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Materializations and Parafilne Gloves; Floral Offerings and Physical Manifestations; Experiences of A. S. Hayward at the Seances of the Holmes Media, Mrs. Thayer, and Maud E. Lord.

A. S. Hayward, who is at present located in Philadelphia, writes us under a recent date, giving a transcript of what he observed during his journey from Boston to that city, also of what he has since witnessed at various scances there. From his account we make the following extracts :

Stopping over Sunday in New York, he found Mrs. Bullene lecturing to good acceptance for one of the societies; a discussion took place at Harvard Rooms, in the regular course of conferences occurring statedly there on Sabbath afternoons, and being attended by many of the veteran Spiritualists of the city. He called at the neat bookstore of Andrew Jackson Davis and his estimable lady, and visited some of the prominent public mediums.

On Tuesday following he left New York for Philadelphia, was present at the opening of the Centennial Exhibition, and met with Dr. Child, Dr. Rhodes, Mrs. Robinson, Mr. and Mrs. Holmes and Mrs. Thayer, also with Edward S. Wheeler. Dr. Van Namee, Dr. T. B. Taylor from Baltimore, and many other Spiritualist workers. "There will," he says, "be a great many Spiritualists, no doubt, attracted to the city, but whether there can be any concert of action, in convention or otherwise, is a question. The city is large and the mediums are scattered. Mr. and Mrs. Holmes are giving séances for materializa. tion, also for making parafine hands while the paraffine'is locked up in a box. Charles H. Reed is said, by reliable persons, to be giving wonderful manifestations in his phase of development. Mrs. Thayer is at present stopping at the residence of Mr. Kase, the great railroad manager, and gives scances twice per week; report says both Mrs. T. and the Holmeses are, without question, powerful mediums for their peculiar phases of manifestation."

afterwards a spirit appeared who claimed to be spirits, are thus telegraphed to astonished and John King. He was a noble-looking man, and a delighted listeners. So unmistakable are the per-as material in appearance as he would have been in the form; he was dressed in a costume which duction, that even the most obdurate skepties at the wer her most obdurate skepties at the beautiful doct in the form is the variable descent of the most obdurate skepties at the second state of the se had it been provided in the usual way—by purchas-ing it—would have been quite expensive. This spirit opened the door and came out in full size, the light being sufficient to show his form to all This present. During the evening he walked out many times. Another spirit appeared outside the cabinet with great clearness to all; John King said it was Archbishop Hughes Having never seen him, I cannot say whether it looked like him or not; at any rate, he was dressed in full priestly garments; as I have seen them in full priestly garments, as I have seen them in Catholic churches. He came out at three differ-

Catholic churches. The came out at three differ-ent times, and was a person of majestic bearing— his garments being as white as show. Soon after, the spirit of a young girl presented therself, said to be a nun. She was 'dressed in white, and had a white vell over her face. A young man recognized her. Mr. Fifield had a spirit friend come to him who walked out and cordially shook hands with him. All saw these spirits alike. John Kime was seen with a lade spirits alike. John King was seen with a lady hand in hand (*two spirits at one time*). John King shook hands with me, and I thought I would either hold him or he should hold me, and I must confess I was like a man in a giant's hands, and was willing to yield to him as being my su-perior in strength. I felt the power he applied to me as tangibly as I should if he had been in the material form, and for some minutes I felt the effects of his strength in my shoulder.

After the séance was ended I went into the cabinet and found it as left. I unlocked the netting box and the parafiline box, and found one parafiline hand and part of another. It does not seem possible that there can be any trick or deception practiced by the Holmeses. They gave me all the chance and privilege of examining their rooms and box during the daytime. I went one hour before the scance commenced, that I might watch their movements. The night being might which their indvenients. The night being rainy there were but eight men present at the scance. Hon. J. M. Roberts, of Burlington, N. J., T. C. Carter, of Cohoes, N. Y., Edmund Jones, of Alleghany City, Pa., Mr. Fifield, and three other Individuals, beside myself, and the Holmeses, were all the persons present at the scance; and if the testimony of the above is worthlosing than had hittory bus the reducted and worthless, then had history best be rejected and reason and judgment be given up as valueless.

I forgot to say that Mrs. Holmes held a dark scance first, and spirits talked in audible voices, and different instruments were carried about the room and played upon; her usual ring test was applied to my arm, and how the ring was put upon my arm I was not able to discover, but I know it was there. The Holmeses were at Mr. Kase's residence Sunday evening, and John King materialized binself there, as he does at their rooms. If there is deception practiced, I fail to see where it is. I ask no one to take my word, but I would say to all, Go and see for yourselves. SEANCES WITH MRS. THAYER AND MAUD E. LORD. On Tuesday evening I attended one of Mrs. Thayer's flower scances-the first one I ever witnessed. There were twenty-seven persons present; we were all scated at an extension table. Mrs. Thayer entered the room, the door was locked, and a sofa placed against it as an addilute test conditions, therefore skeptics could not realize that the flowers were brought by invisible power and transmitted through the walls of the room. Mrs. Thayer does not look or appear like a woman who would be engaged in deceiving the public. I know the articles were upon the table, but how they came there I have not the slightest idea. The manifestations are too much for me to realize, therefore I will simply state the fact of their being there, and your readers must form their own conclusions. After the scance Mrs. Maud E. Lord, who is stopping at the house of Mr. Kase, gave a short and successful sit-ting to the same persons. Scores of fine tests were given, and the company were delighted with her phase of manifestations. I observed parties present from Australia and different sections of this country. W. F. Jamieson, who is now giving a course of lectures here, was also in attendance. During this seance by Mrs. Lord, a canary bird but a few days old was brought into the circle by some invisible power.

Mrs. S. F. Breed and her Seances.

It is ever my pleasure to bear witness to true

which are a bar to spiritual growth. It is but just that all mediums should receive

s a shameful fact that some of the most worthy

are most obscure, most neglected, and sometimes

most persecuted, because most misunderstood, or

too modest to assert their proper claims to public

favor. Thus much in behalf of those who may feel

neglected by my pen while selecting for notice one whose remarkable gifts are worthy of more

extensive recognition. Mrs. Breed has been a rapping medium from

of both the communicating spirit and of the ad-dressed, though both are total strangers to the

medium. And furthermore, personal communi-cations replete with test facts, and perfectly char-

once acknowledge the honesty of the medium, and are nonplussed in every effort to account for them other than by the spiritual theory. Mrs. B. demands all persons to whom communications vestigator. Her rooms are througed at her bi-weekly circles, many of the leading citizens of San Francisco attending. These scances are opened by sweet music from

a zither, played by an attendant, then Mrs B. enters, makes a brief, pertinent speech, then takes her seat at a small light-stand – after call ing upon all who are curious to examine it -then rapping begins at once, and for an hour or more delightful intercourse is held with the unseen filends of those assembled.

I was privileged to attend two of her recent scances, which gave unbounded satisfaction to more than fifty mortals present. At the second one the full names of twenty-seven spirits and of twelve mortals present were given correctly and promptly, together with twenty-four test facts connected with the names of the spirits, each of whom addressed some friend present, identifying themselves by many allusions to past and present circumstances, fully understood by those addressed. At the first scance Horace Greeley came and communicated to Judge Collins, who was an old Triend, and among other pleasantries said he should not now advise his friends to "go West," seeing how many who once took his advice had fared. At the second scance which I attended, the names Horace and Elizabeth Greeley were announced through the tele-graph to Judge Collins, and his wife, who was also present, and Mr. Greeley said: "All is now well, but I should be happier if my earthly work had been finished; as it is, I must work here still." He then announced that bis Mary was present, and she greeted Mrs. Collins as an old friend. Then Mr. Greeley requested Judge C. to make the acquaintance of "Lawyer Humph Thes," who, he said, was a former friend of his. The mutual recognition of these old friends, so unexpectedly but unmistakably brought together was evidently affecting to them, and very grafifying to all present who witnessed the workings of a wonderful telegraph which spans the hatus of two worlds and unites mortality to immor tality.

Among the many communications given, the Among the many common aut, who address ed his father, calling him "Capt. Walker." He ed his father, calling him "Capt. Walker." He said: "Father, the next time you attend one of Peck's scances, (the materializing medium,) don't tie him so tightly as to stop the circulation of the blood." The capitain laughingly acknowledged the correctness and propriety of his son's admonition ; then his spirit son gave a message, which he requested his father to give to Capt, Haws, who, he said, was master of the ship "Adelaide Cooper." All of which facts the medium was ignorant concerning. The raps then announced the presence of Jas. Welch, who locked, and a sofa placed against it as an addi-locked, and a sofa placed against it as an addi-locked, and a sofa placed against it as an addi-circle, on one side of the table; the light, was extinguished, and h a few moments we could hear articles falling upon the table. The gas was lighted, and two doves, and paim leaves, brake leaves, flower-plants with roots at-tached, flowers of various kinds—in all a suffi-bis uncle to state the cause of his death, and the tached, flowers of various kinds—in all a suffi-tached, flowers of various kinds—in all a suffi-tached flowers of vari then clairvoyantly saw a thunder storm at sea, and saw the lightning strike Capt. Gray and destroy the ship. His nephew said the vessel was lost at sea, and that was probably the cause. These brief statements will suffice to give the reader a slight idea of the directness and accuracy of the communications through this remark. able medium, who is doing a grand work in convincing the materialistic minds of this sension people that there is another world to which all are journeying, where gold is not God nor mining stocks the one thing desirable. At some future time I may speak of other excellent workers here, of whom there is a superabundance. Spiritual societies do not thrive here, and lecturers reap no golden harvests, but the diffusive work goes on through private scances, and truth prevails as fast as Orthodoxy and mammon-worship are forced by the angels to give way. Yours for truth, DEAN CLARKE. Yours for truth, DEAN C San Francisco, Cal., April 21st, 1876.

New York, and when, having become a minister, preaching every Sunday to a congregation in Brooklyn, Connecticut, sometime previous to her decease, I still preserved her cherished friendship, and up to very near the time of her departure I corresponded with her. Now it is a gracious thought to me, that Thelped to give knowledge of spiritual life to such a noble blunt woman-and to the point. Theard from woman; and in what complimentary terms she land to me. Surely we build higher than we know. It is indeed a joyful reflection that we ; tion I will give in this writing, is one from the fact which Mrs. B, rehearses in her communica- ago, and about whose death this whole city was tion will encourage me more and more to spread [in much excitement. It is evidently a full test. the light of the facts and truth of Spiritualism, | Lasked thus: and not hide it under a bushel, and should, too,

encourage others so to do. Let us cast our bread upon the waters; it may, it will return to us in not many days,

Here is another efficient test of identity, and fact, and truth. I put the following question : "JUDGE W. B. CALDWELL-Friend-Well, you dud the other day. You and I, or rather I used to talk Spiritualism and its facts to you. What think you now !"

This remarkably characteristic answer came brough Mr. Mansfield in the accustomed man-

"MY VERY DEAR FRIEND CARTER-This is, kind of you to allow me an opportunity to speak. I really do not deserve such treatment from you, after ridiculing the subject as 1 did while living, and especially your arguments in its favor. Judge, 1 beg your paidon, and that most humbly, too, for the light and trivial manner in which I treated

man more than my equal intellectually. What do'l think *now?* I tell you, judge, you What do't think non? I tell you, judge, you were right and I was wrong-totaly wrong. Again I e-peat, forgive me, and God being my helper, I will try and atone for the past. Judge, help me-do. I need help. J. W. Applegate is with me, and would be kindly remembered. Your friend, W. B. CALDWELL, "

My friend, and once fellow judge, departed his life some three weeks ago in Cincinnati. I have known him since the year 1832, when I was at college with him, and through these many years I always thought more than well of him. He was a dear friend, and we were intimate, and of course I used to talk of the truths and phenomena of Spiritualism to him; but, though he did not treat me quite with the scornful emphasis he, thinks he did in this communication, yet 1 could never get him to accept of what I conveyed to him on this subject in my frequent conversations with him. How glad I am to know, even as a matter of personal triumph, that he now ac-

anticipated. Oh, Judge, is this not heavenly? Well, you want to know what I find to busy my-self about on this side of life. Am I yet an act-ress? or how is my time occupied? Well, I am not acting under pay; but yet I am acting in one sense of the word. I try to inspire or impress those who are studying to maintain the profes-sion on earth, and thus complete what I failed to do before coming here. Thank God, the time has arrived when an actor or an actress tis allowed to be a Christian ! CHARLOTTE CUSHMAN."

I think this characteristic of Charlotte ~a plain, her the other day through another source. She presents her acknowledgments from the spirit- is glad that she is in the spirit-land, where she can be and is free. The last spirit communicacan and we do aid each other so much ; and this rich New York merchant, who died a few days

"ALEXANDER T. STEWART-11 you are able, will you please tell me of your present position. What to you now is all your wealth? What of your life? &c. A stranger to you, A. G. W. CARTER."

And this remarkable and significant answer

came : "My STRANGER FRIEND - How can I adoquately express my gratitude to you for this op-portunity of speaking, if but a simple sentence? While I lived I could have purchased this tavor while I lived I could have purchased this favor or its like. But my vast wealth avails me noth-ing at this moment. I no doubt shall be cursed by thousands of your elergy to day for not re-membering them, or the church, in my bequests. But I have nothing to regret of my past life. I did what I considered to be right, and now enjoy the satisfaction of having done my duty. I gave where I thought it would do the most good

I only regret that I had not given a unbion to the public school fund; but leaving the bulk of my property to Cornelia, I have no doubt but she will make all amends for any outstons on my part. I am too weak to say much at this time, Very truly, ALEX, TURNER STEWART, To A. G. W. Carter, April 16(6, 1576)

These are the words of the merchant, A. T. Stewart, who has just left this world, and left so much and so many of his possessions behind him. What cost-him the labor and struggles of a half century in this world, has been all taken from him in an instant, and yet he lives as Alexander T. Stewart still, and all his former vast wealth and possessions avail him now not a jot. "This is his own testimony as given in the communication, and what a lesson to humanity ! Before this I have had frequent communications from spirits in the better world, who as men had possessed vast wealth here; and most of them gave forth loud lamentation that they had given so much of their life to the mere accumulation of wealth and not to the good of humanity, and all of them deprecated efforts of any kind in this life of accumulating wealth in the direction of mere acousition : for so

Improving the opportunity offered him to verify the popular report, he attended a séance held by the Holmes media in a public place, subsequently one at their home, and others given by Mrs. Thayer and Mrs. Maud E. Lord, with the following results :

BEANCE AT CIRCLE HALL.

