable us to recognize the countenances of acquaintances in the room, though not revealing very distinctly the features of strangers.

Another form, apparently that of an old lady, with a prominent nose, and a peculiar dress, then appeared. By raps she indicated a desire to be recognized by a gentleman from Hammononton, who happened to be present, occupying a back seat. He was unable to see with sufficient distinctness to be reminded of any one he had known; and the figure retired uttering a deep sigh of disappointment, but no word. (On returning home, next day, this gentleman mentioned the subject in his family, when he was at once reminded of an old lady recently deceased in that neighborhood, who answered the description precisely, as to features, accustomed dress, and habit of sighing when disappointed, and who, furthermore, before her demise, had assured her friends that she should return if possible.)

Other forms were presented at the door, who did not speak—one apparently of a slim young lady with long hair, which she shook out, extending to or below her waist. Mr. Brown stated it was a friend or relative of his.

Then one appeared who was announced as the "Witch of the Mountains," dressed in what looked like a full Oriental garb, richly ornamented, the head being surmounted by a turban. Standing in the doorway, with the curtain pushed aside, she proceeded to deliver an oration, in a somewhat husky, but decidedly feminine voice—a curious phosphorescent light seeming to play about the eyes and mouth meanwhile, contrasting with the dusky Asiatic visage. (She claims, as I am told, to have been the daughter of King Belshazzar, of Babylon.) The oration lasted for some minutes, and was an exposition of the purposes of the "Band" in giving these "materializations," closing with some excellent moral advice to those present. I cannot conceive of William Eddy making such a speech under any circumstances.

Next came another, in a very peculiar garb, said to be a brother of the last. He did not speak.

Lastly, a masculine face and bust appeared at the other side of the curtain. It was at once recognized by Mr. Caldwell as the face of his father. It spoke in a partial whisper, but loud enough to be heard by all, saying, "George, I am gaining strength, and hope soon to be able to talk, and to show myself in full. Be patient," &c. Mr. Caldwell informs me that his father had appeared two or three times previously at other sances, at first being unable to speak at all; and that he (Mr. C.) has no question whatever of his (the father's) identity. He deceased some years since in Connecticut.

A few words spoken inside the curtain, in a voice said to be that of the elder Mr. Brown, and a parting salutation from Mrs. Eaton, closed this memorable sance.

As William stepped out from the closet, the difference between his height and that of some of the figures who had appeared, was sufficiently obvious; but to make the thing sure, I asked him to be so kind as to stand up beside Mrs. Brown. He did so. The top of her head reached just to the base of his—a difference of six and one-half inches, as I afterwards verified by careful measurement (his height being 5 feet 9 inches; hers 5 feet 2½ inches.) If Honto is half an inch taller than Mrs. B., then there is still a clear difference of six inches in height between William and Honto.

This, it seems to me, in addition to the other evidences, settled the question that Honto was not William in disguise. And as no person in mortal form but William did or could get into that closet, it follows that MATERIALIZATION IS A FACT, and that WILLIAM EDDY IS A GENUINE MEDIUM.

And this I must believe, until further advised—all surmises, suspicions, and alleged "exposures" to the contrary, notwithstanding. At all events, the theory of "confederates," "secret entrances," "hidden closets," etc., is blown to the winds.

But some shrewd doubter may suggest that William might have gotten out of his clothing, leaving that in the chair, stuffed, to represent himself, with some counterfeit resemblance of his face and head, while he was playing off the characters of "Honto" and "Mrs. Eaton" outside. Possible, perhaps, but very improbable. Aside from the difficulty of removing his clothing inside the narrow closet without jostling the curtain and exposing the movement (two feet at one side of the door being occupied by shelves, and the rocking chair placed for his seat leaving a space of less than eighteen inches next the curtain for him to stand in while disrobing), is the seeming impossibility of his having concealed on his person all the costumes, masks, stuffing, etc., which this theory would make necessary. No one who saw him can credit this. But the crucial fact in the case is, that William measures six inches more in height than Honto; and until I learn of some process by which a man can shorten or lengthen himself to that extent, at will, I must believe that Honto is not William Eddy dressed as a squaw.

Permit me to add that my acquaintance with William thus far makes it impossible for me to conceive of him as the trickster and heartless impostor which some would have us think. He impresses me; and I think all others who have met him here, as a frank, honest, amiable, but modest and retiring young man, kindly disposed toward all, and exceedingly charitable even toward those who have so cruelly maligned him. He seems unwilling to speak or to hear a harsh word in regard to any one. He appears, like most mediums, to be extremely sensitive to even the atmospheres of persons who approach him, and hence shrinks from those who, from overpositiveness, or any other reason, are ungenial to him. This, doubtless, has given rise to the complaint in some instances that he is "uncourteous" and "unwel" to visitors. There are those whose presence is torture to him, (as is the case with all sensitives,) and he naturally seeks to avoid them. Have such a right to thrust themselves upon him?

Besides, his object appears not to be self-aggrandizement, or money-making by his wonderful gift. Since coming here he has received and declined numerous tempting invitations to visit other places and give sances, in some instances very extravagant sums of money being offered. He has preferred to remain here, giving gratuitous sittings to his neighbors, while his rooms are being prepared for the public. He is strongly averse to traveling about, making a show of himself, but says that those who wish to see the mysterious phenomena wrought in his presence must come to him. He further refuses to submit to the torturing rope-ties and other barbarous and humiliating methods of "testing" from which I have suffered so much in former years—and in this I think he is perfectly justifiable, since there are other and better modes by which honest truth-seekers can obtain conclusive evidence, if they will exercise due patience and a proper regard for the necessary conditions. These should be studied, not dictated.

I learn that ere this reaches you Mr. Eddy's new sance-room will be ready and opened to the public. He will probably give two sances each day, one in the daytime and the other in the evening, charging a small admission-fee—I am not informed how much. The family will not undertake to entertain visitors, as in Vermont, but arrangements have been made by which board can be obtained at moderate rates in the neighborhood. This residence and sance-room are located about three-fourths of a mile from Ancora station, which is on the Camden and Atlantic railroad, twenty-five miles from Philadelphia. Carriages will doubtless meet all trains to convey visitors from the station.

May I add, in conclusion, that those opponents of Spiritualism, all over the land, who have chuckled so jubilantly over the wide-spread announcement, that "the famous Eddy family have quarreled, separated, and are exposing each other's tricks," are now respectfully invited to "laugh out of the other side of their mouths."

I append a general statement signed by a large number of the residents of this place, who have had more or less opportunity to witness the manifestations thus far given, and many of whom might make still stronger statements if testifying individually. Yours for the truth,

A. E. NEWTON.

Ancora, N. J., March 10th, 1876.

TESTIMONIAL.

The undersigned, residents of Ancora, N. J., having attended one or more sances for "materialization by spirits," so termed, gratuitously given at various private residences in this place, by William Eddy, late of Chittenden, Vt., hereby testify that we have witnessed, on these occasions, occurrences of the most interesting and extraordinary character—namely, the appearance of the forms, as we believe, of a number of persons who have years since departed this life, among them several who, as relatives or friends, were well known to some of our number, and who have been positively identified by those most intimate with them—the whole occurring under such circumstances as to preclude the possibility of collusion or confederates, and as to afford no ground, in our judgment, for the imputation or suspicion of fraud of any kind upon Mr. Eddy. We therefore regard the remarkable phenomena occurring in his presence as well worthy the investigation of all interested in the momentous fact of spirit return.

- Mrs. S. T. THOMPSON, M. R. THOMPSON, SAMUEL T. THOMPSON, LEWIS LACROIX, Mrs. M. A. LACROIX, JOHN BLATHERWICK, CHAUNCEY PAUL, GEORGE T. CALDWELL, HENRIETTA K. R. CALDWELL, J. W. SPAULDING, E. W. SPAULDING, A. F. SPAULDING, GEORGE HASKELL, STELLMAN MORTON, C. A. MORTON, GERMAN WEEDEN, GEORGE HUTCHINS, MARY HUTCHINS, ETTA J. DECKER, MARY A. CROWE, SARAH W. GOODALE, FRANK B. GOODALE.

March 5th, 1876.

Paraffin and Spiritism—The Artistic Modeling that was Seen in Republican Hall.