On Saturday evening I visited "Circle Hall." for the purpose of witnessing the phenomena oc-curring in the presence of the Holmeses. Two committee men were appointed to investigate the cabinet and watch the manifestations : the lights were turned down in degree, to assist the power but not sufficiently to prevent us from seeing all persons present, also the cabinet and Mrs. Holmes, who sat in front of the cabinet. The committee men-Mr. T. J. Whitehead, of Paris, Me., W. S. Rawson, Jamaica, Vt.-reported that they had examined the cabinet and found it the usual To the Editor of the Banner of Light: examined the choice and found it the usual size used for that purpose, with a door in a par-tition in the centre of the cabinet, which was made of strong wire netting expressly for the pur-pose by the proprietor of the hall, and by him kept as a permanent fixture of the place. The door was bolted after Mr. Holmes took his seat in one of the sides, and then locked by two padworth, and accord to all earnest workers for truth and humanity the honor which is their just due, and in so doing I would make no invidious distinctions, for I fully believe that "He that does the best he can does well, acts nobly; angels in one of the sides, and then locked by two padcan do no more;" nevertheless "there is a diin one of the sides, and then locked by two pad-locks—the key remaining in the possession of Mr. Rawson. In the opposite side of cabinet to that occupied by Mr. Holmes was placed a pail containing paraffine, and another one with water. We waited some twenty minutes, and then the raps came, desiring the cabinet opened, when two lock bands in manufine wave found the balts versity of gifts," and degrees of ability can be recognized without partiality to the most favored, nor depreciation of the less gifted. In the scale we are worth, and no honest soul should ever extwo left hands in parafine were found, the bolts and padlocks being, to all appearance, the same as when Mr. Holmes was locked in. Mr. Rawson, although a firm Spiritualist, when on his way to pect to rate for any more; hence, while a spirit of emulation of all that is valuable in others is proper enough, a spirit of envy and jealousy tothe scance called at a shoe store, and bought two wax cords to the the Holmeses, but the cabinet ward those more gifted or successful than ourselves only makes our comparative littleness the wax cords to the the nonneses, but the cabinet seemed so positively secure he did not feel to re-quire their use. After this several materialized faces appeared at the aperture, which were re-cognized by friends present; their names, which were acknowledged by people present, were given by John King. more obvious, and evinces a vanity and egotism that recognition, sympathy and support which their peculiar and arduous labors demand; but it

SEANCE AT THE RESIDENCE OF THE HOLMESES

On Monday following, I attended a scance at their home. They have a scance room—second floor—of sufficient area to seat one hundred per-sons. In one corner of it they have made a permanent cabinet, with full-sized door, also an aper ture for the showing of materialized faces and hands. In the cabinet is a box covered with net ting and wired ; this box is large enough for Mr childhood, and this gift has developed into a bpirit-telegraphy that is truly wonderful. Not only are questions, both mental and oral, cor-rectly and distinctly answered by them, (the raps,) but to her acutely clairaudient ear they communicate with wonderful accuracy the names of both the communicating spirit and of the ad Holmes to sit in. He is secured in the box by a Holmes to sit in. He is secured in the box by a padlock, and there are other fasteninggs at the top and bottom of it. In another part of the large cabinet is placed a box, made of wood which is to all appearance strong and firm. In this box is placed the pail containing paraffine, after which the cover is also secured with a pad-lock. I held the key to both the box and the netting case that inclosed Mr. Holmes. The door was closed to the large applied and

The door was closed to the large cabinet, and n a moment hands were shown at the speriure;

Private Seances with Mr. Mansfield.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light:

With Mr. Mansfield as instrumentality we have been again holding, or rather have begun holding select scances, coming together on Sunday of each week. We have already held two, and as usual with Mr. M., have had some very satisfactory tests. It may be interesting to the readers of the Banner to cull a few of the communications in my possession for publication. The followof eternal justice we must all pass for just what ing question was put to Celia Burleigh, who departed this life some months ago: "Will you let me hear from you? Say something to me about yourself-something interesting." And in the usual manner-the paper being folded up, pasted together and placed before Mr. M .- this answer came :

"Ordinarily, a minister would say, 'Let us pray,' but on this occasion I see no necessity for so doing; and yet I do not consider prayer out of place when it is the sincere desire of the soul the man-the intelligence, in fact all that con-tinues of mortals, when disrobed of the body tenement.

Judge, it was through your pleadings, your arguments, the relating of your experiences, that I first gave the thought to what is termed Modern Spiritualism. Had the subject been broken to Spiritualism. That the subject been broken to me by one less intellectual than A. G. W. Carter, I dare say I should have lived as thousands, yea, hundreds of thousands have, and died without a knowledge of its blessed realities. But the simple and yet the argumentative manner in which you broke the subject to me, at once made an impression which endured through the balance of my earth-life. Judge, what you told me I found on entering this life to be even so—only the best half had not been told me. C. BURLKIOH."

I give the communication verbatim because it is so much of a test. It is a fact and a truth that I introduced Spiritualism to Cella, and before acteristic in expression of the communicating that I had introduced her, then an infidel, as the than I had hoped for, yet it is more than I had

me. The friend, J. W. Applegate, whom he announces as being with him, was a friend of his, and a fellow member of the bar, and died some

years ago in Cincinnati. In such communications as these, are we not rapidly nearing the better world?

To be assured and confirmed about these communications through Mr. Mansfield, I put the following question to the spirit who controls the séances, and whose name in this life is well known in New England :

"SETH CUSHMAN_Dear Sir_As you are Mr Mansfield's spirit guide, please tell me about these communications from the spirit-land through him. Are they always from the spirits they purport to be by name, or do you sometimes write them ? Tell me about it, for knowledge."

And quickly, as usual, this answer came :

"Thanks, dear Judge, for another opportunity to talk with you. It gave me great pleasure to see you at what we termed the 'select circle,' and no one more than 1 regretted when the cir-cle was disbanded. But in justice to our medium we were obliged to disband it, or our medlum would leave for the summer-land from being overtaxed.

Non as to the control, I will say, you may rely upon the spirits giring their names respectively to the communications, unless they purport to come from little children who have but recently passed through this endown as going their proper names. Very truly, SETH CUSHMAN,"

Seth Cushman was, that in a conversation some time ago held with Mr. Mansfield upon this subject, he was not so sure but that Seth wrote a good many of the communications through him for the spirits, for it was as much of a wonder to him, notwithstanding his long medium-experience, how every spirit would or could come at call, as it was to any one else. The spirit-guide, Seth Cushman, has settled the matter for us: he don't write the communications, but each spirit communicates for himself. All well, say we, and good, for this spirit endorsement of Mr. Mansfield's excellent and honest mediumship.

There were other communications of interest given at this scance, but perhaps of too private a nature to be of interest to readers, though they were great tests. But I must add two more communications given at to day's scance, both of interest to all, and one, perhaps, particularly interesting just now to the people of this city.

I wrote as follows to the celebrated actress recently deceased in Boston, and whom I knew in this life:

"CHARLOTTE CUSHMAN-Do you remember me? Will you please tell me your present posi-tion, if you are still an actress ? &c."

And thus came the verbatim reply :

"MY DEAR JUDGE-This notice is not more

New York, 1876.

Materialization Scances,

IN BOSTON WITH MRS. SEAVER, AND IN SALEM WITH MRS. H., OF PORTLAND.

To the Editor of the Banner of Light :

Thinking that a condensed account of two sittings with Mrs. Seaver, and one with Mrs. H. of Portland, might be of interest to your readers, I send it for publication.

Perhaps the latter séance will be more convincing to the skeptic from the facts that the lady

It does not seem necessary to state in detail the satisfactory conditions under which Mrs. Seaver's séances are conducted, as they were given by me in an article published in the Banner of February 26th-also have been by other correspondents. Suffice it to say they are such as to satisfy any reasonable person.

At the first Seaver séance a female spirit dressed n ball costume, wearing white slippers, walked into the room, and shook hands with me. She was followed by a spirit that looked like a berrywoman; she allowed a piece of her mantle to be cut off. An Indian, taller than the medium, then stalked into the room, and after walking round the apartment, selected a partner to dance with Now, the reason of my putting this question to him. The sailor boy, "Dick," then made his appearance, and danced with one of the ladies. A spirit came to the aperture with a baby, and was recognized by a lady, who said it was an excellent test, the spirit when in the form being fond of babies, and her last words were: "I hope I shall have babies to care for in heaven." The baby was kissed, and pronounced to be warm flesh and blood. Two sisters presented themselves at the same time, and were recognized by a lady present. I was beckoned for and went to the aperture, and saw what appeared to be an old lady, materialized below her waist, but could not individualize her before she disappeared. "Willie" (Mrs. Seaver's control,) said, "She Is a persevering woman, and will come again," which she soon did, so near and distinctly that I recognized my grandmother, whose character was as described. I was soon called again, and recognized a spirit friend, who allowed me to cut off a liberal lock of her front hair. The hair was fine and dark, while the medium's is coarse, light, and much mixed with gray. Neither could a lock of front hair be cut from the medium's head without discovery. This spirit showed herself so plainly that she was also recognized by a

friend of mine from her chair. At the second scance an Indian squaw came to me and shook hands; then brought a lady visitor to me, and, placing her hands in mine, performed a little pantomime over us—pointing to the aper-ture, then to the lady—and gave me to under-stand that my spirit friend would materialize bears the death of others with a calm fortitude there during the transformation of the source people one meets with occasionally, he through her. This was afterward corroborated that admits no thought of any mere personal inby "Willie," How or when it would be done terest in affairs of the kind. was more than 1 could tell, but the sequel will was more than 1 could tell, but the sequel will relebrated songsters of the South-perhaps the show. The tall Indian came out and kicked the most intelligent of all the bird creation ; but this bey of chemicals-used to help materialize-into strange the middle of the room. He was followed by "Dick," who walked up to me and struck my hand with his hard enough to make it tingle; then be, after holding his hand an instant over the chemical box, struck my hand again with greater power. And that my belief in the strength. of a materialized -pirit might be confirmed, I was (taken by the hand and fairly pulled from my chair. Spirits came to most of the members of the circle, and some were recognized. A fully materialized temale spirit came to the long opening and held out a very small baby, which manifestation was acknowledged by two ladies, who said that the baby weighed but four pounds be Not a coll is left the flod, no roof, no cover; fore it sett its form. "Willie" said, "There is an Indian -pirit here who comes to the materializer," Caving reference to Mrs. IL, the lady whose bands were placed in mine the first part of the scance,) " and she says her name is Molly - Molty -- something sweet -- Molty Molasses," The lady said it was right, that she was one of hercontrolling band, and soon after she appeared at the aperture. Atterward I was called up and recognized a triend, who gave me a convincing test of a private nature.

2

After the seance I made the acquaintance of Mrs. II, the lady medium from Portland, who said that her health only permitted her to sit occasionally, for materializations; that she was going in a few days to Salem to visit a Mrs. N., and had promised to give her a sitting. I told her that I was acquainted with the lady, and should probably see her the next Sunday evening a' our conference. "No," said she, "you will not, for I shall be with her on that evening." Had I not mentioned this the prophecy given by the Indian would probably not have been fulfilled:

The next morning I called on Mrs. N. and told her about my meeting the Portland lady, and what took place. She said the medium was her own cousin, and was coming sooner than she expected ; that she would probably give a scance in a skeptical gentleman's house the next Sunday evening, and invited me to attend.

On the appointed evening I joined ten or a dozen ladies and gentlemen at the house of Mr. D., who were assembled to sit for materialization through Mrs. H. A portable cabinet was placed near where the folding doors opened, the doors being pushed up to the sides of the cabinet. The curtain hung in front of the cabinet was divided in the middle, and there was an aperture a foot square, four or five feet from the floor. We sat in a semi-circle round the room, it being light enough to see each other distinctly.

The following manifestations took place soon after the medium entered the cabinet. A tall, spirit dressed in white, with bare arms, presented herself. Then a female beautifully dressed, holding a long white veil, presented herself, and beckoned me up. The yell was thrown over my head and shoulders, and when it was removed it tumbled my hair enough to show that it was quite material. The curtain dropped, but in a few minutes the spirit called me up, and I found her head dressed with flowers, and a white yell which nearly reached to the floor, while she, in conndction with this dress, gave me a perfect test of her identity, although 1 should have said before that I recognized the spirit when I first went to her, it being the one that has cometo me a number of times through Mrs. Seaver's i mediumship—the one that the Indian prophesied : Risen to measward, falten to westward and forgotten, would come to me through Mrs. H - Shortly after : And their springs are many, but their end is me: would come to me through Mrs. H. Shortly after And their springs are many, but their encies one. Diversibilities of goetheads find one death appointed, the same spirit came, and holding out one band wrote on it with the finger of the other, but be ; God by God goesout, discrowned and disanolated, fore I could divine her meaning she was obliged to drop the curtain. Loud raps soon informed us that pencil and paper were wanted. She soon appeared, when I gave her my pencil, the lady of the house furnishing book and paper, "hich I held while she wrote mea short communication, signing her Christian and middle name. This name was unknown to the medium. Then a spirit came who was recognized as a daughter by a lady present, while the most wonderful manifestation of the evening was given by a female spirit, unknown, who came out and held a short piece of lace in her hands, which she pulled and manipulated until she had manufactured her arms full of lace; there must have been a number of yards. After several minor manifestations the seance closed. I do not feel at liberty to give the gentleman's name at whose house the scance was held, or the names of the persons present; but can say that whatever may have been the mental condition of those assembled before the manifestations commenced, there was but one opinion expressed when they closed, and that was, that materialization was a fact, and the continued life of the soul proved.

These ghost seers are all mocking-birds-the strange peculiarity extends apparently to other song birds, notably canaries.

THE LAST ORACLE. (A. D. 36L)

BY ALGERSON CHARLES SWINBURNE.

Years have risen and fallen in datkness or in twilight, Ages waxed and waned that knew not thee nor thine, While the world sought light by night and sought not th light,

Since the sad last pligrim left thy dark mid shrine since no say asy prigration ter (ny dark mut suffice, Dark the shrine and dumb the fount of song thence welling, Sive for words more said than tears of blood, that said: Tell the king, on earth hos fallen the glorioux direlling, And the water-springs that spake are guenched and dead.

In his hand the prophet laurel fourers no more. had the great king's high sad heart, thy true last lover, Felt thine answer plerce and cleave it to the core.

And he bowed down his hopeless head In the drift of the wild world's tide, And dying. Thou hast conquered, he said,

Galilean; he said it, and died,

And the world that was this e and was ours,

When the Graces took hands with the Hours Grew cold as a winter wave

In the wind from a wide-mouthed grave, As a guif wide open to swallow

The light that the world held dear.

Oh father of all of us, Palan, Apollo,

Destroyer and heater, hear !

Age on age thy mouth was mute, thy face was hidden, And the lips and eyes that loved thee blind and dumb; Song forsook their tongues that held thy name forbidden, Light their eyes that saw the strange God's kingdom

Fire for light and hell for heaven and psalms for preans, Filled the clearest eyes and lips must sweet of song, When for chant of Greeks the wall of Galiceans Made the whole world moan with hymns of wrath and

wrong. Yea, not yet we see thee, father, as they saw thee, They that worshiped when the world was theirs and thine-

They whose words had power by thine own power to draw thee

Down from heaven till earth seemed more than heaven divine.

For the shades are about us that hover When darkness is half withdrawn, And the skirts of the dead night cover

The face of the live new dawn. For the past is not utterly past,

Though the word on its lips be the last, And the time be gone by with its creed

When men were as beasts that bleed, As sheep or as swine that wallow, $\frac{1}{3}$ In the shambles of faith and of fear.

Oh father of all of us, Palan, Apollo, Destroyer and healer, hear 1

Yet it may be, lord and father, could we know it, We that love thee, for our darkness shall have light More than ever prophet halled of old or poet Standing crowned and robed and sovereign in thy sight To the likeness of one God their dreams enthralled thee, Who wast greater than all Gods that waned and grew; Son of God the shining son of Time they called the Who wast older, oh, our father, than they know, For no thought of man made Gods to love or honor Ere the song within the silent'soul b gan, or might earth in dream or dead take heaven upon her Till the word was clothed with speech by lips of man,

And the word and the life wast thou, The spirit of man and the breath; And before thee the Gods that bow Take life at thine hands and death. For these are as ghosts that wane, That are gone in an age or twain; Harsh, merciful, passionate, pure,

They perish, but thou shalt endure; Be their life as the swan's or the swallow, They pass as the flight of a year. Oh father of all of us. Palan, Appilo, Destroyer and healer, hear !

Thou the word, the light, the life, the breath, the glory, Strong to help and heal, to lighten and to slay, fhine is all the song of man, the world's whole story; Not of morning and of evening is thy day, Old and younger Gods are burled or begotten From uprising to down-setting of thy sun.

As the soul whence each was born makes room for each; But the soul stands fast that gave them shape and Is the sun yet cast out of heaven? Is the song yet cast out of man? Life that had song for its leaven To quicken the blood that ran Through the veins of the songless years More litter and cold than tears, Reaven that had thee for its one Light, life, word, witness, oh sun. Are they soundless and sightless and hollow Without eye, without speech; without car? Ob father of all of us. Palan, Apollo,

free Chought.

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Spiritual Gifts vs. Physical Tests. To the Editor of the Banner of Light:

I find in your columns an extract-containing the gist of my criticism on the position of Mr. Hazard. As that extract presents me in an erroneous manner, you will oblige by publishing the following reply to his seven-column criticism. HUDSON TUTTLE.

The brief review of his position, which I considered altogether unwarrantable, and calculated to work unlimited mischief to the cause of Spiritualism, as well as being highly detrimental to the best interests of mediums, has called out a sevencolumn teply from Mr. Hazar I.

In this reply he denies the charge, and appeals to his past and his friends. I confess I do not know anything about his past, nor have I the honor of a personal acquaintance with the gen-tleman, and hence presuming he uses words un-derstandingly and with full knowledge of their meaning. I must measurily second his written meaning, 1 must necessarily accept his written statement, nor can any reader be expected to go

beyond it. These were his words, and if he intended them to mean anything else, he should have published his explanation, and not left his readers to grope in doubt :

"I hope that the day is not far distant when mediums as a general rule will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever. Then, and not before, may we expect to receive as a general rule certain evidence of angelic control, such as is now made manifest in the presence of the untrammeled, untested Mrs. Seaver, and then may it be disovered that, viewed from a spiritual standpoint, nine tenths, or more, of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and focs, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted indres.

In the seven columns which follow, he explains this extraordinary position. As he takes ex-ceptions to my criticism it would be supposed that he regarded it as unjust, whereas he not only maintains his position, but goes out of his way to show it is of long standing—at least "some few years."

He quotes from an article he-published in the Banner at the time the Holmeses went from Blissfield in disgrace : "I do wish that these, as well as all other mediums, would adopt the plan of excluding from their circles all the individuals their spirit guides may disprove of." Of course the "spirit guides" of every fraudulently in-clined, "medium" would object to every one who desired test conditions, or was inclined to ac-curate observation. If mediums followed-this advice there would be an end to all investigation

Again he says: "It seems to me that enough has been conceded by spiritual medium's in the way of permitting investigators of the phenomena to prescribe conditions under which our spirit friends shall manifest their presence

Again, "This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested through the inter-vention of bodily restraint by any class of inves-tigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circles shall be conducted; and let all persons attend who wish to, provided they conform (outwardly at least) to the rules laid down." "Again, indeed, I must repeat that I think it

Is full time that this toadying to what is called science to which some Spiritualists seem peculiarly addicted, should be abandoned, together with all the devices for testing the spiritual powers of mediums through subjecting them to painful and humiliating restraints after the obsocriminals whilst their bodies and limbs were being crushed and broken on the rack; and I am glad to see that the conductors of the Banner of Light in its last issue have given expression to somewhat similar views, and that it is also annonneed in its columns that the thousand times tested Eddys have resolved not to submit to uch worse than useless torture and indignities any longer, to which resolve I carnestly hope they will firmly adhere, and soon be joined in that course by scores of other materializing mediums, regardless of that 'scorn of all think-ing men' with which Mr. Tuttle so authorita-tively menaces them." Again : "If Mrs. Seaver expects to remain unexposed,' I trust that both her earth and In no other wa spirit friends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischievous persons, as I have become pretty well satisfied that if such fully materialized spirits, for instance, as Honeymoon, Starlight or Matooka, were violently seized upon and de-tained in the grasp of such investigators, as has sometimes been the case with materialized forms in other circles, that rather than permit the mystic thread that connects the spirit with the medium to be broken, and thereby seriously endanger, their instrument's health, by depriving her of so large a portion of the elements of life, her spirit guardians would, by the force of spirit law, move the entire person of their medium quick as a flash of light to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the mate-rialized form, save her health, or perhaps life, even at the cost of adding another victim to the long list of apparently 'exposed mediums' that

usurp control of the manifestations and subject conditions to their own blind and coarse-grained material dictation, etc., etc." Can we not differ without using invective and epithets? "Blind, coarse-grained" are not "har-

monial "expressions. They savor of the thumb-screw and the fagot, for from abuse and epithet to physical force, is but one step easily taken ! Mr. Hazard objects to my criticism, and can be

or any one say why? Out of the very article wherein he attempts vindication I have by quotation proved he endorses and for years has endorsed the objectionable doctrine.

He has never been deceived ; he challenges the world to produce a medium convicted of "willful personal fraud;" and above all things he charges them to "stand firm" and not submit to any "test." I have no doubt Mr. Hazard is honest "test." I have no doubt Mr. Hazard is nonest in all his opinions; his very sincerity gives them strength, the more to be respected if they are not true. He has expressed the ideas of a large class of Spiritualists and of mediums. Not a dis-honest medium in the world but will accept any word and quote as authority for non-compliance with reasonable safeguards against fraud. Un-der these "conditions," to investigate is prepos-terous, and Spiritualism is consigned into the hands of harlequins, mountebanks and quacks. There has been an effort to redeem it from

There has been an effort to redeem it from these and place it on the firm basis of experi-mental Science. Mr. Hazard stands directly in the way of such movement. Sincerely he thinks he is serving in the righteous cause of vindicating honest mediums, but really he is the champion of humbug and fraud. The honest medium demands "test conditions," and cannot be injured by them.

Suppose manifestations do not transpire under stated circumstances, the failure establishes the If the conditions must be those of fraud law. and d-ception, though the trick may not be detected, sincere men will doubt. Mr. Hazard spleens at scientific men and

methods, and though it may sound barsh, we must say he seems to wholly misunderstand the meaning of science. It is simply accurately ob-served facts, accurately recorded. And they who erve and record truthfully are scientific. Scientific men, that is men who have devoted their lives to special walks, may not be the best ob-servers in the new realm; we do not think they

are, but that does not invalidate their method. Granting the above definitions, Spiritualism must be a department of science, and the methods of observation of its phenomena similar to those of all other departments. It is not supposable by this that the retort and crucible must necessarily be introduced, or any gross and "coarse" condi-tions demanded. When the investigator asks for tions demanded. When the investigator asks for any condition not legitimate, he at once becomes unscientific. He must pursue his researches in a line with spiritual necessities. Every medium should feel flattered rather than

"persecuted" by such investigation, and rigidly demand it. The very name will become a hiss-ing and mockery if the fraudulent side continue. Unless phenomena are observed under test con-ditions, however startling, they are worthless as evidence. Mr. Hazard has introduced a great number of facts to sustain his position, which to confirmed Spiritualists have interest, but to skep-tics they are without value, because they all rest on the evidence of the fallible senses of interested parties.

An impartial judge would not admit them as evidence. If this advice of Mr. Hazard is detri-mental to mediums in whose behalf it is given, more especially is it to Spiritualism, which claims to be a system of knowledge, which laughs at faith and scorns belief as puerile. It claims to be a science based on attested facts, yet Mr. Hazard would make it the reverse; he would make it a belief in "things unseen," around which gather clouds of doubt and the environing conditions of which are of fraud and imposition.

How is it with the scientific men he so detests? The chemist makes an experiment and arrives at a certain result. He invites the world to test his research. The anatomist discovers some new device in the structure of some organ. He invites all other anatomists desirous to note for themselves.

They give the results and the means, and lay their discoveries before the world. They do not say, we will remain in inscrutable darkness, and on may learn what you can by remaining quietly outside,

Spirit communications are subject to fixed and determinate laws which can only be learned by a study of conditions, and failure is as essential as success in this research. The cry of persecution of mediums, is false and meaningless. It is not persecution, but a desire for the truth.

Mr. Hazard is undoubtedly a friend of mediums, but he is not a wise one. He would not else give them advice meet for jugglers and impostors. He would not else advise them to stand directly in the path of advance, and insist on conditions

Banner Correspondence.

Npiritualism in New Orleans. the Editor of the Banner of Light:

It has become my duty to communicate to your journal a brief account of Spiritualism as it is in New Orleans. I will therefore proceed to do so according to the best of my ability. The nucleus from which the "New Orleans Association of Spiritualists" was formed, was the "Cention of Spiritualists" was formed, was the "Cen-tral Association of Spiritualists of Louisiana," which old Association had become nearly extinct from the want of that active force in its mem-bers that is required to keep any institution alive. New converts are, I believe, generally more en-thusiastic than old ones. I was a new convert a little more than one year since, and feeling some-what anthropactic on the subject interacted my what enthustastic on the subject, interested my-self in calling together the members of the old self in calling together the members of the old Association on the 18th of April, 1875, at which time was formed the present society called the "New Orleans Association of Spiritualists." At the formation of the Association, twenty-seven members only joined it. We rented a hall and kept up Sunday evening meetings, Mr. Young, our late Secretary, officiating as lecturer the most of the time until June, when the meet-ings were discontinued until the fall season, about the first of November last. During the months of November and December some one months of November and December some one of the members officiated by reading a lecture and conducted the services in the usual manner of our religious meetings. Our membership increased during those two months to a little upwards of forty members, among whom were several of the old Association - some of its strongest members, who had not before inclined to come in with us. About this time it was announced that our old-time brother, J. M. Pee-bles, would be here and give us the benefit of his genial influence in a course of his popular lectures, during the months of January and Feb-ruary of this year. This announcement gave us new life and encouragement to persevere in our efforts to propagate our new and beautiful re-ligion. Mr. Peebles came as announced, and was received by all of his old friends and brother and sister Spiritualists with great cordiality. As

he has given you some account of his ministra-tions here, 1 will pass over that time, only stating that during his stay with us our membership was increased from about forty to something upwards of eighty.

James Madison Allen, Esq., succeeded Mr. Peebles, giving us the benefit of his interesting and highly instructive inspirational discourses. Mr. Allen's lectures gave great satisfaction to his spiritual listeners, but did not draw together the popular element, or many of the inquirers into the truth of spiritual communion.

On the 31st of March last, under the auspices of the ladies, who are always inclined to do good, we held an Anniversary Festival, in honor of the Twenty Eighth Anniversary of the Advent of Modern Spiritualism, upwards of two hundred persons being present. After an interesting ad-dress by Bro. Allen, and the partaking of the good things bountifully provided by the ladies, music and dancing was the order until about twelve at night, when, after a very pleasant en-tertainment, all retired to take their needed rest, setting a good example to those who carry such exercises into the next morning, thus turning pleasure into dissipation. I would like to say a word in favor of the ladies on this occasion, and would be pleased to name some of them, but where all "acted their part" so well, it would perhaps be rather invidious. An agreeable result of the festival was the donation of the whole of the receipts, amounting to upwards of eightythree dollars, for the benefit of the Association, nearly freeing it from the incumbrance of its indebtedness incurred during our lecture season. The following is a copy of the preamble and resolutions adopted at the close of Mr. Allen's lectures, with a request that you will give the same to the public through your columns:

New Orleans, May 1st, 1876.

JAMES MADISON ALLEN, ESQ.: Dear Brother-It becomes my pleasing duty to inform you officially concerning a fact which you are already aware of, viz,, that after the interesting services of last evening had been nearly completed, the President of our Association, Bro. R. G. W. Jewel, offered the accompanying preamble and reso-lutions as a faint expression of the esteem in which you are held by its several members and by the people of New Orleans. I am glad to add that the attendance was large, and that the pre-amble, and resolutions were unanimously and

cheerfully approved. With many good wishes, I remain very fraternally yours, ANSEL EDWARDS, Secretary.

PREAMBLE.

ABBOT WALKER. Salem, Mass., May 14th, 1876.

Do Birds See Ghosts?

Col. Juan Lowis, of South Carolina, writes to the West Haven (Ct.) Journal up in this singular topic as follows:

As a result of my somewhat extensive observations, and from the varied experience of others, I have no besitation in answering this question in the affirmative. It is my belief that they do see ghosts. But in what shape they come, I am by no means as certain; whether in the form of misdeeds they rise like the troubled spirits of humanity to push each other from their stools, or in the body or out of the body, I cannot tell.

A distinguished lady of Virginia, whose wealth of song and music, for aught 1 know, may have received their first impulse from her love for and kinship with her pet wildwood songsters, sends me the following page from her extensive experience :

"I told you that birds see ghosts. Of two birds reared in a cage together by me, one died quite suddenly, and directly afterward the survivor awakened me every night with his darting to and awakened me every night with his darting to and fro and making frantic efforts to get out. These efforts usually lasted about an hour, and always at midnight. I tried the experiment of putting a thick cloth around the cage, but though it ap-peared to quiet⁴ him for a minute or two, which was doubtless the result of propinquity of person, he soon began 16 fly about and beat the bars as wildly as before. I finally removed him from the cage wherein his comrade had died, and he became gentie and tractable; the fear that had been strongly manifested subsiding at once. I then had the cage thoroughly cleansed and purithen had the cage thoroughly cleansed and puri-fied, and tried each of my other birds in it suc-cessively. I found them all affected by the same terror which had selzed on their predecessor.

Destroyer and healer, hear !

Time arose and smote thee silent at his warning, Change and darkness fell on men that fell from thee; Dark thou satest, velled with light, behind the morning Till the soul of man should lift up eyes and see, Till the blind, mute soul get speech again and eyesight, Man may worship not the light of life withh In his sight the stars whose fires grow dark in thy sight Shine as sunbeams on the night of death and sin. 'ime again is risen with mightier word of warning, Change hath blown again a blast of louder breath; othed with clouds and stars and dreams that melt morning.

- Lo : the Gods that ruled by grace of sin and death! They are conquered, they break, they are stricken, Whose might made the whole world pale;
- They are dust that shall rise not or quicken Though the world for their death's sake wall. As a h-und on a wild beast's trace, So time has their godhead in chase: As wolves when the hunt makes head, They are scattered, they fly, they are fled; They are field beyond hall, beyond hollo, And the cry of the chase, and the cheer.

Oh father of all of us, Palan, Apollo, Destroyer and healer, hear ! Day by day thy shadow shines in heaven beholden Even the sun, the shining shadow of thy face: King, the ways of heaven before thy feet grow golden; God, the soul of earth is kindled with thy grace. In thy lips the speech of man whence Gods were fashioned In thy soul the thought that makes them and unmakes; By thy light and heat incarnate and impassioned, Soul to soul of man gives light for light and takes As they knew thy name of old time could we know it, Heater called of sickness, slayer invoked of wrong, Light of eyes that saw thy light, God, king, priest, poet, Song should bring thee back to heal us with thy song.

- For thy kingdom is past not away, Nor thy power from the place thereof hurled: Out of heaven they shall cast not the day, They shall cast not out song from the world.
- By the song and the light they give,
- We know thy works that they live;
- With the gift thou hast given us of speech We praise, we adore, we beseech,
- We arise at thy bidding and follow.
- We arise at iny butting and rossor, We cry to thee, answer, appear, Oh father of all of us, Palan, Apollo, Destroyer and healer, hear! -Harper's Weekly.