Republican Hall was well filled on Sunday evening, on the occasion of a sance given by Mrs. M. M. Hardy, the "materialization medium." After some hymns were sung by a small choir, and a very long-winded address on Spiritualism, read by a detail of Mrs. Hardy's mediumistic development—had been read by Mr. Hardy, the real business of the evening commenced. A committee, consisting of Messrs. Oliver Johnson, Erasmus W. Smith, John Liscomb, and two other gentlemen, Mrs. Austin and another lady, retired to an ante-room, and in a few minutes reappeared, carrying a common wooden pail containing hot water, with several pounds of melted paraffine floating on the surface, and a large white bowl filled with clear cold water. The carpet covering the platform was taken up, carefully examined to demonstrate that it was not cut for any traps, and re spread. A large common table, built to hold three drawers, was thoroughly examined, and readily freed from any suspicion of trickery, its drawers having been taken out and the joints of the ball examined for its being the one regularly in use for Republican evening entertainments in that place.

The two ladies of the committee then carefully enveloped Mrs. Hardy in a huge bag of mosquito netting. She stepped into it and it was drawn up around her to her neck, and there securely tied. The medium was then seated behind the table; the bucket of melted paraffine and the bowl of water were set on the floor beneath the table; two great green cloths, like billiard table-cloths, and a couple of shawls were drawn around the table so as to completely exclude all light from the space thus enclosed, which, it was explained, was to be the field of operation of the spirits.

Some twenty-five minutes were passed in waiting, the choir filling in the time by singing depressing Spiritualistic hymns and songs of the oblique type. From time to time the medium would bow her head near to the table as if listening, and raps, very loud and distinct, seemingly from blows upon the pail, were heard. During all this while, although the lights were turned down, there was still sufficient illumination for every movement of the medium's hands, and even her facial expression, to be distinctly seen. At length it was announced that the spirit's work—obtaining a mold of paraffine for a cast of a materialized spirit-hand—had been completed. The lights were turned up, and the committee stepped upon the stage. Mr. Liscomb raised the cloth in front of the table and exclaimed loudly, with a laugh: "Nothing at all—just what I expected. Ha! ha! nothing there."

The greater part of the audience were standing up, and much excited. Loud calls were uttered, "Take the cloths away," "Look well under the table," &c.

Mr. Liscomb again triumphantly proclaimed that there was nothing there, but upon giving a second and more careful inspection, stooped down and picked up from the floor, between the pail and the bowl, near the feet of the medium—where the darkness had before prevented its being seen—a paraffine cast of a hand. He lifted it up silently and scratched his head. Great excitement ensued, many pressing forward to view the cast. It was a peculiar hand, the little finger being deformed and bent inward. In all other respects it was perfect. The wrist end was closed together, and no part had been at all bent in removing the form upon which it was cast—what other that form was.

The ladies took the bag off Mrs. Hardy, and upon examining her reports that there was not the slightest swelling or sore, which any one of the one-hundredth part as large as the cast could have been passed from the medium underneath the table.

Oliver Johnson reported: "We saw the sack put upon the lady, and saw, as all must have done, that she sat motionless in that chair, with the exception of some natural movements of her hands to her face, clearly to be seen by all. We have also examined the sack since its removal from her, and find that it has no opening what ever. We saw the paraffine melted in that pail, and saw it put under the table under conditions which precluded anything else than the pail and the bowl being there. Here is the result—a hand made from paraffine. Any one acquainted with the article will readily recognize that it is that."

Mr. Liscomb did not have any facts to give different from that of Mr. Johnson, but proceeded to offer his theory of how such a cast could be made "upon a rubber hand blown up with compressed air." He did not attempt to explain how it got there, but said he did not believe it had been in a melted condition in the pail, because the paraffine which they put into the pail was full of impurities, and this was not. Then, unfortunately for his theory, he dipped his own fingers in the still melted paraffine a few times and they came out covered with a cast, in which not a single speck appeared. At this point, when he said, "I nor any other scientist"—the audience laughed uproariously.

Mrs. Austin said: "Always having the opinion that it was not something that the lady's feet, I took the opportunity to put my hands pretty well under the table, to see if there was anything there about the lady's feet, and then I saw her safely enveloped in the bag, where, if she had had any casts, she could not have got them out, and I examined the bag when it was taken off her, and saw that it was perfectly sound and whole."

The Sun reporter, who sat within a few feet of the medium all the time, in the best possible position to detect a movement on her part, had she made any, was called upon for corroboration of the committee's report, and was compelled by his native honesty to agree with Messrs. Johnson and Smith that she at least had not performed the trick in any way apparent from his point of view.

Alleged Spirit Pictures.

To the Editor of the Banner of Light: In an article in a late number of the Banner is a call on those who have sat for pictures at B. P. Brown's, 863 Washington street, to give their testimony if they have received pictures of spirit-friends which they have recognized. Although you do not call for statements of a negative character, yet I venture to relate my experience with him. In company with a friend I went to the said picture-gallery, and we each of us sat for pictures. At the first sitting there was "no success," but at the next sitting a form appeared on the plate with my picture, which I did not recognize. The same occurred in my friend's case. That of itself however was no proof, pro or con, of the artist's integrity. But what was a little significant in both pictures was the fact that while the light was on the right side of the sitter's face, it was on the left of the face of the unrecognized form.

I do not claim to understand the *modus operandi* of picture-taking, but it seems to me that an explanation is due. I did not notice the matter of the light on the pictures until the next day, or I should have asked Mr. B. why?

I don't know as he claims to take spirit-pictures, so I cannot charge any fraud to him. When we entered we asked him if he ever took spirit pictures. He answered, "Well, they say I do sometimes."

Yours, &c., D. N. FORD.

Cambridgeport, Mass., March 6th, 1876.

[Let us have all the facts in the case—the quicker the better. "They say" Mr. Brown takes spirit-likenesses is not evidence of spirit photography.—Ed. B. of L.]

But what does Christianity mean? What that love of Christ, which is so earnest and generally pure? It means, to me, that Jesus was clairvoyant, and saw that he could manifest after death; and he did! Until then, immortality was a belief. He proved it to many, and the story has filtered down through the ages, and never lost its power over the human race because of that one central fact. A. MILTENBERGER. St. Louis, Mo.

Banner Correspondence.

Connecticut.

STAFFORD.—A correspondent writes: The friends of Dr. Calvin Hall, to the number of forty or more, met at the house of Mr. and Mrs. Claud Harvey in Stafford, on Monday evening, March 6th, to fitly recognize and celebrate the anniversary of his ninetieth birthday, and surprise him as well in the carrying out of the purpose, which may be well stated as a success.

Dr. Hall has been widely known in that part of Connecticut for many years, first as an active and successful farmer and business man, (successful financially as well, accumulating quite a property) and after an active life in these pursuits, till sixty years old or past, he was developed as a healing medium of an ordinary power and efficiency; and in this capacity he worked faithfully in many parts of New England with wonderful effect, as multitudes can testify—he possessing a large volume of certificates from those who were healed by the laying on of hands; many of them are indeed *miracles* of this phase of the healing power as made manifest through Dr. Hall. But his active labors are now passed, and yet he reasons not to scatter blessings on his fellow-beings, as they come in his way, using his means for the good of the cause he loves so well.

The evening's entertainment consisted first of the introduction of Dr. Hall to the company, by Mr. Rufus Weston, accompanied by very appropriate and feeling remarks, referring to their early acquaintance and long friendships, and the reasons why they had thus surprised him by this testimonial of their appreciation of his life, character and labor for the good of many others, and to celebrate the anniversary of his ninetieth birthday; in closing his remarks he presented to the old veteran a nice easy-chair, which the friends had purchased for the occasion, asking for himself and the many friends that he accepted it, and use for his comfort this gift. Dr. Hall became so much affected that his most eloquent speech was his fast falling tears and silence, his utterance being choked by his emotions.

There being a choir of singers present, they rendered in fine style the song entitled One Hundred Years, in an changed to suit the occasion after which Mr. Weston introduced Mr. L. P. Greenwood of Boston, who made some remarks appropriate to the occasion, and then, entranced, spoke for the invisible friends who had planned and gathered for this occasion to do honor to this friend, who had lived through these decades and changes of all the forms of society from that far off day to this living and moving age, who had seen all these changes, and still retained his faculties to this ripe old age, recognizing his labors for mortal and immortal, which were crowning his last days with the wreaths of peace. The choir then sang, "Remember the Old Folks," after which followed a poem written for Dr. Hall, through Mrs. M. F. Dwight, which was well received by the company. After another song, the party was invited to part by an excellent supper, this being the remaining of the evening was pleasantly passed in social converse, interspersed with good music. It was an occasion to be remembered by all present; one that does credit to those who planned, and much credit to those ready hands and willing hearts that so generously carried the plannings of the angels to such a successful result.