THE JEWS OF NEW YORK.—The Hebrew pop-ulation of New York city is estimated at between sixty five and seventy thousand. They have eighteen synagogues, and several charitable in-stitutions. The Tempho Empaned on Fifth and stitutions. The Temple Emanuel, on Fifth ave-nue, is a splendid structure. They are industri-ous, but very few follow trades. Some are poor, but there are no beggars, and on the other hand some of them are among the wealthiest or the most prominent citizens, and hold places of import-ance. A number of the finest houses are owned terror which had selzed on their predecessor. "During the day there seemed to be no es-pecial alarm or difference in their docile demean-or, but at midnight precisely the same scene would be enacted as in the former case, and nothing would quiet them but removal to their old quarters. 1 finally abandoned the cage to

have already been heralded to the world." Ah! grasp and hold a spirit? Why not the spirit form retire out of the hands of its captor to the medium?

How few spiritual investigators have been as happy in their research as Mr. Hazard, * * * "In looking over nearly twenty years of my own experiences, I cannot recall to memory but one instance wherein I believe a medium willfully practiced deception in my presence, and even in that instance I think it possible I may have been mistaken." He undoubtedly bases the following on this

singular experience : " And where, I confidently ask, are to be found the mediums that have been exposed?' Where can a half dozen guilt terializing mediums be pointed to, in all Chris-tendom, by Mr. Tuttle or by all other accusers put together, that a jury of twelve sworn honest men, acquainted with the phenomena, could convict of willful, personal fraud on all the testimo-

"I pause for a reply, and challenge the world to name the guilty mediums, and answer me where ?'

Is it possible Mr. Hazard never heard of Melville Fay, the Jacobs Brothers, Dr. Gordon, Ray-nor and Mrs. Parry? We could give the names of several more who have been detected in the most flagrant and premeditated frauds, and the evidences found on their person in profusion, but as they are now giving trustworthy evidence, under test conditions, that they are mediums for genuine spirit-materializations, we cover their names with the mantle of charity. His parting advice is unmistakable :

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

Every "medium" will be "honest" and "ut terly eschew all testing," and then there will be no exposure simply because the detection of fraud will be impossible, and the spirit with which the honest investigator will be net is fore-shadowed in the following, which I extract from Mr. Hazard's article: "Again says Mr. T.: 'The constant exposure

In no other way could Spiritualism be dealt a more vital blow, and I repeat, if we submitted to this advice of Mr. Hazard we should merit the of our Philosophy, ignores accurate observation, and throws an impenetrable mantle over every fraud and imposition, which pleases to take the name of mediumistic. Berlin Heights, Ohio.

Written for the Banner of Light. SHALL SPIRIT LOVE FROM SPHERES ABOVEP [For Family Circles.]

BY I. G. BLANCHARD.

Shall spirit love from spheres above \ To mortal life descend ; And earth's unblest, and care-oppressed, Shall angel guards attend?

O'er our sad ways shall glory rays, That from the Blest Land flow, Transfused, illume the misty gloom That chilled our lives below?

Then let the cares for gold be theirs Who prize the transient joy, And never crave the wealth to save

That moth nor rust destroy.

- Oh, teachers blest! the anxious quest, "Shall mortal live again?" We ask no more, our hearts run o'er, Ye make it all so plain.
- They are not lost !--our friends who crossed The river dark and chill-
- Not dead, but on before us gone,
- They live and love us still.
- Their forms of light our mortal sight May not indeed behold, But near they press, with fond caress, Their arms our necks enfold.
- Our hearts in turn within us burn,
- To feel, to know them near; Their sweet controls exalt our souls Above all doubt and fear.

Oh, holy light ! that aids our sight To find our earthly way; Oh, blessed sight! that sees the light Of the celestial day [

American politics have not impressed foreigners favorably. Carlyle, the great English scold, is alleged to have remarked that things where, on any given political question, Jesus Christ and Judas Iscariot would stand an equal chance of being nominated as a candidate. This is more forcible than polite. In the French As-sembly a member was abusing one of his political opponents, and was supposed to have ex-hausted the vocabulary of vituperation and con-"Again says Mr. T.: "The constant exposure of the tricks of mediums throws obloquy and re-proach on all, for when one is exposed it is thought others may be." "So says Mr. Tuttle and so say scores of other aspiring Spiritualists who seem to be striving to

PREAMBLE.
 Whereas, It has been our very great privilege as an Association of N-wOrleans Spiritualists to have listered to the in-pirational instructions of our beloved brother, James Madyson Alber, during the mouths of March and April of the presence, and the sole of the sole of

acceptable. *Resolved*, That a copy of this preamble and resolutions be presented by this Association to Bro. James Madicon Al en, and that the Secretary shall also transmit a copy of the same to the Banner of Light and to the Religner-Hilo-sophical Journal, with a request that publication be made in those and in all papers friendly to the cause of Spirit-ualista.

Is there a True Philosophy Underlying the Language of Flowers?

To the Editor of the Banner of Light:

Some twenty years since, whilst giving mesmeric treatment to a very estimable lady, she became suddenly developed as a clairvoyant -medium with special reference to phrenological development, a subject of which she was entirely ignorant.

The result of her investigation clearly demonstrated that the wreath of flowers uniformly described by clairvoyants and encircling spiritu-al heads, was simply a normal growth, each flower or plant being rooted in its own distinctive phrenological organ, and its perfected growth a sure index to organic culture and individual char-acteristics. If so, is it not reasonable to suppose that this flower garden (the brain) in its unde-veloped state is allegorically represented as the Edon condition while the fully advanced or Eden condition, whilst the fully developed or highly cultivated garden (brain) is as truly typical of the millennial or harmonial condition, described by John the revelator as the new Jerusa-

lem descending from God out of heaven? In accordance with biblical authority and re-In accordance with biblical authority and re-cent discoveries, mesmerism is the talismanic key by which the avenues to psychical investiga-tion are opened, instanced in the case of "the lion of the tribe of Judah," (Jesus of Nazareth) who being highly gifted with this power was able to unlosse the saven scales from that hitherto myslion of the tribe of Judah," (Jesus of Nazarell) who being highly gifted with this power was able to unloose the seven seals from that hitherto mys-terious book of psychology, the science of the soul, (Rev. v : 5.) which, when fully understood, know thyself, (the heathen motto) is unraveled, the mystery of God is finished; as "He hath do-clared to his servants the prophets" (Rev. x: 7). Taking into consideration the significant fact that the Bible commences with special reference to the tree of knowledge (the intellectual lobe of the brain) in the growth of which we partake of its fruit, acquiring material philosophy; and ending by unearthing the tree of life (the cere-bellum) through the growth of the middle, moral, or spiritual lobe, giving sufficient predominance to the wisdom faculties to dispei all metaphysico-theological abstractions, "destroying the devil and all his works" and through the pure chan-nels of spiritual intuition coming to acknowledge worthy of being received as the spiritual litera-

BANNER OF LIGHT.

ture of the Jews, and as such, and such only, entitled to respectful consideration. To the scientific Spiritualist it is no longer miraculous that the clauvoyant should so definite ly predict that the angels would eventually fly through the midst of heaven preaching the everlasting gospel, since it has become a demonstrated reality. If, then, the foregoing bird's eye view reality. of revelation approximates the truth, and the phrenological organs which constitute the brain are, as universally admitted, the seat or home of the soul, the point where "spirit and matter ap-pear in connection," and "that which may be known of God is manifest in them (men) and the invisible of Him (God) from the creation of the world are clearly seen, being understood by the things that are made even to his otomat the things that are made, even to his eternal power and Godhead " (Rom. i: 19, 20), does it not incontrovertibly establish the fact that the physiological action of the brain is the true and only material foundation upon which the whole superstructure of revelation and spiritual philosophy rests ? and studied with an eye single to this talismanic compass, would it not effectually protect humanity against the will of the wisps, those false lights which invariably lead the unwary traveler into the theological quagmires of wreck and ruin? S. W. CORBIN, M. D. Fremont. Ind.

Illinois.

CHICAGO .- E. Scarle writes : Spiritualism in Chicago seems to be gaining ground very rapidly, and is making telling inroads upon old systems, medicine as well as theology. The M. D.s as well as the D. D s are made painfully aware of the fact that "old things are passing Many of them, however, refuse to open away.' the eyes of their mental vision to receive the new light that is dawning upon the world. The medical professors and the clergy regard mag-netic healers and inspirational speakers much in the same light that the silversmith of Ephesus and his fellow craftsmen, who made shrines for Diana, did Paul. So they close their eyes against reason and investigation, and go on making shrines for their idols by which they have their gains.

There are in Chicago many excellent mediums and healers. Among the healers Mrs. Dr. Mary Lewis, who has been but a few months in the city, has the reputation of being one of the best In the city. She has through magnetism effected many very remarkable cures. As a psychomemany very remarkable cures. As a psychome-trist she has also singular powers, although at present her time is whelly devoted to healing. She is located at No. 30 Willard place, corner W. Randolph street. Dr. Wilbur, who has been for over twenty years in the field, is also a very suc-ceasful medium for curing disease, and fully sus-tains the reputation won in the past. He has re-cently removed his office to the Gardner House, corner Wichigan and Lakson streets. corner Michigan and Jackson streets. Bastian and Taylor are still holding materializ-

ing scances at 180 Adams street. Materializa-tion is regarded by most of the intelligent inves-Materializatigators who have visited their scances with a view to learn " what is truth ?" as a demonstrated

New York.

BROOKLYN .- Dr. Thomas J. Lewis, 3 Gates avenue, writes: I clip the following paragraph from a late number of the New York Sun. It will interest all liberal-minded people, as well as the religious world generally :

"The English New Testament Revision Com-mittee have marked out the last seven verses of the Gospel of St. Mark as being spurious. The" have also concluded to omit the verse in the First Episite of John : 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.' This verse has for a long time been a disputed one, and the Dommittee decide that it was not in the early ad genuine copies."

ily this Revising Committee is doing a good ork in correcting theological errors, if in doing o it has to knock the stilts from under orthodoxy.

— Pennsylvania.

PHILADELPHIA.-James Shumway writes May 26th : The Centennial year is upon us, and the First Association of Spiritualists is still flourishing after all its drawbacks from "exposed" mediums, &c. Our meetings are well attended ; old members drop' out, but new ones come in to fill their places. We shall probably keep our hall open all the summer months, when we hope to

[From The Spiritual Magazine, London, Eng.] STORY OF QUAKER SPIRITUALISM.

The spirit-world around the world of sense Floats like an atmosphere, and every where Wafts through these earling indexets where A statistic an atmosphere, and every where A statistic and the moon from some dark is due of cloud Throws o'er the sea a floating bridge of light. Across whose trending planks our fanctice stowd' Into the realm of mystery and hight-So, from the world of spirits, the redescends A bridge of light connecting it with this, O'er whose insteady floor, that sways and bends, Wander our thoughts above the dark ath ss. -, Longfellow.

In the autumn of the year 1666 the great fire of London occurred, and with this disaster the So-ciety of Friends (in scorn called Quakers) is intimately connected. Beginning in a well timbered bakehouse, that fire—under the impulsion of a fearful storm—spread across a district in which much pitch, tar, rosin, and other combustibles were warehoused. The thatched roots of the neighboring dwellings furnished materials for continuing the conflagration ; and the buildings themselves, having much wood in their structure. and being dry from an exceedingly hot summer favored the devastating power. For three days wind and fire held unhindered riot, flinging and scattering brands in all directions-"the nights more terrible than the days, and the light, an old chronicler, "the same," the light of the fire supplying that of the sun-while, as if to make disaster complete, the pipes from the New River were found to be empty, and the machine which raised water from the Thames was burnt

to ashes. From the Tower to Temple Bar the whole dis trict was, at length, one surging mass of flame and smoke, and the wearled people had to make the meadows outside the city their home for a time. Here, as Dryden, the favorite poet of the period, tells us:

According to Clarendon, above two thirds of the great city—and those the most wealthy parts —were all burnt, without one house remaining. Eighty-nine churches and thirteen thousand two

Eighty-nine churches and thirteen thousand two hundred houses were destroyed ! Two days before the conflagration, a Hunting-donshire Quaker, Thomas ibbott by name, came up to London in great haste. He alighted from his horse, and with clothes loose, ran through the city to Whitehall. In running his posture was that of such as should flee from the fire soon to begin - they were to have no time to fasten on begin; they were to have no time to fasten on their garments properly. As "a sign" of the impending disaster and its victims, libbott de-clared he had been shown in a vision that the city would be laid waste by the conflagration now soon to commence.

" I saw him not until the morning of the day the fire broke out," writes the noble Quaker, George Whitehead, "but the evening after he had passed through the city I met with some of our women Friends at the 'Bull and Mouth' [the Quaker chapel], who gave me a pretty full ac-count of him; how he had been with them that day, and had told them his vision of the fire, and his message to London. To them he appeared very hot and zealous in spirit; and they were afraid he was under some discomposure of mind, which made them comewhat question what he which made them somewhat question what he told them; but when they related the same to me I had a fear and caution upon my spirit, so as I durst not question his vision or message. said I knew the man; that he was of a hot spirit, so that his spirit is nearer to those destroying

angels—or flery spirits—that are ministers of wrath and severe judgments, than those Friends are who have attained to a further growth in the spirit of the Lamb Christ Jesus ; and that Ibbott might sooner have a discovery of such an evil udgment or mishap permitted to come upon the city, than they whose spirits are more weak and gentle—more settled in quietness and peace. I very well remember this was the import and effect of my answer.'' * of my answer." Doe's not this mysterious affair support the the-

ory of two distinct spheres of existence-a causal world and a world of effects-a spirit-would and a natural world, separated from one another by

a discreet degree, yet both human? Continuing his narration Whitehead writes: "The morning the fire broke out, some of us met at [Quaker] Gerard Roberts' house, where lbbott met us and told us he must go to the King [Charles II], with a message to warn him to release our Friends out of prisons, or else the de-cree of the Lord would be sealed against him in three days' time, to his destruction or overthrow. 1 was afraid he would be 'too forward, and 'earn-

such a state to be realized by a man still on this side the grave, intense abstraction is needed. This is the very quality lbbott and the Friends possessed in an eminent degree. In a time of deep interioration our Quaker's inner mind was enabled to discern effects in their causes. In imagery and in thought it was dimly revealed to him that the English Sodom of those Restorationdays was even then drawing upon itself an over-whelming flood of infernal influences whose devastating nature could turn Paradise itself into a desert. # # # RICHARD MCCULLY -RICHARD MCCULLY. a desert. 4

A POEM BY DANIEL WEBSTER.

[Mr. Webster at more than one period of his life datiled with the masse. In 1825 he had the inistortime to hose a son, three years of acc, named Charles, represented to have possessed a singurar attractiveness of nonet and charac-ter, even at that early acc. On that occasion Mr. Webster inclosed the following : flushon in a letter to his wife; j

My son, thou wert my heart's delight, Thy morn of life was gay and cheery ; That morn has rushed to sudden night,

Thy father's house is sad and dreary. I held thee on my knee, my son,

And kissed there aughing, kissed the weeping, But ah 1 thy little day is done; Thou 'rt with my angel sister sleeping,

The staff on which my years should lean

Is broken, ere those years come o'er me ; My funeral rites thou shouldst have sgen, But thou art in the tomb before me.

Thou rear'st to me no filial stone. No parent's grave with tears beholdest; Thou art my ancestor, my son !

And stand'st in heaven's account the oldest. On earth my lot was soonest cast,

Thy generation after mine, Thou hast the predecessor past;

Earlier eternity is thine.