Pennsylvania.

PHILADELPHIA.—J. K. L. writes: Spiritualism in Philadelphia not having of late given an account of itself through your columns, the thought occurred to me to indicate a few lines in reference thereto.

Spiritualism in its aggregate expression in Philadelphia is strengthening. The First Association, meeting at Lincoln Hall, has had large audiences since it resumed, early last fall, and especially since this better weather opened on February, under the stirring addresses of Cephas B. Lamm, the young orator and faithful exponent of the more liberal interpretations and widely applicable phases of our modern gospel, Lincoln Hall being frequently packed on floor and in gallery to hear the fearless criticism and attractive eloquence of this young and dangerous foe to old and effete doctrines and systems that have had their day, and which humanity has outgrown. Make way for him, Spiritualists, and give him your platforms, and you will not regret it, either in philosophy or finance. Apropos of my remark that our philosophy is gaining status in Philadelphia, we hear of new societies in contemplation and soon to be ushered into organic existence—that some of our wealthy Spiritualists are going to lend their earthly possessions to this recently revealed saviour of universal humanity, and help build anew, in all her beautiful proportions, the new spiritual Zion. Step out, ye men and women of means; humanity is waiting your ability and your duty to bestow the bread of life.

The recent advent among us and sances of the Boston flower-medium, Mrs. Thayer, is stirring up much discussion in social and Spiritualistic circles here—the witnesses of her mediumship are present. She is quietly pursuing and manifesting her gifts of this wonderful phase, in the exercise of which the atmosphere of her sance room is instantly permeated with the pleasant fragrance of the floral kingdom—no one having scented them prior to the light being extinguished—and when the light is called, the table is strewn with flowers of many kinds, all scattered around it having some gift. How is it done?

Massachusetts.

BOSTON.—"A Healer" who has been reading Thomas R. Hazard's articles on the course of the Old School medical fraternity, is led to write a letter of inquiry, from which we extract the following passages:

"Is physic always advisable in sickness? If 'aloes' will do what he [Mr. Hazard] states, it is more than foolishness for persons to cultivate the spiritual gift of healing and expose themselves to all forms of disease, partaking of the nature of humors and the like, when two cents' worth of pills will restore the patient, and cause him to live to a ripe old age. There is no question but what a good dose of physic will, in many cases, produce a cure, and is all that is needed; but why one favorite pill be handed to the skies, when there are thousands of others equally as good or perhaps better, or who save wonderful prices on less an interest in the pill is at stake? What has the pill to do with the perspiration? A fortune has already been made on the said pill. Now if it be the aloes that causes the cure, why not let all practitioners use the ingredient themselves, and prevent piling up money in the pill business under any particular name or company? Is not spirit power superior to all others in the majority of cases, or are we to use the old remedies and be satisfied?"

New York.

SKANEATELES.—Mrs. Dr. Somerly writes March 9th: I feel I should be derelict in my duty did I leave town without posting you somewhat in spiritual matters. For ten weeks I have been doing a good business at healing. I find a good many Spiritualists here—more concealing their faith than those who say it outwardly. I have given some lectures, which were well attended. There is no regular society, but circles are held every week. Let spiritual workers bear this piece in mind when traveling this way. I shall spend the month of April in Lockport, Gasport and Rochester.

California.

ROHNERVILLE.—A correspondent writes that Samuel Strong and wife are doing good work in this town for Spiritualism. Though no regular lectures have occurred there since the departure of Dr. York, yet the hall is opened each Sunday, and Mr. Strong reads to those attending such addresses as are from time to time printed in the Banner of Light. The services are always attended by good and appreciative audiences.

To Book-Buyers.

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

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

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of contributors, or otherwise of correspondents. Our columns are open for the expression of important facts and thoughts; but we cannot undertake to assume the responsibility of opinions to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MARCH 25 1876.

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LETTER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to the Editor, Colby & Rich, 9 Montgomery Place, Boston, Mass.

Special Notice - The Banner of Light Public Free Circles.

Mrs. Jennie S. Ridd, of Providence, R. I., unconscious trance medium, having taken the place made vacant in our Circle Room by the demise of Mrs. J. H. Conant, the circles will be continued on the afternoons of MONDAY, TUESDAY and THURSDAY, commencing at precisely three o'clock, until further notice, and the public are cordially invited.

Materialization Fully Proved.

The spirit hand may now be regarded as a fact scientifically established. It is proved by the paraffine mold which has been taken repeatedly under strict test conditions in Boston, New York and England. The testimony of the Washington sculptor, Mr. John O'Brien, which we published in the Banner week before last, and which is all the stronger from the fact that he is not a Spiritualist, is also explicit in support of the pre-human character of the molding.

The phenomenon of the spirit hand has been very common ever since the advent of Modern Spiritualism. It has been proved directly to thousands of individuals who have grasped and seen it; but never till recently has it been brought home to the convictions of audiences as large as those that have gathered to see Mrs. Hardy sit for the molding.

The materialization of the spirit hand involves the possibility of that of the whole body and of its appropriate clothing or drapery. Once admit the fact of the spirit hand, and the full-form materialization becomes easy of belief. We see no reason why those investigators who admit the spirit hand should be skeptical in regard to the larger but cognate phenomenon. The one fact implies the other.

Should it be satisfactorily proved that there have been cases where the apparition has been grasped, and only the medium has been found, we must not be too swift to charge the medium with fraud. There are laws underlying these phenomena, which have not yet been fathomed. Every investigator of much experience must have satisfied himself that spirits operate with a celerity that can be expressed only by the term magical. The experiments with Mrs. Compton prove that the medium may be transferred from one place to another with the quickness of thought; and the seizure of the apparition, imperiling the very life of the medium, may lead to a redoubled energy on the spirit's part.

Another fact is likely to be proved. Hostile persons in a circle pre-determined to detect a fraud, may unconsciously be accompanied by spirits who will help them in what they hope to bring about. "We were certain that she would be and could be exposed, if the right method were pursued," says a person, herself of great mediumistic and will power, who went to a seance with the acknowledged pre-determination of finding a fraud. Is it at all improbable, to advanced investigators, that she brought with her spirits who helped her in the production of the very act she had so much at heart and was so anxious to prove? To those who know something of the amazing power of spirits, it is credible that they may have power even to conceal masks and other "properties" about the person of a medium, and to biograph her so as to make her confess to frauds of which she is really innocent. Confessions, under these agitating circumstances, amount to nothing. Skeptics will hoot at this notion, but our most persistent investigators have begun seriously to entertain it. Certain it is, that if spirit-faces, which we know and prove to be not masks, appear in a medium's presence, and the same medium is afterwards found to have masks concealed on her person, we may infer that there may be some unexplained cause for it besides that which would involve the medium's guilt.

In cases where a medium, who has repeatedly been tested, and whose mediumship is a fixed fact, is found in a questionable situation, indicative of fraud, let us pause and study the conditions, circumstances and surrounding influences, before we rush to the conclusion that he or she is a deliberate impostor. We do not yet know the limits of the powers of spirits.

According to the theory of Professor Daumer, a German investigator, the apparitions to which we have given the name of spirit materializations, are neither actual bodies nor souls, but a third entity, which he calls eidolon (a shape), by which he understands the direct self-manifestation of the psyche (soul). The soul, he teaches, released by the death of the earth body, can manifest its immanent (in-remaining) reality in any way it pleases; it can even reproduce whole episodes from its former life, including any number of figures of itself or of other persons.

The present phenomena go to corroborate this theory; and there is much in the eccentricities of spirit-photography that confirms it. At Moravia a female spirit manifested herself in quick succession, as she was at four different epochs of her earth-life; namely, as a child, a young wo-

man, a matron, and an old woman. The forms of infants that are sometimes produced at the materialization seances, are probably what Professor Daumer would call materialized eidolons animated by spirit-power, and made to take different shapes according to the will of the spirit.

This theory enlarges rather than narrows our notions of the wonderful powers of the liberated spirit; and at the same time it throws light on many puzzling facts. Should it introduce an element of distrust as to the identity of certain manifesting spirits, a little reflection will show that the great fact of spirit-existence and spirit-power being proved by the phenomena, we may well rest content with our own interior and intuitive convictions as to the identity of the loved one manifesting himself in the precise form he wore in this life. There must still be some room left for the element of faith and intuition. We can attain to positive and absolute knowledge on no one point. Skepticism might raise the question whether the person appearing as a human being to us in this life is really the identical one we have known and loved. The form, expression, and the characteristics, bodily and mental, of a departed friend being presented at a seance, we must find in ourselves the answering and corresponding testimony which must convince us of identity.

Why not seize the spirit-form, and hold it till a light is brought, and the apparition is seen to dematerialize before your very eyes? It is asked. That such a thing may be done, under good and gentle conditions, we do not doubt. Dr. H. F. Gardner once held a spirit hand in broad daylight, felt it dissolve, and saw it disappear. We have had a similar experience. But to say, because the conditions are not favorable for such an experiment, or because the operating spirit, for reasons we may not know, may resist any attempt at violence or discourtesy, that therefore the proofs which may come to us in other ways must be set aside as of no account, is to say what we cannot admit.

The experiments of Messrs. Pence, Hook, and Conner, conducted through a period of three years, cannot be invalidated by merely asking the question, "Why have you not seized and held the spirit-form?" In these experiments the medium has been most unmistakably seen to be sitting in the cabinet while the spirit form was outside. It is perfectly legitimate to ask, How do we know that the medium's form is not a lay-figure, dressed up by the spirits? But when, in addition to this, the medium has been led forth by the spirit in the eyes of the audience, and the two personalities have been found to be distinct, some other solution must be suggested. Skepticism will at once intimate that there is a confederate; but this is to suppose that the committee, in their own room, with their own cabinet and their own conditions, have been cheated in the most improbable manner. The theory of a confederate is not regarded as admissible for a moment by those who have studied the phenomena in this case.

In the phenomenon of the lock of hair cut from the spirit's head and laid on the floor, Mr. Koss testifies that he swept his hand round to satisfy himself that there was no secret wire or string by which it was attached to the spirit form; yet the lock of hair, like a live thing, crept along the floor and up the spirit's body, till it re-fastened itself on the scalp. And so, slippers were seen to move along the floor and fasten themselves on the spirit's feet.

Making every allowance for possible frauds—the frauds of spirits as well as of mediums—there is now an accumulation of proof in behalf of those full-form materializations, which makes them as credible as the fact of the spirit hand molded in paraffine; and to this fact science, however reluctantly, is now brought, and the seances must make the best of it.

Mrs. Stewart's Mediumship.

In a recent number of Mrs. Woodhull's paper she speaks of having been present, some years ago, at a seance in Chicago, at which Mrs. Stewart was discovered in some fraudulent attempt, and was made to confess it. Even if the particulars of the affair were precisely as related, they do not invalidate the phenomena that have occurred during the last three years under the immediate superintendence of Messrs. Pence, Hook and Conner, in their own rooms, with their own cabinet and their own command of conditions. We are yet ignorant how far a low class of spirits have it in their power to mesmerize a medium so as to have her passive in their hands, and to make her even plead guilty to frauds of which she may have been really innocent. Unquestionably there have been many instances wherein the perplexed and confounded medium wakes from a sort of trance to realize that she has been placed in equivocal situations, of the meaning of which she can give no explanation. Her confusion is taken as a sign of fraud, and ignorant assailants press around and denounce her till she is ready to admit anything they dictate to her. We forget that mediums are sensitive, some of whom are as tremblingly alive to bad influences as to good. Such a one, deeply entranced, may be influenced by a mischief-seeking spirit to place herself needlessly and heedlessly in a position fatal to her reputation for honesty.

We differ wholly from those purists in investigation who say if a medium has ever been detected in what seems a fraud, whether from her own volition or through the action of spirits influencing her, she ought thenceforth to be repudiated and set aside, as if all the phenomena through her were vitiated. Our investigations ought to be so strict, thorough and persistent as to be entirely independent of the good or bad character of the medium. What would be said of the student who should refuse to look into certain somnambule phenomena because the subject of them was a thief? These mixtures of good and bad influences may be meant, under Providence, to keep us on our guard, to teach us to try the spirits, never to trust them too far, and never, under any circumstances, to give up our freedom to their seductions, or go contrary to our reason and conscience through their persuasions. The false pretender to mediumship, and even those who by a sort of self-magnetization take up the notion on slight grounds that they are mediums when they are not, are as unpleasant subjects to us as they can be to any one; but the genuine medium, who through the very delicacy and sensitiveness of her medial organization may be forced into questionable positions, should command our most careful and charitable consideration before we undertake to slight the phenomena in her presence.

We do not make these remarks because we are disposed to believe that any of the injurious representations as to what Mrs. Stewart, or the spirits influencing her, may have done at Chic-

ago, are true in every respect—of course there is another side to the story; but we throw them out as the deductions of our experience on this vexed question of the frauds of powerful mediums. We have received a letter from Dr. Pence of Terre Haute, on the subject of Mrs. Woodhull's charges, and from it we extract the following passages:

Every one who knows Mrs. Woodhull's views on the subject of the materialization phenomena, is aware that she is strongly prejudiced against this phase of mediumship. Her prejudice has probably given some coloring to her report of what occurred at the seance said to have taken place in Chicago. No one from Terre Haute was present at the critical time. Capt. Hook entered the room immediately after the proffered exit, and found a paraffine mold assemblage exhibiting a fraud. The sensitive medium, perhaps still in a partially abnormal state, and surrounded by hostile and excited questioners was so frightened and overcome as to be ready to assent to any accusation which they might choose to bring against her.

On realizing the state of things, Captain Hook conducted Mrs. Stewart to a private room, and at length, by sympathy and encouragement, succeeded in pacifying her to some extent. That anything giving evidence of fraud was found upon her person, I do not believe. That in such a company, in the midst of such adverse influences, she may have been influenced by some intruding spirit to help on a manifestation, and that she may thus have been placed in an equivocal position, is highly probable. The most powerful mediums, as we all know, are liable to be made the passive instruments of the entrancing spirit or spirits; and, where the conditions were bad, and the spheres of the mortals surrounding her were such as to be conducive to the very end that some of the parties were eager to surprise her in, it may be that Mrs. Stewart was made to do what she would have shrunk from in her normal and conscious state.

But that, under the immediate supervision and investigation of Captain Hook, Mr. Conner and myself, during a period now of more than three years up to this time, any fraud has been detected, I distinctly deny. I offered a reward of \$500 to any committee that would, under our supervision, detect a fraud. The reward has never been claimed. A reward of \$1000 was offered to any detective or sleight-of-hand performer who would, under the best conditions, duplicate the phenomena, and explain how they could be produced independently of spirit aid. No attempt has been made to duplicate the phenomena, or to explain how they can be thus produced. That reward also stands unclaimed.

In the report given by Mrs. Woodhull, it is stated that the manifestations she claims to have been present at were the same as those produced under our supervision. This is an error. At the time Mrs. Woodhull saw her, the medium was comparatively in the incipient stage of development. Only materialized faces, and those very indistinct, appeared. Now the full form of the apparition is seen on the rostrum, while the medium is in plain view of the spectators.

Capt. Hook will probably make a public reply to Mrs. Woodhull's story, and it is therefore unnecessary that I should say anymore on the subject at present. My explanations will hardly be needed by experienced investigators who have read the testimony in regard to the phenomena through Mrs. Stewart, and who have some knowledge of the power of spirits to use a medium in strange ways with the quickness of thought. But the ignorant and the skeptical have much to learn before they can realize this remarkable fact; and it is not to be wondered at that they should be incredulous until they learn something more of the laws underlying the phenomena.

ALLEN PENCE.

The Twenty-Eighth Anniversary.

Next Friday will bring around the twenty-eighth anniversary of the advent of Modern Spiritualism through the phenomena at Hydesville, and it is unnecessary to add that the occasion will be fitly commemorated by all those whose belief in the phenomena and the philosophy of the new revelation has changed their views of life and the future. The Spiritualists of Boston and neighborhood will, it is expected, be joined by delegations from the several bodies of Spiritualists throughout the Commonwealth, in a fit celebration of the memorable day, in Paine Hall, under the auspices of the Children's Progressive Lyceum. The affair ought to be one to be remembered for its real significance and impressiveness. We hope to be able to record a numerous presence of the Spiritualists of the State, who will come together to testify in this manner to the vitality of their faith and the blessed enlargement and elevation of their lives under its influence. Let all hearts beat in unison at this time, and every expression be auspicious of a still brighter future amongst us for the new revelation. Excellent speaking may be counted on at the meeting in Paine Hall, as well as music worthy of angelic ministrations. Spiritualists owe it to themselves to lose no proper opportunity, such as this great anniversary certainly is, to make public testimony to the rich faith that is in them, as well as to proclaim abroad the truth as it has been given them from above to see it in so much larger measure.