I should have set before thine eyes The road to heaven, and showed it clear ; But thou untaught spring'st to the skies,

And leav'st thy teacher lingering here. Sweet scraph, I would learn of thee, And hasten to partake thy bliss! And oh I to thy world welcome me-

As first I welcomed thee to this. Dear angel, thou art safe in heaven :

No prayers for thee need more be made; Oh ! let thy prayers for those be given Who oft have blest thy infant head.

My father ! I beheld thee born, And led thy tottering steps with caro; Before me risen to heaven's bright morn, My son ! my father ! guide me there.

A Visit to the New Camp-Meeting Grove.

At the dépôt of the New York and New England Railroad, foot of Summer street, we join a small visiting party to the new Spiritualists' Camping-Ground at Highland Lak Grove. An hour's ride through a beautiful country, pink and white with apple blooms, fragrant of the green things growing, and then we step out upon the borders of a pretty little lake, across which we catch the first view of the grounds and buildings of what is to be the most pleasant and popular camping and picnic resort ever occupied by the Spiritualists. We are pleasantly impressed at Sprittanists, we are pressantly impressed at Richardson have been quietly pertecting their plans, and the Railroad Company, with a liberal spirit truly enterprising, have been carrying out the suggestions of these gentlemen, until now the natural advantages of the place, developed by excellent taste, offer facilities for camp lite unsurpassed in New England. We enter the Grove over a fine covered bridge two hundred and sixty feet in length, to be seated the whole length on both sides, (which must be a charming place to sit and enjoy the cool breeze coming over the lake on sultry days or evenings,) passing the bowling alley, and on the right upon high ground discover the dancing-hall, gaily painted on the outside with the centennial red, white and blue, which on inspection proves to be a larger and more commodious building for the dancers than

at any other popular resort. Further on is the large and well-ventilated particle of its the parge and wereventiated dining-hall, with its restaurant and kitchens; near by the flying horses, upon an improved plan, and still further, rustic bridges, over which we pass to the beautifully diversified grove of somethirty acres, covered with a fine open growth of oak maple chestant and other trees on high of oak, maple, chestnut, and other trees, on high land overlooking the country around, where hun dreds of tents can be erected, each one of which open all the summer months, when we hope to see our many Spiritualist friends from all parts of the world, and hear their report of the pro-gress of Spiritualism elsewhere. We hope also to have the pleasure of again listening to one of Philadelphia's favorite speakers, Miss Lizzie Dolen, of your city. I am sure she will find warm friends to entertain her, and kind greetings trom all the summer months, when we hope tosee our many Spiritualist close truth to suffer if he did.Solution of the pro-should be too forward, and earn-estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,estly charged him, if he went, not to limit a time,preserver in a letter of his a fewwarm friends to entertain her, and kind greetingswaters of the lake, shall prove of grateful coolness to the assembled audience. By the time of commencing the meeting the entire grounds will be enclosed by a high fence, so that admittance to the grounds can be regulated by the proprie-

SPIRITUALIST MEETINGS.

CHELSEA, MASS. - The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn street Chapel, near Bellingham street, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

ROCKLAND, MASS. - The Children's Programmive Lyceum normality of ALS OF ALS STATES AND A DIMENSION AND AND ALS AND ALS

ASDOYER, O., Children's Progressive Lyceum meets at Motley's Hallevery Sunday at 119 A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary, APPLETON, W18. -- Meetings are held at Council Hall each Sanday at 2 P. M.

A TLANTA, GA., First Association of Spiritualists, Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Ma-rietta, W.m. Coleman, Cathlort, R. B. Alford, La Grango Vice Presidents; W.m. G. Forsyth, Atlanta, Secretar).

Vice Presidentis: Win. G. Forsich, Arbanta, Secretary.
 BALTINORK, MD. - Lyric Hall. - The "First splittualist Congregation of Ralfiniore." Lectures every Sinclas by wash. A. Dunskin, and circles for splitt communications every Fieldar overlag.
 Lyrenin Hall, No. 2 W. Holffmore street. --Children's Progressive Lyrenin, No. 1. meets in this half every Sonday Weaver, Conductor: Miss Lizzle Werolx, Guardian; Miss Kate Powell, Libitarian; George Broom, Musical Director and Secretary.
 BROOKLYN, N. Y. --Sochety of Splittualists meets at Hu-latin Hail, 42 Fulton-treet, at 3 P. M. and 75 P. M. Em-ma Haudings Hilten, present sp aker. Dr. A. B. Sonth, Progressient: H. P. Boownek, Vice Predent; Boorge W. Young, Secretary, Address 12 North Dortland are: *Oxidiren's Progressics Lyreau* meets at 195 A. M. W. H. Bowen, Conductor: Miss, R. A. Bradford, Guardian Bay Curty, Mich. --The Splittuality Society Indoi mea Hauding Hulten, present Splittuality of the Hort and are.

BAY CITY, MICH, .- The Spiritualist Society hold mod-ings in Lycenn Half oach subday at 10% A, M, and 7% P, M, Hon, S. M. Green, President; Mrs. J. A. Webster, Secre-

BATTLE CREEKS, MICH.—The First Society of Spiritus-fsts hold meetings at Stuart's Hallovery Sunday, at 105 ->, a. and 75 P. M. A. H. Averlin, Treshent; J. V. Spence, Secretary; William Merritt, Treasurer.

sectivary; withiam MetHill, Treasmer, BirAbi,Ey, ME. - Mootings will be held at Union Hall during the carrent year, Mix, Prisetta D. Bradienty speak-ing every fourth sunday at 10 A.M. The Culdren's Pro-gressive Lacenum meets in same Hall each Sunday atter-nom, at 12 octo & James J. Norris, Conductor; John Lynn, Corresponding Screetary, to whom all communica-tions should be addressed.

Tions should be addressed. CHATTA NOODA, TKNS, .- Regular insetings are held by the "Chattano ga Spiritualists" Union, "P. R. Albert, President; Col. S. J. Hovce, Vice President; Dr. D. S. Curtis, Treasurer; J. R. Harris, J. P., Secretary,

CLEVELAND, O. - Lycetum meets every Sunday at Tem-perance Hall, bit Superior street, at 11 A. M. Conductor, P. C. Rich; Reardino, MissC. Thompson; Treasurer, George G. Wilkey; Secretary, A. Dunlap, 53 Whitman street,

G. Wilsey; Secretary, A. Dunlap' 53 Whitman street, ChileAgo, Itt., "Good Templor's Hall, "The Progress Sive Lyceone house its sessings 1, coord Templat's Ital, corner of Washington and Desidains streets every Sun-day at 12° pt M. Aff are invited. Mrs. C. A. Dye, Con-ductor; A. Dinsmore, Corresponding Secretary, *Group's Opera* 1404, "Flus society of Splrithalistsholds meetings in Grow's Opera Hall, 517 West Mailson effect, every Sunday motion and evening. Dr. W. N. Itamble ton, President; W. T. Jonne, Vice President; E. F. Sto-cum, Secretary. The Lyceum connected with the above Society, meets in same hall immediately after morning lecture.

FUREXA, CAL. - Meetings are held on Sundav of each week at the Spiritualist H 00. Children's Lyceum meets at the same place each Sabbath at $2\frac{1}{3}$ of clock P. N. Address W. J. Sweasey.

W. J. Sweasey. KURKSVILLE, Mo. - The Society of Spiritualisteand Lib-eralists meets every sind var 19, M. E. R. Riewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary: John L. Potter, Treasurer.

President; Robert Harrison, Vice President; E. M. Gill,
 Serretary, John L. Porter, Treasurer,
 Monthe, Alak.-Spiritual Association; Prof. R. A. Ta-tum, President; S. Mone, M. D., 1st Vice President; Capt. P. U. Marphy, 21do; C. Barnes, Secretary and Treasurer;
 Offver S. Heers, Corresponding Secretary, Regular meet-ings at 14 A. M. Sundays, and scances Sunday and Toesday overning. at 75 o'clock.
 Mitkwark, Wis, - The First Spiritualists' Society hold meetings every Sunday at 25 P. M., in Field's Hall, 19 Wiscomain strengt, E. C. Quiner, President; Goorge Golfrey, Secretary.
 New Yorky Cirry, - The Society of Progressive Spir-tual site hold meetings overy Sunday in Republican Hall, No.55 W. 35d street, near Broadway, at 105 A. M. and 75 p. M. J. A. Cozino, Secretary, 312 West 32 street. Children's Progressive Lyceum meets at 2 P. M. J. A. Cozino, Conductor; H. Dickneson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. M. A. Newton, Assist-ant Graedian; Gauss. That Secretary; J. B. Sannals, Treasurer.

PUBLIC MEETINGS, ETC.

1776 IN70 - 1076 - The Great Centennial Apiritual

 methods over a similar in Trawnoon Affect (Mape), tools, 10:60 (10 Comp Meeting. The Northern Illinois Association of Spiritualisis will hold a grand camp-meeting on the Winnebago County

mittee
The Fair Grounds will accommediate fifteen theoreming peeper. Full arrangements will be find for cheap faces on the taltroads connecting with Bockhold, of which notice will be arrangements will be find for the splent strands.
There will be arrangements will be known of a splent strand for the splent splent strands and the splent splent splent splent will be first and for the splent spl

By order of the N. 10 A, of Spiritualists, By order of the N. 10 A, of Spiritualists, J. O, HOWARO, M. D., President, E. V. WILSON, Secretary, Lonward, III.

 Londard, HJ.
 We, the undersigned, have extended an invitation in the Northern 100005 Association of spirituarists to horize camp meeting on the Fait Greands in our city, com-metaling dume 7th, and holding over the boliowing Sanetay.
 To this end we packgrout hearity constantion on city, com-metaling dume 7th, and holding over the boliowing Sanetay.
 To this end we packgrout hearity constantion of city, com-metaling dume 7th, and holding over the boliowing Sanetay.
 To this end we packgrout hearity constantion of the second Figure 11. Bartista, and holding over the boliowing Sanetay.
 To this end we packgrout hearity constantion of the second of Figure 11. Bartista, and the second second second of Rockford A. H. Fritz, S. Turesley, F. Land atlage, Mrs. S. Stort, Mrs. M. J. Rockwood, John Walles, Mics. May S. Stort, Mrs. M. J. Rockwood, John Walles, Mics. May S. Stort, Mrs. M. J. Rockwood, John Walles, Mics. May S. Stort, Mrs. M. J. Rockwood, John Walles, Mics. May R. Walds, John fieldantth, Mrs.S. S., Fisher, F. H. Mitoka, Wales Verdnam, Mrs. May P. Needman, Mrs. Kata N. Holaut, A. Holart, Anote C. Song all, T. O. Scong all, Marguet Barrows, Eliza Harrows, Geo, Fond, D. F. How-lit, Mics. D. F. Hewrit, M. L. Drake, Mics. M. J. Drake, Mew. W. H. Morrill, S. T. Holls, Catvan F. od, Mics Cath-erne E. Ford, Geo, W. Brown, Jerome Haller, J. O. Zh-ternek, K. Smith, S. Endmar, B. Storth, A. Jerstov, Win, Jehn on, D. L. Bartlett, A. H. Feber, T. H. Warril, Mary A. Spanieling, Mrs. S. T. Holls, Mics M. H. Consoil, J. M. Tilden, Mrs, E. S. Tiden, G. H. Smith, Mrs. M. Je-Smith, Win, E. Roseber, Mics Win, S. H. Sondy, M. S. H. Bar-Int, Frod, H. Ramand, Mrs. W. Mics H. Starth, Mrs. M. Je-Smith, Win, E. Roseber, Mics Win, S. H. Starth, Mrs. M. Je-Smith, Win, E. Roseber, Mics Win, S. H. Scow, Mics H. Holber, H. Should, Jakid Sheider, Mary Macher, Vace Mecker, M. A. Notion, Ether M. Northen, Mary M. Shewitz, A. D. Rockford, Hil, M. Cartine Rockford, Ill.

Spiritualist Convention.

Spiritualist Convention. The Vermont State Spiritualist Association will held the next Annexit Convention at the Wrision Herse, is Ply-month, on Firlday, Saturday and Sunday, the 9 b, 40th and lith of June. A large hall and good accounts (trions it r-nished by the proprietor. Board one doltar perdy. This below the proprietor. Board one doltar perdy. This below the proprietor, and the choice of "differentiation chocks over the Vermont rationals expected, it is hoped with altern who are able to, carrying with them their beat thought, that his Convertion may be marked for the wisdom and moral hull near or other. Wisdom and moral hull near A_{λ} , E. STANLEY, Sice'y, Letcester, VL, May 13th, 1856.

Spiritual Meeting.

Npiritual Meeting. The Spirituality of Olegon propose laying a three or four days income in the growneas new vis, common day on Friday the 241 of J me. To obspeckers and goed in islo are expected in abundance. If they full us we still be end having a good time. Arrangements will be in the to accom-module those coming from a distance. All who references module these coming from a distance. All who references is and expectively invited to atto bar being to double. All who use the start begin they not distance to another being to which us. J. W. By it (Dalar). G. W. Lyweist, G. W. Lyweist, G. W. Lyweist, Mernals, Merton County, Oregon.

from all.

Maine.

WATERFORD, OXFORD CO .- Oliver Porter writes: Although we have never had trance speaking here, there is sufficient awakening in the town on the subject of Spiritualism to fill a large hall, no doubt, if a lecturer should happen this way. The Y. M. C. A. distribute cards and tracts profusely, and ours should follow them.

Written for the Banner of Light.

IN REMEMBRANCE OF MRS. J. GRIM SHAW.

No farewell word came to me from afar, No smile reflecting heaven's radiant light, As beckoning angels held the gates ajar To the sweet spirit in its upward flight. And yet as tears are falling for the loss Of the dear friend of earth, methluks I hear, Coming in tender tones the gulf across, Voices that whisper words of hope and cheer. Whisper, sweet voices, still, and nearer come, That I may bathe me in the rich perfume Of angel presence, bringing heaven near 1

Oh, paint, ye pitying angels, paint to me, In colors clear and strong, that Better Land ! Show me her spirit-form: oh. let me see Her home made ready by that happy band-The three sweet children called so long before, Flow'rets matured in heaven's sun and dew Father and mother, weak and old no more, Calling her from the old home to the new Oh, let me see the happy spirit meet The dear ones there, paint all their greetings swoot, And leave unveiled that bright land to my view.

Ah I could I feether presence, and commune With her loved spirit as it glided near This dull, dark earth, I'd ask but one sole boon, That my life might be pure as hers was here-The life in love and charity full grown-That her blest influence fall like heavenly dow Upon my beart to make it kind and true. And full of gentleness as was her own. Never have I doubted since that influence shone Upon my darkened soul 1 Sweet friend, to thee lowe my faith in that eternity Of life and happiness that are thine own 1 New York, 1876. A. T. C.

BOUL AND HODY: OR, THE SPIRITUAL SCIENCE OF HEALTH AND DISKASE. by W. F. Evans. Boston: Colly & Bich. This is a volume of 147 pages, beautiful in me-chanical appearance as is everything appearing from the press of Colby & Bich. The author has written volumin-ously on his special theory of diskase, and brings a store of thought to the study before him. The sub-title of the book more fully expresses its aims and purpose. He ad-dresses himself to the task of distributing what a diseased tate is, and how it may be changed to one of bealth. • • Christ and has disciples, not as miracles but as facts de-pendent on spiritual laws, and claiming that by under-standing and conforming to those laws the same r-anits will follow now as then. The author takes his data for granted, and makes no attempt to prove licen. His views are taken from the standpoint of theology and not from science, but he really has done what he promises in his pre-tace.

science, but he really has uone what up to make the work acce. "It has been the aim of the author to make the work scientifically religious, without being of-maively theologi-cal." He presents his views with caim clearness, and si-though his theological education occusionally appears, it never mislends him into polemics, nor ustrows his under-standing. He has the scientific spirit in his openness to reception of truth, its envest ensures, in entities freedom from bigotry.—Hudson Tuttle, in the Religio Philosophi-oal Journal.



vision and discovery given him." The Father of Quakerism, George Fox, came up to London shortly after this event, and lbbott's adventure would be sure to furnish him with matter for serious reflection. He would see that the Society of Friends had only by the lightest accident escaped the suspicion of having caused that fire. Evidently there had been a moment when another word, or gesture even, would have turned the thoughts of the populace from the

smouldering ruins to the Quakers, and in the tem-per the people were then in, the "Flock of the Companions," as the Friends sometimes called themselves, might have been massacred throughout the city. George Fox muses over the matter at some length in his "Journal," and, on account of the similarity of Ibbott's case to the well-attested vision Swedenborg is related to have had of the Stockholm fire, we will conclude with a few of his statements, merely premising that at the time of these events there were fully a thousand Quakers in the jails of England, and no inconsiderable number on their way to the West Indies —transported convicts, doomed to work side by side with slaves and the basest kind of felons so heinous was the faith that would trust God for the next word, would maintain His sufficiency. and the universal saving Light of His indwelling spirit! Truly a sad time for the children of the

spirit! Truly a bat since the Light! "The very next day after my release [from Scarborough Castle] the fire broke out in Lon-don, and the report of it came quickly down into the country. Then I saw the Lord God was true the country. Then I saw the Lord God was true the country. Then I saw the Lord God was true and just in His word which He had showed me before in Lancaster Gaol, when I saw the Angel of the Lord with a glittering drawn sword south-ward. . . . The people of London were fore-warned of this fire, yet few laid it to heart or be-lieved it, but rather grew more wicked and highof Huntingdonshire a little before the fire and [was seen] to scatter his money up and down the streets, to turn his horse loose in the streets, to untie the knees of his breeches and let his stock. ings fall down, and to unbutton his doublet and tell the people 'so shall they run up and down, scattering their money and their goods, half undressed, like mad people, as he was a sign to them; ' and so they did when the city was burnthem; and so stry and bondon; but I was so weak ing... I came to London; but I was so weak with lying almost three years in cruel and hard imprisonments, my joints and my body were so stiff and benumbed, that I could hardly get on my horse or bend my joints; nor could I well bear to be near the fire or to eat warm meat, I had been kept so long from it. Being come to London I walked a little among the ruins and took good notice of them. I saw the city lying . I came to London ; but I was so weak took good notice of them. I saw the city lying according as the word of the Lord came to me concerning it several years before." How such a vision could really occur is not so

difficult of explanation, if we take into account the fact of man's duality; that while his body is in this natural world and subject to spatial limitations his mind is in the spiritual world, where effects are seen in their causes, and where time and space are mere conditions of state. It is said of the inhabitants of the latter world, that all the thoughts of each man flow forth in every direc-tion, and diffuse themselves in some spiritual society much as the rays of light are diffused from flame (Swedenborg, Ath. Cr. 11: 74); but that for

"See George Whitehead's Autobiography under date

tors. With the single exception of the large expanse of water at Silver Lake, our party were unanimous in giving preference to the attractions of Highland Lake Grove, and we believe this will be the general verdict of the people.

The direct connections with this grove by the New York and New England Railroad with Boston and intermediate towns, to New London, Norwich, New Haven, Willimantic, Conn., and Palmer, Worcester and Springfield to Framingham on the Albany road, and from New Bedford, Taunton, Clinton, Lowell, Fitchburg and way stations over the Lowell, Clinton and Fitchhurg road, afford facilities for a very large district of country to convene the liberal people at this beautiful spot. DR. H. B. STORER.

Mrs. Tappan's Discourses.*

Mrs. Tappan's Discourses.* Our readers will all be precity familiar with the series of Addresses, delivered by Mrs. Tappan, during the two years that she wascamongst us. Even by non-Splittanliss, who had no faith whatever in the transce mediumship, she was regarded as one - f the most extraordinary women that have nippeared in modern times. Her Discourses were heard by tens of thousands of praons in different parts of the constry, and as they appeared week after week in the Mrdium, they were engerity sought for by large numbers who had not had the opportunity of hearing them. And new that they have been usued by Mr. Burns in a separate form, we have notonity that they will find many readers who had not particularly on the volume under onsideration, the Discourses, to use the language of the Preface, "are arranged in two distinct series, according to the nature of the matter. Those which follow the la-troduction are entitled 'The New Science,' embarded these lectures descriptive of facts concerning the splitt-world, and comm-nion between it and the earther. Phane. The second series is entitled 'Splittanl Ethics, 'and con-sists of teachings of a moral and splittal three ortho-phane. The second series a smaller series, comprising the latter portion of the volume, and containing three orations on the passing away any experiences in mirite life of 'Judge Edmonds, ' conciliation, and containing three orations on the passing away any experiences in mirite life of 'Judge Edmonds, ' conciliation, and containing three orations on the scientific statementare as a matter of caution on the scientific statementare as a matter of cautions or the scientific statement are as a matter of the too the solute which all who have hateved to her orations will be familiar. There is of cause very much in the volume with which all who have hateved to her orations will be familiar. There is no course very much in the volume which all who have hatevery to here or the statements are as a matter of fact incorrect, and mich of the philosop

• Discourses through the Medlumship of Mrs. Cora L. V. Tappau. London: J. Burns; 15 Southampton Row, W. C.

A long-suffering editor of the Caledonia, O., Argus thus plaintively appeals to the Street Commissioner for spring

plaintively appeals to the Street Commissioner for a repairs on the highways: Fix the a rosts, oh fix with caire, Bunnoth 'em up for the travelate, Bonot leave 'em as they alre For passes by to grin and staire, As the farmers pled along and swaire, While their horses tip, and most, and taire; Fix 'em as they'll should the waire, And breakings out will fill the sire, And breakings out will fill the sire, And light on the Street Commissionaire,

Kerosone oil, externally applied to the wound, is highly recommended by the Aberdeen (Miss.) Examiner as a cure for snake poison. Pariles residing where rattleanakes. etc., abound will do well to remember this,

Walker, Manager, PHILADELPHIA, PA, -The First Association of Spirit-maints hold regular meetings on Sundays at 10% A. M. and 7% P. M. also on Thursday or enings, at America Hall, corner of Brood and Coates site its. Prof. Issac Rein, Pre-Ident, 521 North71bStreet, E. Addie Engle Secretary, 955 North 6th street, Lyreum No. 2 meetaat Thompson 51. Church, Thompson street, below Front, Sundays At 10% A. M. Geo Jackson, Conductor, Mrs. Barley, Gardian Sprifugi Circle every evening at Circle Hall, 403 Vino Street, who change of medianos. Free Conference Meet-ing every, Sunday, at 2% o'clock.

Brevery Sunday, at 2% of clock.
 POITLAND, ME. - Arcana Hall, Congress street. -Bpir-tual Fragentity meets every Sunday, at 3 P. M. Janos Furblah, Esq., President: William William's Vice Pres-ident: Georgio C. French, Secretary: William Thayer, Treasurer.
 Sons of Temperance Hall, 3515 Congress street. - The Spiritual Association meets regularly every Sounday. Ab-ner Shaw, Esq., President: George R. Barr, Secretary.
 ROCKFORD, I.L., --Spiritual meetings are held Sundays at 3 and 5 P. M. in Brown's Hall. Col. E. Smith, A. H. Fusher and Fred. H. Baruard, Lecture Committees (Mrs. Emma B. Smith, Tressurer.
 SAN FRANCISCO, CAL. - Under the patronage of the San

Emma B. Smith, Treporer, SAN FRANCISCO, CAL. — Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10^4 Å. M., and a Conference at 2 r. M. also regular Sonday evening incharces are given at Charler Oak Hall, Markot street. ST. Louis, MO.—"The Scientific and Philosophical Re-ligions Society "meet at Avenue Hall, Ninth and Wash-ington avenue, on Sonday evonolings at 7.5 o'clock. Seats free. A collection taken up to defray expenses.

free. A collection taken up to defray expenses. STOCKTON, CAL.-Meetings are held at Hickman's Hall, on Honter strict, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasurer.

Sturgeon, Secretary and Treasurer. SACRAMENTO, CAL.-Meetings are held at Central Hall, Katreet, each Sundy evening. Meastre, Wheatley, Van-alstine and Butler, Lecture Committee. The Children's Progressive Lycen meets each Sunday at the Same hall. SPRINGFIELD, O.-The Spiritualist Science and Meeter changes Hall, corner of Main and Market speets, every Sunday at 10⁵ A. M. and 75 pt. M. Jacob G. Dic-, Frei-dent; J. F. Oaks, Vice Preddent; Mrs. Josie Kirer, Treas-urer; J. W. Ludhow, Recording Secretary; W. B. The betts, Corresponding Secretary.

betts, Corresponding Secretary. Thoy, N. Y. – The Progressive Spiritualists' Society meets avery Sanday in Lycenn Hall, Nos. 12 and 14 Third street. Lectures at 105 A. M. and 75 P. M. The Chil-dren's Progressive Lycenn meets in same half at 2 P. M.

dren's Progressive Lyreum meets in same hall at 2 P. M. Uritca, N. Y. - The Friends of Prortess held meetings at Progressive Ha. Merritt Peckham, President; Alcon T. Whiting, Secretary. VINELAND, N. J. - The Seclety of the Friends of Pro-gress meet at Cosmopolitan Hall, Plum street, every Sun-day, at 10% A. M and 7 P. M., for lectures, conference of Tree discussion. Louis Bristoi, President; C. B. Camp-hell, Lucinda D. Laid, Vice Presidents; Nelsen E. Sheid, Tereastre and Agen to fhall; Dr. David W. Allen and Sil-via Sylvester, Corresponding Secretaries. The Children's Progressive Lycenum meets at 12% P. M. Dr. David W. Allen, Conductor; Mrs. J. R. Ingalis, Guardian: Lucius Wood, Musical Director: Miss Phelbs Wilbur, Idbrarian; Elvira L. Hull, Corresponding Secretary. Speakers wish-ing engagements willaddr vas the Corresponding Secretary. Vis CRNNES, IND.- Free lectures at Noble's Hall each Ing engagementa with a drive the tot corresponding of claim, Vis CKNER, IND. – Froe rectures at Noble's Hall each Sunday evening at 7% o'clock, before the First Splritual As-sociation, G. W. Stewart, Lecturer, S. S. Burnett, Pres-ident; M. P. Ghee, Vice President; D. B. Hamaker, Sco-retary. West comparison N. V. – The help in a long rank for As-sociation. N. V. – The help in a long rank for As-tic Construction. N. V. – The help in a long rank for As-tic Construction. N. V. – The help in a long rank for As-tic Construction. N. V. – The help in a long rank for As-tic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in a long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in the long rank for Astic Construction. N. V. – The help in t

Ident; M. P. Ghee, Vice President; D. B. Hamaker, Sec-retary.
 WitLLAMSHUHGH, N. Y. --The Spiritual Progressive As-sociation of Williamshurgh meetaevery Sunday, at 30° lock who desire the promotion of all that is good, true and pure. In reference to things both spiritual and temporal, are coglially invited to meet with us. John W. Fox, Sce-retary. 110 Union Place, Greenpoint, L. I.
 WINONA, MINN, --The Spiritualita hold tregular meet-ings. Miss, Jane Davis, Vice President; Mr. S. U. Brooks, Treasurer; Mrs. Essher Douglass, Secretary.
 WASHINGTON, D. C. --The First Society of Progressive Spiritualists hold their meetings every Sunday at 11 A. M. and 72 gr. M. Al Lycourb Hall, No, 100 Fareel, northwest, Col. J. C. Smith, President; Prof. Brainerd, Vice Presi-dent; O. R. Whiting, Secretary: M. McEwen, Treasurer.

AFTER-DINNER CRITICING. - Guest (who has had a pleasant evening, will just have a hock at his host's pletures before he guest --- 'Yesh--hie--'like tha' pictsh're'. Fi' laud-he'go ! 'Like the treesh ! 'Branshes wave 'bout a' nash'raily ! !''-Punch.

We cannot part with our friends. We cannot let our an-fris go. We do not see that they only go out that arch-augels may come in. We are iduators to the old. We do not believe in the lichness of the soul, its proper eternity and omnipresence. - Emerson.

arcn., and other speakers, will be in altendance. A co-dial invitation is extended to al. W.M. WHITNER, President, E. R. KAECH, Secretary R. P. Society, Rockford, III, May 19th, 18(6).

Liberal Spiritual Convention in Minnesola. The spiritualists of Minnesola will had a mass Conven-tion in the city of Minnesolas commencing on Unitaly, June 15th, at 10 A. M., and continuum over studiet. Sev-eral of the best trance speakers and in which is to be in the United States will be present, and a "deast of ras-son and flow of soul" may be expected. Ad Spiritualisti, together with Liberation every kind and name, are hydred. Per other Committee of Arrangements. JERO, W., SWERT, Sie.

Notice. The Spiritualisis of Eackford, D., will he'd their Quar-terly Meeting at their half, in the vil age of Reckford, of the loth and itth of Jane next commence og a testinday. The loth and itth of Jane hext commence og a testinday. The loth, at Loctock E. M. The Rev. T. H. Steward, of Kendalisilie, Ind., and Mix, L. A. Pearsab, of Disco, Mich., and other speakers, will be in attendance. A cor-

Anniverancy Meeting.

The regular annual meeting of the Stargis Barmonial Society will be heid at the Free Church in the village of June, 1876. Rev. J. M. Peebles, which as just returned from his travels in Mexico and Central America, will be in **M**-tendance, also offer prominent speakers. Sturgis, May 30, 1876. By order Committee.

A Grand Convention and Camp-Meeting

Of New Jersey State Association of "spiritualists and Friends of Progress, will be helt at Ancor con July 187, 24, 36, 4th, 1876, to which the trends of progress every where are invited. Further particulars will be given in due sca-son. By order of the Board of Management. Newark, N. J. DR. L. K. CONSLEY, President.

Passed to Nulrit-Life:

From Exeter, Penobscot County, Maine, April 27th, Mr. Warren R. Abbee, after a short but distressing illness, borne with heroic fortitude and patience, at the age of 70 sears and 3 months.

borne with herole fortitude and patience, at the age of 7 years and 3 months. The funeral discourse, founded on St. John's (lospel, (chap, ill, ver. 3.) was delivered on Standay, the 30th, through the medinnship of Mis James Gould, of Bangor. Atthough the weather was unfavorable still the meding was fully attended, and the discourse was discourd to by an attentive and appreciative audience. Of his once extensive household, two sons of the deceased are now the only surviving members, the wife and six children having previously gene to the repirit-house. These two sons, now arrived at scale now the only surviving the only near relatives of the deceased now living to the County, were present on the orgasion, and received the heartest symmathy or all. They had ratifically a relead by their father's bed-side to the last, and no means worth the most tender lowes and fluid kindness could effect were left in this departure had come, and he was found to per-tect readmess to meet the summens that called here home. In his scit this carrier, and, takin in its true is sone, a noding neighbor, a true and faith'un friend, a kind and affectiona e parent, and, takin in its true is sone, a divorder Unistand, without making any undue display of what may be termed "tablorative piety." During his last lines his mind was call, pear, divide the sone, on an bard will greas, to depart, and even an anxiety to join the lowed ones on the "tablorative piety." During his last lines his depart will be terrore, which and even an anxiety to foin the lowed ones on the "tablic here, "the children display of what may be termed "tablor alive piety." During his last lines his mind was calle with and red the and no for are to follow where his belowed with and children had led the wab. In his carlier year, Mr. Abbee was a Methodist, and a

to follow where his beloved with and connects not reactive way. In his earlier years Mr. Abbee was a Methodist, and a devoted church member, having been early initiated into the creeds and dogmass of that denomination. But being an extensive reader, an independent thinker, and without a sound reasoner, he tail long since abandoned what be con-scientionsly believed to have been the erroneous irea hings of his childhord, and embraced a belief in spiritual pro-gression and the universal salvation of unaktind, which became a solace to blim in his declining years, and especia-ity in the hour of his final departure. – Com.