Complimentary Donation Fund.

Feeling that the time has arrived when the author of "Divine Revelations," one of the firmest and most consistent Spiritualists in America, deserves a practical token of the regard in which he is held by the many friends of our cause in all parts of the country—and, indeed, we may say, the entire world—it is proposed (without his knowledge or consent) to strew his earthly pathway with a few flowers of esteem and friendship in the shape of a bouquet of "greenbacks." More especially do we consider this the best method, because the brother has never had the slightest chance at the "public crib;" because he is an honest man; and because he has never been half paid by Spiritualists and reformers for the immense work he has performed with pen and tongue toward benefiting his fellow-men. We therefore propose to establish a Complimentary Donation Fund at this office for the above purpose. A correct account of our stewardship we shall keep before our readers. We open the list with ten dollars. Who responds to our CALL?

"Materialization is a Fact."

Says Mr. A. E. Newton, and "William Eddy is a genuine medium." Read the full account of Mr. Newton's late experiences with this medium, which we print in the present issue. It is a clincher in favor of spirit materialization, and all honest people will be gratified at our efforts to fully ascertain the facts so important to be known in this case.

Read Dr. J. R. Buchanan's fine lecture, which we print in another column, entitled "Our Criminal Youth." The doctor plainly tells the State of Kentucky what its duty is in regard to the care and management of erring juveniles. His statistics are highly interesting reading. The doctor calls the State Prison the "Devil's University"—a superior college of crime, where burglary and assassination are taught to half-developed criminals by finished professors of felony.

People's Course at Paine Hall.

J. Frank Baxter concluded his engagement in Dr. H. F. Gardner's course, March 19th, lecturing on the afternoon and evening of that day. He also read to the acceptance of the people two poems from Miss Lizzie Doten's published volumes, and sang several choice pieces. His afternoon discourse treated of "A Substitute for the Christian Religion," and his evening lecture was on "Bible Spiritualism." In this direction he took the ground, that whatever was good in the Bible deserved to be perpetuated—that it was to be looked upon as a valued servant of man, but never his master; science and reason were moving the world along, and man's best and unbiased judgment must be applied to all things; he did not believe God ever intended any mind to believe anything which it could not comprehend. It was not the entire sum of Spiritualism's revelations that the immortality of the soul was proved, and the possibility of a communion between the worlds of mortal and spirit life demonstrated; Spiritualism's divine mission went further, and involved a thorough renovation of every department in human life.

At the close of his discourse he described such spirit-forms as appeared to his interior vision, the majority being readily recognized by parties in the audience. Among the rest occurred the following delineation, which may be chosen as a specimen:

"Auntie and little Mabel are here," so the spirit says. Mabel Bennett. I am told it is the name of the child. The mother and father—the mother especially—need the assurance that the child still lives in spirit. They have somewhat of a belief in Spiritualism, yet there are times when they doubt. Edward and Emma Bennett—the parents—need the assurance that their child lives. Attea [an attendant spirit of Mr. Baxter] says the aunt and child have been to the Banner of Light rooms of late to try to get any opportunity that offered to communicate, but have failed as yet. They will, however, still try to reach the father and mother somehow. The parents live in South Boston.

Test Seance by Mrs. Mary M. Hardy.

At the conclusion of the meeting above referred to, Dr. Gardner announced that the long expected crucial test seance for paraffine molds, under the wire-box condition, would take place at Paine Hall, Sunday evening, March 26th, Mrs. Hardy being the medium. He also stated that it was uncertain whether a lecture would occur on the afternoon of that day, but if one were arranged for, notice would be given in the "Sunday Meeting" departments of the daily press for Saturday, 25th. The services for the 26th will probably close the course at this hall for the present season.

Outspoken Language.

In the Gardiner (Me.) Journal for March 15th—a secular paper, be it remembered—we find the following uncompromising editorial statement, which embodies a truth to the existence and importance of which thousands in the United States and Europe are ready to testify. The increasing liberality of the daily and weekly press of the country—as seen in the course of the Home Journal in Maine, the Rochester Democrat in New York, the San José Mercury and San Francisco Figaro in California, and others too numerous to allow of recapitulation here—toward the new light of to-day, is indeed one of the most encouraging signs of the times:

"Dr. Adam Clarke has been considered pretty safe authority by the Methodists. He says: 'I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by the special mercy of God, to warn this infatuated king of his approaching death.'

"Spiritualists believe just so, and see no reason why the woman of Endor should not materialize a spirit, as well as the Eldys, Mrs. Boothby, or Florence Cook. Nor can they see why it is any harder to believe that the Eldys, or Mrs. Boothby, or Florence Cook can 'materialize' a spirit than that the woman of Endor did. We must confess it was very hard for us to believe in either; but as we have seen the Eldys do it repeatedly, and others also, when we could see no chance for fraud, we do not intend to dispute it, nor do we see any reason to disbelieve that the woman of Endor did what it is said she did. It is the Christians that are the unbelievers, not the Spiritualists."

Thomas Paine.

A meeting of the Liberals of Boston was held at Paine Hall, on Monday evening, March 20th, to raise funds toward procuring a marble bust of Thomas Paine to be placed permanently in Independence Hall, Philadelphia. Speeches were made by Messrs. Seaver, Mundum, Abbot, Babcock, Morse, Sumner, Ranney and others, and something over sixty dollars were contributed.

A committee was appointed to increase the subscription, and an address to the liberal people of America, setting forth the importance of the step, was voted.

We earnestly second this timely movement, and urge all lovers of justice, who desire to see this noble tribute of respect to the memory of Paine carried to success, to forward at once whatever sum they feel themselves able to contribute. All subscriptions sent to us with the amount enclosed, will be at once placed on the list, which will be kept open in our office for all who wish to add their names. Let the signatures be numerous and generous!

The residence of Hattie E. Wilson, (trance lecturer,) 46 Carver street, Boston, was the scene, on the evening of Wednesday, March 15th, of a large gathering of friends, who met to express their good wishes at the attainment by their hostess of another birthday in the form. Speeches by Dr. A. H. Richardson, Dr. John H. Currier, J. B. Hatch and others, songs by Misses Cora Hastings and Maria Adams, instrumental music by Miss Annie Polson, the reading of an original poem by Dr. Grover, social conversation and the partaking of refreshments, comprised the order of exercises.

The Newcastle-on-Tyne English Society has engaged Mr. J. J. Morse for one Sunday and Monday of each month, generally the first, from April 9th, 1876, to March 4th, 1877. Two lectures will be given each Sunday, and one on Monday evening. The meetings will be held in the Freemasons' Old Hall, Weirs court, Newgate street, and the admission will be free.

Under the heading, "Banner Correspondence," may be seen a communication from one of our Philadelphia correspondents, in which reference is made to Mrs. Thayer, "the Boston flower medium." Also, Cephas B. Lynn, the young orator and wide-awake exponent of the Spiritual Philosophy, is alluded to.

A festival in honor of Mr. Hudson, the English spirit-photographer, will be held in London, March 31st.

W. S. Bell Going to Ohio.

W. S. Bell, the able and eloquent lecturer on Spiritualism and kindred subjects, has completed arrangements for a lecturing tour through the West, and leaves Boston this week. His address will be care of E. D. Stark, 148 Superior street, Cleveland, Ohio. He has just closed a second engagement in Springfield. A correspondent of the Banner in that city recently wrote concerning his labors:

"This society is in a thriving condition, and always employ the best talent from the liberal ranks. The speaker who has just left it with many regrets from warm friends that he could no longer remain, is Rev. W. S. Bell, formerly a Methodist, and afterward a Universalist minister. His discourses are clear, logical and eloquent, and having been for many years an earnest laborer in the 'vineyard of the Lord,' he is thoroughly qualified to enlighten people in regard to the real play 'behind the scenes.' But with all his attacks upon the church, his creeds and dogmas, there is one thing that should highly recommend him to all truly liberal minds; he never forgets that he is a gentleman; never loses the respect of his audience by stooping to a bitter, revengeful denunciation and vituperation toward all who fail to accept his opinions as their own. Mr. Bell's audiences increased with every lecture; being a highly accomplished scholar, well read in ancient and modern history, he crowds into his discourses fact upon fact, just what the people must have before they will enter into a broader field of thought and investigation."

Notice to our English Patrons.

We have recently completed arrangements whereby those friends in Great Britain who desire the regular visits of the Banner of Light to their homes, can obtain it without vexatious delay. J. J. Morse, the well-known English lecturer, will act in future as our agent, and receive subscriptions for this paper at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E. London, Eng.

Any person who prefers, however, to do business with us at first hand, can obtain the paper for one year by forwarding the sum of fourteen shillings direct to Colby & Rich, No. 9 Montgomery Place, Boston, Mass. This sum, with the cost of the money order (one shilling) will cover the same amount as that required by our agent.

A Divided Church.

The sermon preached on Sunday morning, March 12th, by Rev. Dr. Storrs, of Brooklyn, N. Y., on the subject of the Plymouth Church Advisory Council and its results, marks an event in ecclesiastical history in this country. Dr. Storrs feels compelled, in view of the doings of that Council, to withdraw from all connection with Congregationalism. He says that the spirit of the Order has been outraged in the ruling of the Advisory Council in relation to the forming of mutual councils; and he declares that if that ruling is to prevail, the denomination is down flat so far as it may hereafter attempt to administer correction or discipline through the agency of mutual councils. Dr. Storrs spoke for a large body of followers as well as for himself, so that the denomination is fatally divided on this matter.

Spirit Materialization - More Evidence.

The seances of Bastian and Taylor, in Chicago, says the Religio-Philosophical Journal, continue to be the great attraction of investigators and believers in the mental and physical phases of Spiritual Phenomena. The indisputable demonstrations of each gentleman's special powers are of the strongest character, and well substantiate the reputation they have gained both here and abroad as mediums. Among the particular manifestations occurring during the past week, the appearance of materialized spirit-forms of children were the most interesting, two at a time coming out of the cabinet on several occasions.

Silk vs. Obsession.

On our eighth page Eugene Crowell, M. D., gives the results of several interesting experiments made by himself, which, as far as they go, seem to him to demonstrate that silk has a power to act as a shield against obsession—and, indeed, against any order of spirit control. He believes that if silk be applied as a cap to the heads of lunatics confined in the insane hospitals, the patients really suffering from obsession would be cured, though those who were unbalanced through mere cerebral excitement would probably not be benefited by the experiment. The public will watch with much interest for further details in this matter at the hands of Dr. Crowell.

What possible characteristic can there be in the English petition for the pardon of Leymarie which may tend to its treatment as "a grand sham" by Marshal MacMahon? See Medium of March 3d. Bro. Burns, we fear, is hypercritical. Can it be that he was not sufficiently prominent in the matter, and therefore secretly hopes for the failure of the instrument?

A valued correspondent in Baltimore writes us under a recent date: "What is the matter with D. D. Home, Mrs. William Denton, and others, who have derived nearly all that they know from spirits and Spiritualism? Why do they turn around to sting the hand that fed them?" This is a conundrum!

Progressive Hall, Utica, N. Y., was dedicated with appropriate exercises to the service of the grand truths and religion of Spiritualism on Sunday, February 13th. No. 3 of the Olive Branch, published at 49 Rutger street, that city, gives an interesting account of the services.

SHAKER MEETING.—A meeting will take place at the Brooklyn Academy of Music, New York, on Thursday evening, March 30th, exercises to consist of addresses and Shaker music, under the direction of Elder F. W. Evans, Mt. Lebanon, Col. Co., N. Y.

William Henry Burr, of Washington, D. C., a well-known correspondent of the Banner of Light, sends us a full account of "The Sleepless Girl of Brooklyn." It is a very strange statement, and will be perused with much interest, no doubt.

Mr. Pierce, of Milton, for the Massachusetts Committee on the Judiciary, recently reported a bill making the laws now in force relating to night-walkers applicable to male persons.

The astrological article promised by Mr. Jenkins for this issue came to hand too late for insertion. It will appear in our next.

Read what is said of the "Pendulum Oracle" in our fifth page business announcements.



Message Department.

MESSAGES FROM THE SPIRIT-WORLD. BY MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences. BY MRS. SARAH A. DANSKIN.

Instead of the usual gloomy badge of mourning, the transition of Rosalie was announced by a white silk scarf played at our outdoor door, and the ceremonies over her remains were consistent with the beautiful idea of the angelic birth.

There are those, even among Spiritualists, who think there are organs by which the communicating spirit may be identified.

Frank. I am with you again, darling wife. Your husband, Frank, comes to clear away the mists, the doubts and fears, and the anxiety which have rested in your mind in regard to the happiness of myself.

Oh, how grateful am I to you, oh, angel spirit-guide, for having taught me to converse and make myself known to my darling wife.

Investigate, darling, more deeply and more strongly; you will ever have one at your side who will be guide and counsellor to you.

Dr. Barry's Daughter.

How hard to part from those we love. Oh, mother, father, in time we will reunite on that bright shore where God and his angels are, never more to part. I am timid. This is the first time I ever attempted to speak through this lady, and I cannot say all I wish.

This garden is filled with glory and harmony and peace. Oh, how sweet that time will be when we shall meet and know each other there. I am your loving daughter, Mary, who comes with her little one, to make you happy.

Dr. Robert Walsh, Mexico. I went to Mexico—there's where I died. Robert Walsh was my name. I was formerly of Baltimore. In my latter days, there I went, and from there I departed. Doctor was given as my title.

I know that I am supported by a power stronger than my own. I know that I am more than a creeping worm of the earth. Theology teaches man erroneously, and makes him, in his weakness, sometimes curse his Maker.

I was sixty-two years old; advanced enough in years to understand something of the nature of humanity.

Now I leave you, having performed a duty which will pay me back, not in coin, but in the righteousness of life.

Abby Mason, San Francisco.

A school in which spirits are educated by communicating with the friends they've left behind. Abby Mason was my name. I died in San Francisco. I was the wife of William Flint, the only daughter of Ophthalum, of Orange, New Jersey.

Justice, Great Author of my being, hast thou shown unto myself, and Thy angels be all honor and glory, for Thou hast made manifest in my self Thy divine wisdom.

Ruth Wilson. I may not be fully competent to speak as the one who has just left, but I'll make the trial.

Blessed be the Redeemer into whose keeping my spirit has passed. I was naked and you did clothe me; I was hungry and you did feed me; I was thirsty and you gave me water to drink, that water which flows from the fount of eternal life.

I feel gratified to speak. The angels bade me come, and I, like an obedient child, have tried to conform to the law.

Emily Dubree. Freed from the fleshly element! freed like the little birds flying from branch to branch, giving beautiful songs unto my Maker!

Lydia Abell. A spark of life is mine, and with its progressive unfolding I stand in your midst to commune, whereby the eyes may read the story of one who has passed through the door of death.

Maria Bronner. As the grave holds only the body, and the spirit still holds its life essence, I am told to speak through the organization of a stranger, and so I'll do it, as far as capability and knowledge will let me.

Well, you see, I wish to read the minds of those who knew of my death, and who were at my burial.

This is a grand universe which God has made for his children—where he provides habitations for their separate conditions. The Book says, "In my Father's house are many mansions."

Oh, Father in Heaven, you have been very kind to me! You only judged me, you did not condemn me; and I am happy in this beautiful world where the angels sing and give praises to God the King.

Mary Brown, Queen Ann's County, Md. Almighty Resurrector of the Spirit, I come to earth with all the adorable attractions which I feel toward that beautiful home, which I have left only for the moment.

after a very brief illness, in which I tried to manifest Christlike submission, and to my friends and darling ones, I have been rewarded in the beautiful kingdom where I now dwell.

My name was Mary Brown—widow of Thomas Brown, formerly of Queen Ann's County. My soul was ripe for the "resurrection" and the new life. It came with all its abundance of wealth.

Banner of Light Message Department—Evidence of its Usefulness and Reliability.

Some three months since, in obedience to the increasing calls made upon us by our patrons that our Message Department—closed temporarily by the decease of that faithful worker, Mrs. J. H. Conant—should be reopened, we secured the services of Mrs. Sarah A. Danskin, of Baltimore, Md., who is well and widely known in the city where she has so long resided, as a lady of the deepest refinement, and the highest order of trustworthiness.

Neither Mrs. Danskin, her husband, nor ourself, set up a claim that the communications are to be regarded as infallible; that order of development has not yet been found to pertain to the domain of human experience when dealing with the spirits who return to the sphere of material things in order to fulfill duties devolving upon them as steps in the pathway of needed progression, or to gratify their longings to speak once more with those loved ones left behind.

A lady recently called at our office and stated that she recognized the message of Robert Dresser, (of Newton Upper Falls, Mass.) a suicide, whose communication was published in our Message Department, Feb. 26th.

From the Cincinnati Saturday Night. 1875. Americans a Century Hence Indulge in a Repentance.