From Glastonbury, Conn., May Hth, Helen M. Torner,

From Glastonbury, Cohn., May Hth, Heien a. Automation the 35th year of her age. A noble, intelligent and good woman, one who had no selfash thought, who did no wrong deed, who was ever ready, even when suffering much, to do a heldeng act or say a kindly word, has gone to sleep. Belleving finding act or say a kindly word, has gone to sleep. Belleving though in the nobility of inbor, belleving in a lindly word, has gone to sleep. Belleving the kind, she nade her life a gladness to others when it was hurden to herself. Suffering for long years, and knowing that the dread scourge consumption was daily wastlog her away, she never complained, or cessed to help others. She was truly an angel of God, and He has given her rest.

From Philadelphia, Pa., May 17th. Eugenie Day, daughter of Albert T. and Sallie Day Lavallette, aged 5) ears and 5 months.

5 months. Eugenic was a member of the Children's Propressive Lyree a, the members of which participued in the obso-quies the residence, and at the grave on Laurei Hill. Ser-vices conducted by Dr. H. T. Child and the wifter. All Spiritual papers are requested to ever W. F. JAMIRSON.

BANNER OF LIGHT.

To Book-Buyers.

4

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

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

In quoting from the BANNAR or LIGHT, careshould be taken to distinguish between elitorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the (tpression of imper-local (per thought) but we cannot undertake to endorse the rarred shales of opinion to which our correspondents give otherwise.

BOSTON, SATURDAY, JUNE 3, 1876.

Banner of Light.

PUBLICATION OFFICE AND BOOKSTORE. 9 Monigomery Piace, corner of Province

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COLBY & RICH,

PUBLISHERS AND PROPRIATORS.

Fr Letters and communications appertaining to the distort Department of this paper spould be addressed to UTHER OLEY; and all BUSINESS LETTERS to ISAAC, RECH, RESERVENCE LIGHT PUBLISHING HOUSE, BOS-N, MANNE,

•• While we recognize no man'as master, and take no book as an unerring authority, we most conductly accept all great men as lights of the world. The generations of men-come and go, and he alone is wise who walks in the light, rever-Individuality, "- Prof. S. B. Brittan.

Rev. R. L. Collier on Spiritualism,

The Rev. Robert Laird Collier, D. D., a Unitarian clergyman, is reported as saving in refer-"And this defeats the philosophy of Modern And this defeats the philosophy of Modern Spiritualism, which interposes the voice of a stranger between the communion of two loving and affianced sculs. This Spiritualism is the most unspiritual of all conceivable things; so hard, so cold, so chilling that it usually ultimates in the denial of spirit, or atheism."

Now Mr. Collier must admit that the important consideration for human beings at large is, not whether the facts are agreeable; to the dilletanti, or to those speculative persons who have formed for themselves, out of their own imaginations, or those of others, a scheme of what the future life ought to be, but whether the facts are as reported. Human nature has a wonderful capacity of adapting itself to the facts of God's the proofs which the spiritual phenomena give us see no good reason why we should not accept them, and adapt, our philosophy to the facts, instead of trying to reverse the thinking process.

But is Mr. Collier quite sure of his grounds? He would seem to be grossly ignorant of the manifold phases of this complex and mighty subject, the phenomena of Spiritualism, ancient and modern. He says the philosophy "interposes the voice of a stranger between the communion ! of two loving and affianced souls." Precisely the same fault might be found with the Atlantic telegraph; but could not two loving souls, one in Europe and one in America, send their messages of affection or inquiry all the same? It is not true, however, that the intervention of a stranger is always needed in cases of spiritual communion with departed friends. Mediums themselves can interview departed friends without any such intervention; and more persons ner Circle-Room recently, What is the cause of so are mediumistic than is generally supposed. much poverty and crime in the land, and how can Probably all of us in profound sleep have this power of direct communication. Oberlin com. out a column of the Message Department, which municated for many years with his departed wife. Forceythe Willson, the young American poet, too early lost to our literature, also had, as he believed, direct communication with his deceased wife. Socrates required no medium to enable him to interview a spirit - neither did Swedenborg. Thousands of persons, who know nothing of Modern Spiritualism, claim this faculty of direct spirit intercourse ; and the facts of Modern Spiritualism go to prove that their claims ought to be carefully considered before we reject them as chimerical. It is therefore an assertion founded in ignorance of the facts, for Mr. Collier, stock of a family inheritance. It is to be kept in to croak as he does because the mere asthetics of Spiritualism offend his taste. There are all grades of spirits, as there are of human characters, from the high and holy to the low and the corrupt. What is it, then, but a shallow and unmeaning captiousness for Mr. Collier to charge it against Spiritualism that it is unapiritual? Is not Belial a spirit as well as Gabriel? Or would Mr. Collier restrict the definition of the word *spiritual* to what is in accordance with his own notions of what a purified spirit ought to be? The great variety in the communications from the spirit-world simply teaches us this great, momentous lesson, the most important, probably, that the present age needs-this, namely : that the theological notion that we are ed death, is a fallacy, mischievous and monstrous, and one of which the human mind must be disabused. Spirigualism teaches us that the characters we form here follow us surely to the next stage of being; that all our gains here in intelligence and virtue are lasting gains; and all our losses here through willful depravity and wrong are lasting wrongs. Spiritualism, though not a religion, carries in it all the elements of the most noble, comprehensive and efficacious religion of which the human mind can conceive, for it makes the law of right the eternal law of our well-being, and shows us that we must work out our own salvation, seeking earnestly all those aids and good influences which come to us, whether from spirits in the mortal flesh or out of it. As Mr. Collier's animadversions spring evidently from a misconception of this many-sided subject of Spiritualism, we hope he will give some study to it before indulging in any more rash and easily answered criticisms.

The Effect of Spiritualism.

In the Banner two weeks ago was published a discourse by Mrs. Cora Tappan, delivered under spirit influence, which was a reply to the question, "Is the moral condition of society improved by the teachings of Spiritualism ? " Every one who read that very striking and comprehenine philosophy it was simply matchless. The plainness and wisdom of its views, the breadth of its counsels, and the energy of its reasoning, all combined with a felicity of illustration and a force of application which are remarkable, make it worthy of the studious perusal of those who are not Spiritualists as well as of those who are. The general answer to the question raised, that the good wrought by the phenomena and philosophy of Spiritualism depends, after all, upon ourselves, is precisely the one that is needed to dissipate those clouds of conceit which are too apt to darken the sky of the mind. The opening of the heavens and the silent descent of supernal influences upon the human race must of that all we have got to do is to stand still and have miracles wrought within us, without manifesting either a desire of coöperation or an attitude of receptivity, we are expecting that some-

thing can come of nothing and that growth will take place without regard to any rule of law. The first point to be impressed on the mind in regard to what Spiritualism has done and is still No. 100 West Fourth street, and stated that he doing, is that it has removed that terrible, that crushing fear which has ever been associated with the thought of death. The second is, that spirits that have laid off the weights of their material clothing are still personalities as they were before, that they cherish a continued interest in the affairs of earth, and that they can and do communicate in a great variety of ways with ent and thankful before God, but self-centered in his own ' mortals. So much having been done to prepare the way, and done, too, at a period when human- trial, but perfect quiet and harmony be mainity was ready to improve the truth thus made manifest, the succeeding steps are necessarily such as require the active cooperation of those who are to receive the larger share of the beneence to the Systemce of the dead upon the living: fit. No proposition would seem less to require demonstration. And in this same line of cooperation with the invisibles that are ever ready to assist us, there is no more effective method than that of doing what is pure, holy and just, not from the expectation of reward of any kind, but | lenge, he being satisfied that nothing could be from the love of what is pure, holy and just. "This philosophy of Spiritualism, if interpreted aright," says Mrs. Tappan, " places every human being on the level of his or her thoughts, on the dertaken by several parties. Himself and Mr. level of his or her actions; and the judgments are not of men but of the spirit, and their spiritual state corresponds to the state of the inner mind."

or our responsibilities by Spiritualism. We are universe, in a more or less limited way; and if still called upon to work out our own salvation the cloth and to rest his hands upon the instruwith fear and trembling. Uprightness is the of the continued existence of man are true, we standard, not a promise of reward. We are still to steps he was constantly watched by the twelve do our own work faithfully. The help we receive from the heavenly assistants is only, that which we pray for and stand ever ready to appropriate. developed by Mr. Smith, a practical photogra-Our duties are immensely lightened from being discharged in the delight of a faith which has become actual knowledge. It is for us to try to repress the evil tendencies which are our natural inheritance, and give freedom to every good thought, and wings to every high aspiration. Spiritualism first clears away what before darkened and hindered, and then offers practical assistance. Could mortal in reason ask more? It was reserved for the present age to become the scene of this new experiment.

-----The Cause of Poverty.

To the question put the invisibles in the Ban-

is that children are born under right conditions; that proper magnetism is bestowed on them ; and the promise is that then we shall have not merely less poverty but less crime. Then when selfishness relaxes its cold grasp, and men and women regard one another as brothers and sisters, and the children of a common Father, the whole will sive discourse will agree with us in saying that gradually take on a better look, and there will be for the characteristics of sound sense and genu- a more widely diffused state of happiness. As surely as that is the ultimate object of all men's desires, so surely will it come to pass if all try to live rightly, to do justly and to practice on the principles of universal brotherhood. How long must the lesson be practically taught to man that selfishness bears only the fruit that turns to ashes on the lips?

Interesting Experiments in Spirit-Photography - Victory for Jay J. Hartman.

On Sunday, May 21st, a trial for personal satisfaction was had, which resulted in a complete triumph for Mr. Hartman and the singular development which he represents. The Cincinnati course end in just what the human race itself | Enquirer for the day following devotes neardesires as their glad recipient. If we suppose ly two columns to a report of this trial scance -or rather the series, as there were two of them-and from its account we glean the facts embodied in this sketch :

The weather on the day of the trial was intense in its heat, but at ten in the morning Mr. Slatter, a notable skeptic and a practical photographer, made his appearance at Mr. Hartman's rooms, was ready to test his claims, and had come prepared with his own plates to make sure work that the pictures claimed would not appear. Several other gentlemen joined the party, and it was voted that the sitting would be most satisfactory if held at the well-known gallery of Mr. Leon Van Loo. Thither the parties repaired. The only conditions asked for by Mr. Hartman were that there should be no arguments during the tained, and that each person, with himself, should be searched, and one person, the owner of each plate, should accompany him through the different trials.

Two unsuccessful efforts ensued, when the company adjourned to the gallery of Mr. Kelley, but failing to make arrangements with its proprietor they at last repaired to the gallery of Mr. Slatter himself, in response to his confident chalobtained through his camera and chemicals. Arriving there Mr. Slatter quickly cleared the operating-room, and invited search, which was un-Hartman were likewise searched, although Hartman never left the camera, entered the dark room or handled a plate during the trials which followed, his only participation being to place We are none of us relieved either of our burdens the holder and prepared plate, as he received them from Mr. S., within the camera, to remove ment while waiting for results ; during all these witnesses belonging to the party. The first trial developed nothing; in the second the plate was

pher, and the faint outline of a young child was found as if resting in the lap of the sitter.

"At the third trial Mr. Hartman stated, still standing at the camera, that if the audience would keep quiet and join hands around the instrument in a half-circle, forming a human 'horse-shoe magnet,' he thought that the next trial would develop a satisfactory picture. A fresh plate was brought out, marked and thoroughly examined by the parties, being, appar-ently, as clean as glass could be. Mr. Smith and Mr. Hopkins were placed in charge of this, and atter proper necessary 'collodionizing' and sil-ver bath, was exposed. Hartman still at the camera. Again a very faint image of a young man in the upper left corner of the plate; the mark was examined, and the plate found to be the same.

The Enquirer's report thus proceeds concern-

plates. There is but one chance of fraud, that being the possibility of one or both of these gentlemen being brought up to assist Mr. Hartman. But this is very improbable, from the fact that Mr. Slatter would not be likely to sacrifice his reputation and character to aid a 'fraud' which he has so prominently and vigorously denounced. ÷ ¥ ¥. *

Mr. Hartman has likewise given numerous private 'test' sittings, and we have yet to learn of one where there was the least imputation of deception; on the contrary, all declaring themselves satisfied that the 'apparitions' were genu-ine. Mr. Wallace, the peer of Darwin; Profes-sor Crookes, Mr. Varley and other eminent sci-entists in Europe and America, after investigation, have given in their adhesion to the genuine ness of the production of 'spirit-forms' on the plate beside the sitter; so that the evidence does not rest on Mr. Hartman alone, but on the results of investigations in different countries by different mediums and investigators wholly unknown to each other, making it possible, if not more than probable, that the spiritualistic theory is true. Mr. Hartman certainly has fairly estab-lished his claim to the possession of some occult psychological power, call it what we may, by which these results are produced. In addition he has at various times produced clear and wellrecognized forms of departed relatives of sitters, where, as the parties interested have declared, there was no possibility of deception, collusion or fraud. Determined to keep their promise made to Mr. Hartman, the gentlemen remaining signed the following certificate, as fairly and honorably won by him, which we give rerbattm:

'Mr. Jay J. Hartman, having gene to Mr. H. Slatter's photographic gallers, and accepted the use of hise unera, chemicals, Ac, we hereby certify that there indistinct forms made their appearance on the plate beside the sitter; and we are satisfied that they were produced by some means meknown to use and without any front on his port, as he never entered the dark-room or handled the plate.

port, as he never entered the dark-room or handled the plates. EDWIN PYSCHON, M. D., JOSEPH KINSEY, C. F. HESSKR. In justice to myself beforesigning the above. I would add that although 1, as the r quest of several pre-ent, prepared the above dates, I was not present at their development, although I was r quested to do so-the above, however, were all my own plates.

Spirit-Communion-Verification of Spirit Messages.

We have been privileged to receive from time to time quite a number of letters acknowledging the correctness of the messages appearing in our regular department. This week we propose to cite a few of those certifying to the genuineness of communications spoken through the lips of Mrs. Danskin, of Baltimore. In our next we shall present an installment endorsing others given through Mrs. Rudd's mediumship.

AVA LORD.