They did, my daughter; oft I've heard my father, tell about 'em. And how they used to jump the track and run each other down.

But, Mary, dear, some other things are quite as full of wonder.

What progress have made? Our biologists have found "The missing link" of Darwin in the talking ape of Menacey.

From the Banner of Light. In the Banner of Jan. 23d, 1876, I find the return of William Cole. In the main Exhibition Building, (about Dec. 8th,) where I was at work, by the breaking of a scaffold plank three men fell about sixty-five feet.

Philadelphian, Pa., Feb. 8th, 1876. To the Editor of the Banner of Light: The communication in the Banner of Light of January 29th, from Col. W. A. Richardson, of Quincy, Ill., is in my opinion genuine.

From the Banner of Light. The message in your last number from John H. Frink, of New London, Conn., seems to be entirely true. I knew him well, and in a letter I had from him but a few months ago I find there

is a perfect similarity with his message as published by you. I had not heard of his higher birth until I saw the message in the Banner.

To the Editor of the Banner of Light: The message in your paper of Feb. 5th, 1876, from John H. Frink I know to be correct in every particular.

To the Editor of the Banner of Light: I saw in your paper of February 12th, I think, a communication from the spirit-land from an old neighbor and friend, Timothy Kirby, who was a smart and wealthy man.

To the Editor of the Banner of Light: In the last number of the Banner appears a message, purporting to come from Leonard Carpenter, of Poughkeepsie. An individual of that name, whose age corresponds with that given in the message, passed to spirit-life from this city a few weeks since, and the message is strikingly characteristic of him.

William Bailey, Esq., of Wheeling, West Virginia, recently called at our office, while on a visit to Boston, and informed us that the message of J. C. Oliver in the Banner of Light for Feb. 5th was correct in every particular as to facts and details.

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From New York, suddenly, March 8th, Dr. Israel G. Atwood, in his 52th year.

Dr. Atwood has been a resident of this city for nearly twenty years, and was widely known and highly respected for his many good qualities. He was a noted leader, and one of the oldest Spiritualists in the city, and for a long time was Chairman of the Spiritual Conference at the Harvard Rooms; a man of integrity, upright in his dealings, and careful to benefit all with whom he came in contact.

We do not mourn for him—it is our loss, but his gain—he is freed from his worldly cares and troubles, and fully realizes the truth of the beautiful lines so finely rendered, in Mrs. S. A. Mills of Cambridgeport, who often said in relation to him, in which his voice has so often melodiously mingled:

"His cheering song is ever thrilling, It's better further on."

New York, March, 1876. M. L. C.

From Morrisstown, Vermont, Dec. 16th, 1875, Ulysses Sherwin, aged 24 years.

He was a young man of much promise, and highly respected by all who knew him. His disease was consumption, which he bore with fortitude and resignation.

Convention of Spiritualists at Gasport, N. Y. The next Quarterly Convention of the Spiritualists of Western New York, will be held at Kithridge Hall, Gasport, Niagara County, N. Y., on Saturday and Sunday, April 1st and 2nd, opening at ten o'clock A. M., and holding two sessions each day.

At an hour when many skeptics, trained to the need of text books for all in searching out knowledge concerning life and its belongings, both now and to come, are turning their attention to the claims of the spiritual philosophy, this sterling volume is calculated to fill an important place in the regular demand, and to do much good by the enlightenment of the inquiring.

New Books. THE SPIRITS' BOOK; CONTAINING THE PRINCIPLES OF SPIRITIST DOCTRINE.

THE IMMORTALITY OF THE SOUL; THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN; THE MORAL LAWS OF THE PRESENT LIFE; THE FUTURE LIFE AND THE DESTINY OF THE HUMAN RACE, ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANSMITTED THROUGH VARIOUS MEDIUMS.

Translated from the French, from the Hundred and Twentieth Thousand, by ANNA BLACKWELL.

This book—printed from duplicate English stereotype plates, and which we are able to sell at a much less rate than the London edition—is sent out as a companion volume to the BOOK ON MEDIUMS, by the same author, and for this purpose is printed on a similar style of paper, and printed in uniform with the other volumes of the series.

It is also a work which the oldest and most confirmed disciples of the spiritual Dispensation can consult and readily digest with profit.

Printed on fine tinted paper, large 12mo, 438 pp., cloth, beveled boards, black and gold. Price \$1.75, postage free.

SECOND THOUSAND. BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS; CONTAINING THE SPECIAL INSTRUCTION OF THE SPIRITS ON THE THEORY OF ALL KINDS OF MANIFESTATIONS; THE MEANS OF COMMUNICATION WITH THE INVISIBLE WORLD; THE DEVELOPMENT OF MEDIUMSHIP; THE DIFFICULTIES AND THE DANGERS THAT ARE TO BE ENCOUNTERED IN THE PRACTICE OF SPIRITISM.

Translated from the French, by Emma A. Wood.

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COL. OLCOTT'S GREAT WORK, People from the Other World. CONTAINING FULL AND ILLUSTRATED DESCRIPTIONS OF THE WONDERFUL SEANCES HELD BY COL. OLCOTT WITH THE EDDYS, HOLMES, AND MRS. COMPTON.

The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established religion. He says to the world, "Behold these certain, stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have not my own faculties to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is by irrefragable proof, of the occurrence of certain incredible phenomena, repudiated by most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man."

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Edited by "An Exposer of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872."

IN FANFLET FORM. In response to a general demand, this able production, which appeared originally in the Banner of Light, has been issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and careful thought.

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By ALLEN PUTNAM.

In response to a general demand, this able production, which appeared originally in the Banner of Light, has been issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and careful thought.

Price 25 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

**Advertisements.**  
**BALTIMORE ADVERTISEMENT.**  
**SARAH A. DANSKIN,**  
 Physician of the "New School,"  
 WIFE OF WASH. A. DANSKIN, OF BALTIMORE, MD.,  
 Pupil of Dr. Benjamin Rush.

During fifteen years past Mrs. DANKIN has been the pupil of an eminent medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairaudient. Heads the interior condition of the patient, relieves present or a distance, and Dr. Rush treats the cases with his skill which has been greatly enhanced by his thirty years' experience in the world of spirits.

**A New Medical Discovery.**  
**DR. COOPER'S MEDICATED**  
**PAD AND BELT.**  
 Warranted to Cure  
 Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

The Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being nearest to the vital organs and nerve-centers of the body, and the medicinal agents, being absorbed, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the use of this Pad, a Chest Troctor may be attached; this, also, may be medicated, and will be very important in all affections of the Throat and Lungs.

Pat for back and shoulders.....\$3.00  
 Pad for back and chest..... 2.50  
 Belt, large size..... 1.50  
 Belt, small size..... 1.00

**BEAUTIFUL EVER-BLOOMING**  
**ROSES.**  
 Strong Pat. Roses, suitable for immediate flowering, sent safely by mail, post-paid. Five splendid varieties, all labeled, \$1.00 to \$2.00. 10 to 150 cents each, additional, one magnificent Premium Rose to every dollar's worth ordered. Catalogues and orders to **CHAS. T. DINGEE & CO.,** Wholesale and Retail, 100 West 34th Street, New York City. Feb. 25, -1876.

**Dr. Fred. L. H. Willis**  
 May be Addressed (in further notice)  
 Care Biller of Light, Boston, Mass.

Dr. Willis may be addressed as above. From this point he can attend to the diagnosis of disease by hand and handwriting. He claims that his powers in the line are unrivaled, and that he does accurate and reliable knowledge with keen and searching clairvoyance. Dr. Willis claims special skill in treating all diseases of the blood and nervous system, such as Cholera, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

**SEEDS.**  
 Best and Cheapest in America, or Money refunded.  
 BURY direct from the grower, postage or express paid, and fresh, true and reliable seeds. I can and shall send you the most valuable seeds in America, and also the most valuable seeds in Europe. Catalogue and Garden Guide free. Special prices to gardeners. Address R. H. SHUMWAY, Seed Grower, Rockford, Ill.

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**"Science and Health,"**  
 A BOOK OF ABOUT 400 PAGES, is a complete Encyclopedia of Man. It explains Science, the Mind of God, Silences Speculative Theories with Proof. It is a book to be studied, read, and re-read. It covers the whole of Science and the science of healing on the Apostolic plan; explains mind-reading, mediumship, &c., &c. Sent post-paid, with return postage stamp. **CHRISTIAN SCIENCE PUBLISHERS, BOX 107, CHURCH LANE, LOCKWOOD, BROOKS & CO., 381 Washington Street, General Agents.** 8th - Feb. 5.

**MERCANTILE SAVINGS INSTITUTION.**  
 No. 581 Washington street, Boston.  
 ALL deposits made in this Institution commence to draw interest on the first day of each month. The Interest is paid quarterly. **GUARANTEE FUND OF \$200,000.** for the protection of its depositors. 3rd - Feb. 25.

**DR. J. R. NEWTON**  
 WILL remain in San Francisco until further notice. Dr. N. examines and treats all cases of Catarrh of the bladder, and performs cures as remarkable as any made by personal treatment. To do this, he occupies as much time as makes the cure more permanent. His patient present. Persons desiring to avail themselves of this mode of cure will send a description of the case, enclosing a cent from three to five cents, to **J. R. NEWTON, care of H. Snow, P. O. Box 117, San Francisco, Cal.** Feb. 25.

**PSYCHOMETRY.**  
 POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best course of study and action. I have been successful in all cases of this sort, will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope. **JOHN M. SPEAR, 220 Mt. Vernon st., Philadelphia.** Jan. 17, -1

**A Fine Photograph of Dr. H. F. Gardner.**  
 Taken by Wm. W. Gardner of New York, for sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston. The large bouquet presented to the Doctor at the Fair Hall services in honor of the anniversary of his 64th birthday is now on view. The photograph is a perfect and a worthy souvenir of the event. Sent to any address on receipt of 50 cents.

**MAGNETIC PAPER.**  
 DR. J. WILBUR, Magnetic Physician, 44 Randolph Street, Chicago, Ill., sends a paper sent by mail on receipt of one dollar. Send for circular. 13th - March 11.

**THE MYSTIC RAP.**  
 A POEM, by LARRY SUNDERLAND. In three Cantos. Sent by mail, post-paid, on receipt of 50 cents. To-day, 11th, Modern Mediumship. Will be delivered wherever advertised. Address, Quincy, Mass. 17 - Feb. 12.

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**The Great Spirit Compound.**  
 A N INFALLIBLE remedy for Catarrh. One box cures the worst case. Sent free on receipt of 50 cents. **E. B. BRADEN, 60 West St., New Haven, Oswego Co., N. Y.** March 4, -16

**AGENTS WANTED.** The Wonderful Blessings of God on Labors **ODDY & WALKER** in Europe and America. Send for circular. Address, **W. H. Cross, in care of J. L. Adams & Co., 40 Washington St., Boston.** Feb. 5, -17

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**Mediums in Boston.**  
**Clairvoyant Medical Practice!**  
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 (Formerly at 137 Harrison Avenue, 13 now in the beautiful and commodious Banner of Light Building, Nos. 9 and 7, No. 9 MONTGOMERY PLACE.

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**MRS. N. J. AND MR. S. P. MORSE,**  
 ELECTRICIANS AND MAGNETIC PHYSICIANS. They have removed from 48 N. Beach street to 92 Washington Street, Boston, where they will be pleased to entertain their friends and patrons as formerly; also patients accompanied with rooms and board if required. Electric Medical and Vapor Baths given. 25 - March 18.

**MRS. JENNETT J. CLARK,**  
 SPIRITUAL CLAIRVOYANT. Written Spirit Messages & Remedies for the Liver and Kidneys. D. M. 163 S. W. Warren Ave., near Berkeley-st., Church, Boston. March 18 - 19

**Mrs. S. E. Crossman, M. D.**  
 CLAIRVOYANT AND MAGNETIC PHYSICIAN. Also France Medium. Specialty: Curing Cancer, Tumors and Female Complaints. Examinations, any distance. Terms \$2.00. Also Midwife. Magnetic Paper \$1.00. 57 Tremont street, Boston, Rooms 19 and 20. March 25.

**J. WILLIAM AND NUSIE WILLIAMS FLETCHER**  
 BUSINESS, Test and Medical Medium. Examinations made by lock of hair. 9 Montgomery Place, Boston. Will call for Europe April 20th. March 4.

**MR. HENRY C. LULL,** Business and Medical Clairvoyant. Room 105 Washington Street, near Bowdoin Church, Boston. Examinations, any distance. Terms \$2.00. Also Midwife. Magnetic Paper \$1.00. 57 Tremont street, Boston, Rooms 19 and 20. March 25.

**MRS. M. A. FRENCH.**  
 MEDICAL and Business Clairvoyant, having taken an office at 87 Washington street, Boston, would be pleased to receive her many friends and patrons during the day and on Wednesday and Saturday evenings. March 18 - 19

**Susie Nickerson-White,**  
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**IZZIE NEWELL,** the Indian Princess in costume, is a reliable Medium on Business, Health or Trance. Treatments and Baths. Examinations from hair, 14 to 17 Court street, near Boston, Boston. March 18 - 19

**MRS. L. W. LITCH,** Clairvoyant Physician and Test Medium. New remedies, compounded by spirit direction, constantly on hand. The battery applied with electricity. Christian Science and Tuesday evening at 10 Court street, Boston. Jan. 22.

**MRS. JENNIE POTTER.**  
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**MRS. J. C. BOWELL,** Inspirational and Healing Medium, Suite 2, Hotel Norwood, cor. of Oak and Washington streets, Boston, (entrance on Ash St.) Hours 10 to 5 daily. 10 - 11

**A. S. HAYWARD,** Magnetist, 5 Davis St., Boston. Hours from 9 A. M. to 9 P. M. Collapsible, *Magnetic Dypnoptic Cure and Magnetized Paper* sent by mail on receipt of 25 cents each. 11 - Jan. 1.

**MRS. J. L. PLUMBE, M. D.,** and Natural Clairvoyant. Answers letters on business or disease for \$2.00. 62 Russell street, Boston, Dwyer's Hill District. March 18 - 19

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

**THANCE MEDIUM, No. 4 Concord Square, Boston.** Office hours from 9 to 4. 10 - Dec. 1.

**DR. A. E. CARPENTER,** Psychologist. Men's Health and Magnetic Cure. 19 Indiana Place, Boston. March 11 - 19

**ELIZABETH DAWKINS,** Magnetic Physician. 12 Albon, off Dover st., hours from 2 till 5 P. M. March 11 - 18

**MRS. JENNIE CROSSE,** Natural Clairvoyant and Test Medium. 75 Dover street. Six questions answered by mail for 50 cents and stamp. 25 - March 18.

**AUGUSTIA DWINELES,** Medical and Business Clairvoyant, 101 Court st., Boston. Terms \$1. March 18 - 19

**Prospectus**  
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 MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs' Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in any case."  
 Price 50 cents per bottle.  
 Never sent by Mail.  
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 MADE at home by male or female agents selling the **UNFASSIBLE FIRE KINDLERS**, for kindling wood or coal fires, and for kindling stoves. Price from made at the cost of one cent. Nothing so good for exterminating worms or caterpillars from fruit trees. For sale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

**MAGNETIZED PILLS.**  
**SURE REMEDY for Weakness and Derangement of the Stomach.** Made from French and German medicinal plants in spirit-life. Price 50 cents per box. Will be sent by mail on receipt of price and two cent stamp. Address, **MRS. J. M. CARPENTER, 19 Indiana Place, Boston, Mass.** 25 - March 18.

**New Books.**  
 Third Edition--Revised and Corrected.  
**THE WORLD'S**  
**Sixteen Crucified Saviors;**  
 OR,  
**CHRISTIANITY BEFORE CHRIST.**  
 New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the History of Sixteen Oriental Crucified Gods.

BY KEISEY GRAVES,  
 Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles).

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the history of the world. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous, and now that it is in such complete shape that the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere compilation of facts, but a carefully selected and arranged course the author-as will be seen by his preface and chapter heads--follows a definite line of research and argument to the close, and his conclusions go like streams of light to the mark.

Printed on fine white paper, large 12mo, 300 pages, \$4.00; postage 20 cents.

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**NEW CLOTH EDITION, REVISED AND CORRECTED.**  
**The Proof Palpable of Immortality;**  
 Being an Account of the Materialization-Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion.

BY EPES SARGENT,  
 Author of "Planchette," & "History of Modern Spiritualism," &c.

Now ready, forming a volume of 200 pages; with a Table of Contents, an Alphabetical Index, and an engraved likeness of the spirit Katie King, never before published in this country. Price, in paper covers, 75 cents; bound in cloth, \$1.00. Sent by mail at these prices.

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**NOTHING LIKE IT;**  
 OR,  
**Steps to the Kingdom.**

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