To the Editor of the Banner of Light: SIR-I take pleasure in stating the fact that a message from a spirit calling herself Ava Lord has been identified by two friends of hers, who recently visited me for the purpose of expressing their astonishment. They are not Spiritualists, and they were amazed that this message should not only have given all the true particulars about the lady's death, but also used the very language habitual with her when addressing her father and husband. One of the witnesses is Mrs. Isahelle Dunckinson, of West Thirty-fourth street, New York, the wife of a respectable paper man-ufacturer, H. P. BLAYATSKY. ufacturer, H. P. BLAVATSKY. 433 West Thirty fourth street, New York City. The following letter, addressed to Madame Blavatsky by the sister in-law of the spirit communicating, is also published by permission of the writer:

MY DEAR MADAME BLAVATSKY - Knowing the interest you take in all matters relating to the "unseen world" and its mysteries, I herewith enclose a communication clipped from the Banner of Light, and which purports to come from a lady with whom I was intimately ac quainted during her stay upon earth. All the details given in the message inclosed are correct. I can youch for them ; and perhaps it might inter-est you to know a few additional particulars in

regard to the lady in question. Miss Ava Lord was the eldest daughter of Daniel Lord, Esq., of Lowell, Me. Two years previous to her death she married Mr. Frank A. Kirlland, of New York City. She died on the 26th day of Dcc., 1875, at No. 55 West 42d street, and her remains were taken to Maine for inter-ment. Her age was thirty two years. She was a lady of considerable literary ability, accom-plished and endowed to an unusual degree, with prilliant social qualities, constituting her a favorite with all who knew her.

JUNE 3, 1876.

communication from some living person who knew the facts. A very convenient method of escaping from their dilemma. I am nearly sev-enty-six years old, and have been a Spiritualist for twenty-five years, having been led to a recep-tion of the faith through the evidence presented

by Judge Edmonds and the Fox girls. Yours truly, W. S. WORTHINGTON. Winfield Junction, Newtown, L. I., N.,Y.

COL. W. A. RICHARDSON. To the Editor of the Banner of Light:

I noticed some weeks ago a message purport. I noticed some weeks ago a message purport-ing to come from the spirit of Col. W. A. Rich-ardson, late of Quincy, Ill. This message came through the mediumship of Mrs. Danskin of Bal-timore, Md. I write to say to you that I knew Col. Richardson soon after he migrated from Kentucky to Illinois, and I have had more or less knowledge of him ever since, up to the time of his death; and the statements of *facts* in his his-tory made through the medium are correct in *every* particular. The style, too, of *wording* is preculiarly characteristic. It is strange that the Quincy folks [the Spiritualists in Quincy, I mean] who knew Col. R. have not spoken in the Ban-ner about so remarkable a message. However, ner about so remarkable a message. However, perhaps it has not met the eye of any old citizen who knew the colonel. I first knew him in 1840. faithfully yours, P. O. JENKINS, M. D. Washington, D. C., April 19th, 1876.

ALEXANDER MCCORMICK. To the Editor of the Banner of Light :

Being a constant reader of your valuable paper, and very much interested in the message depart-ment, I not only feel it a duty I owe my spirit-friends, but a privilege, to verify a communication. In the Banner of March 4th appears a communication from Alexander McCormick which I know to be strictly true. He was a resident of our neighborhood a year ago the past winter. In the spring he went on the Lake. Last September he came back here sick with consumption —was sick four or five weeks, when he recovered sufficiently to go to his home, which he recovered sufficiently to go to his home, which was in Man-lius, Allegan County, Michigan, where he passed on to the higher life in January. He was twenty-three years of age, and was an honored member of our Sons of Temperance order. MRS. J. G. DRAKE.

Toledo, O., March, 26th, 1876.

Decoration and Discourses.

Tuesday was Soldiers' Memorial Day, and it was fitly observed by many who respect and love the memory of those who fell in the cause of the Union. There were numerous discourses in the city pulpits on the previous Sunday, appropriate to the anniversary which has become a sacred one for the present generation. Dr. Bartol said that the American flag typified sentiment, doctrine and power; and he painted the devotion with which nations regard their banners, none, however, in that particular outdoing ourselves. His allusion to the restored fraternity of the two sections, as illustrated last year at Bunker Hill, was in the happiest vein, and elicited the applause of a crowded auditory.

One preacher improved the occasion to declaim against the idea of cremation as a Pagan one, as if there was nothing good in those Pagans of India who to day could teach civilized America the ground principles of honesty. He advocated the giving of "dust to dust," albeit many corpses are cast into mid ocean, and many are devoured of wild beasts. Over the bodies of our heroes, he said, we shall lay flowers, but their spirits have departed. We cherish fond recollections of our dead heroes, he added, quite forgetting their faults ; and, said he, if the custom of decorating their graves continues, it seems probable that we shall forget they had any faults at all. Well, and why not? What are others' faults to us? Let us be content to dwell each on his own. By all means let us forget, not only that the dead had faults when with us, but that the living themselves have any. In this way we shall soonest be able to cast out hatred and all uncharitableness from our own hearts, and make room for that pure love which is supreme and supernal.

Spiritual Phenomena at the West End.

On our eighth page will be found Dr. H. B.

ET Anniversary week in Boston was improved by the New England Woman Suffrage Association, several sessions being held, whereat addresses were made by William Lloyd Garrison, Wendell Phillips, Mrs. Ednah D. Cheney, Mrs. Emma Malloy, Julia Ward Howe, Lucy Stone, H. B. Blackwell, Rev. Mr. Vibbert and others. The entire convocation, is considered to have been a success.

they be prevented? came an answer which filled the readers of the Banner could not have faileddiscouragement among others, leads them to despair of further effort and consequently to give such a feeling become ingrained in a part of a single generation, and it very soon forms the mind that it is a spirit that makes the answer to the question, and declares human selfishness to be the chief cause of poverty among men.

Selfishness, repeats the intelligent and penetrating spirit, is at the bottom of the matter. Men are in haste to be rich. They want to live, dress and ride as the millionaire does. Then, again, there is a lack of justice. A man defrauds his own neighbor out of a hundred thousand dollars, but he is not disturbed by the law, while those around him pay him outward respect simply because he has succeeded in securing the "al-mighty dollar." But let a poor woman, whose family is suffering and who cannot procure work to support them, go out and steal a basket of coal or a loaf of bread, and she is in the power of the greatly changed in character through another's | law in no time. It is pre-natal influence that agatonement or non-atonement by the process call. T gravates the matter, in the wise spirit's opinion. It says there is too much of the spirit of murder in the land. It is all around us, and though it does not come out into expression, it is abundantly proven by the horrible wish so often entertained-that the unborn child 'shall not see the light and live.

"In olden days, when I was a boy," says the spirit, "our mothers were the women of the time. They cared for their children. They loved them with all a mother's affection, of which you find but little in the world to day." Now the children are shut off in the "nursery," and turned over to the hireling. In other times, the mothers felt promises notwithstanding : if the sensitive fails that they were bringing men and women into the world who were to play individual parts in it, and obtain an experience that should discipline them for the great and immeasurable future. They nursed their own children, and prepared the food for them with their own hands. "Now," says the spirit, "you go into your kitchens and find your Bridgets placing their hands on your

food, sending into it a vicious magnetic force. This influence is put into the very clothes that are washed for you. It is ironed into the cloth which you place upon your backs, and you are filled with a foul magnetism. Can you wonder that your young men go forth from you, and enter the dram-shop and become drunkards?"

There is a startling doctrine preached in the

ng affairs at the close of the second experiment : "Mr. Slatter's face was a study at this time-

a compound of incredulity, distrust and wonder -that seemed to be the reflex action of his conto peruse with unusual interest. With perfect truth did the spirits reply that one of the chief causes of poverty is human selfishness. If it be objected that idleness and laziness have much to do with it, it will have to be added in justice that no one can say that this selfishness, by breeding examined like the others, it was again prepared for exposure. Mr. Hartman begged the audience to keep quiet, and a good result would be obtained; but the majority, probably on account over all steady and enterprising industry. Let of the excessive heat, seemed nervous and ill at That kept the circle from becoming perease. That kept the circle from becoming per-fectly quiet. Again the plate was exposed under these discordant conditions."

On this plate, when developed, "appeared a large oval shadow resting on the shoulder of the sitter, in the center of which was a faint image of a middle-aged man, sufficiently distinct, Hartman states, to print plainly when the negative is properly prepared."

"Mr. Hartman declined to try again, stating that the increasing restlessness and heat precluded any further attempts; and, while he had hoped to get a fine result, which would have been obtained had there been greater quiet and more harmony, yet the three results would have been sufficient to establish his claims, and prove that spirit-photography was a demonstrated truth. Mr. Slatter threw up the sponge, and declared that, while not convinced that it was 'spirits,' yet he acquitted Mr. Hartman from all imputations of fraud and dishonesty, and acknowledged that the apparitions were produced by some means unknown to him, and without any complicity from Martman, as he never handled a plate or entered the dark room during the whole trial, the plates being Mr. Slutter's, which he knew to be clean and free from stains, which they proved to be on exami-nation before being placed in the bath."

"At this point," says the report, "several of the valiant pilgrims, who had promised to sign a certificate provided a result was obtained, and who had declared that they were satisfied of Hartman's honesty and integrity, and with the results produced, quietly folded their mantles about them and glided away."

Such is the stereotyped method of procedure on the part of skeptics concerning Spiritualismthey are jubilant, but if he (or she) be successful they silently withdraw, or-as the Enquirer intimates will probably be the result in this- caseraise doubts as to the correctness of the conditions, etc. The paper referred to forestalls any attempt on the part of these recusant witnesses to deny the business character or ability of Mr. Slatter, and says, in closing:

" Mr. Slatter is a practical photographer, had his own conditions, his own room, camera, chemicals, etc., and has been particularly prominent in challenging, both in this and former trials, Mr. Hartman to' visit his rooms, confidently as-serting that no 'srook-types' were possible under his conditions and in his own gallery. Mr. Hartman never left the camera during the whole trial, and was constantly surrounded by skeptics closely watching his every movement, while Mr.

sage having come through the lips of a stranger. it seems to me, beyond doubt, that it came from my friend. The message commences in this wise: T was cold, bleak December, when the chilling hand of death was laid upon my poor, frail form." To show you the similarity of composition I will quote from one of her letters written several years ago, soon after the loss of a very dear friend: "T was such a September morning as this that a great joy dropped out of my life."

Mr. and Mrs. Kirtland were not Spiritualists, neither were their families. I can well understand my friend's anxiety to show her relatives that she is not dead but *living*, and in a world

Dear madame, should you desire to use my let-ter in the cause of Spiritualism you are at liberty to do so, and in the mean time and in the mean time to be sincerely your friend, M. B. DALZELL. to do so, and in the meantime and always believe

New York, May 15th, 1876.

P. S.—It was characteristic of Mrs. K. to men-tion her husband and father more tenderly than other members of her family.

ANN HYATT.

To the Editor of the Banner of Light:

In your issue of April 15th is a communication through the mediumship of Mrs. Sarah A. Dan-skin, given by the spirit of Ann Hyatt. My confidence results from the following correspondence :

CORNELIUS RIPLEY, EEQ., Astoria, N. Y.: DEAR SIR-Will you have the kindness to anwer the following questions:

Was there such a person as Ann Hyatt? Did she die at Astoria, N. Y.? and was she the widow of the late John Hyatt? Were they of Newtown, Long Island? Was she at the time of her death in her seventy-second year, and was

she buried from your home in Astoria? If you answer "yes" to any or all of these questions, will you also have the kindness to in-form me how the facts could have come to the knowledge of Mrs. Sarah A. Danskin, of Baltimore, Md.?

Yours truly, CHAS. A. WARDEN. Auburn, N. Y., April 16th, 1876.

CHARLES A. WARDEN, ESQ.: DEAR SIR-Yours of 17th to hand, and will reply Yes to all your first inquiries. Do not know Mrs. Sarah A. Danskin, and con-

quently can't say how she came in possession the facts. Respectfully yours, Astoria, April 18th, 1876. C. RAPELYE. of the facts.

Now, am I not justified in saying that the spirit of Mrs. Ann Hyatt did communicate at Mrs. Danskin's circle? You will notice that a mistake occurred in the report in giving the name of Mrs. Hyatt's son-in-law, as it appeared as Ripley, while, I doubt not, Mrs. Hyatt said Rapelye. But this is too small a matter to quibble over, and does not in any way affect the facts given by Mrs. Hyatt, and proved by the letter of her son-in-law. C. A. W. Auburn, N. Y., April 23d, 1876.

To the Editor of the Banner of Light :

The communication from Mrs. Hvatt is corhave lived in sight of their house for twenty five years. I was one of the pall-bearers of John Hyatt. Mrs. Hyatt was one of the best women this world produces. She died at Astoria, at the home of her son in law, not as stated, but Cornelius Rapelye instead of Ripley. That is the only error. There are two sons now living above words which it seriously becomes parents Slatter and Mr. Smith were likewise closely on the old homestead. The whole family are length located at No. Slatter and Mr. Shatter and Mr. Slatter's Episcopalians. They will probably say it is a bury Square, London.

Storer's entertaining and convincing account of what it has been his lot to behold in the way of phenomena at the séances of the new materializing medium at the West End. Boston. The narrative speaks for itself, and in a most unmistakable fashion.

The following from Dr. Samuel Grover, of Boston, gives additional particulars as to occurrences witnessed at sittings with this lady :

"To me the most wonderful phenomenon I have seen in presence of this new medium was the appearance of two spirits at a time, one kneeling at a chair, the other standing by her, while the first-named spirit executed with paints a beauti-ful representation of the morning-glory flower, with branch, leaves, open flowers and buds, all shaded with the natural colors, the paint and plate for painting prepared by the medium as previously directed by the spirit. This was done in the presence of twelve persons. All will tes-tify to what is here given. The time occupied in the painting was one hour, and all this time the spirits were in plain view of the entire company in a room light enough to distinguish all the contents. At the close one of the spirits came forward and placed a beautiful wreath of flowers on the head of the medium, prepared while the first spirit was painting from a bouquet taken from the mantel. The medium is at all times during the scance in full light, and in the room with the company—no cabinet."

IT A gentleman residing at the Highlands, Boston, called at our office recently, and informed us that mysterious manifestations of disembodied intelligence made their appearance not long since in the family of one of the regular attendants on a German church at the South End. The little daughter in this family was strangely worked upon, and described the appearance of persons before her, known to be deceased, but who, in obedience to her creedal education, she declared she "could see in heaven." The pastor of the church being summoned to the house endeavored to reason away the matter, but failed to make any impression upon the child .. While he was conversing with her, she passed into a trance, and described to him his deceased father, mother and brother, of whom she knew nothing from a mortal standpoint; these she declared she could see "in heaven." The minister, on her returning to consciousness, closely questioned her with a view to ascertain whether she could repeat any of the assertions made while in the trance, but found she knew nothing whatever concerning them. He left the house deeply perplexed, admitting ere he went that her descriptions of his departed friends were unmistakably accurate, though by what means gained he could not conceive.

Mrs. Susie A. Willis Fletcher, who recently embarked for the British Isles, arrived safely at her port of destination at the close of a tempestuous passage. After visiting several points of interest in Scotland, and making halts at Manchester and Liverpool, England, she has at length located at No. 2 Vernon street, Blooms-5

BANNER OF LIGHT

Obsequies of the Late Baron de Palm -Impressive Egyptian Rites.

The funeral of Baron de Palm according to ancient Egyptian rites took place at the Masonie Temple, New York City, Sunday afternoon, May 28th. The deceased Baron, who came to this country fifteen years ago, had expressed a wish that no Christian priest or minister should be allowed to take part in his obsequles. They were conducted by the Theosophical Society of New York, of which the deceased was a member. Only those having tickets, about 1500 in all, were admitted to the building. The coffin containing the body was placed on a dais on the platform. On the coffin were seven lights arranged in the shape of a triangle. Col. II. S. Olcott acted as master and conducted the ceremonies. With him were six others to make responses. They were habited in long black robes. After brief intervals of music the questions and responses began. They consisted of questions and answers from the ancient Egyptian liturgy, in regard to the nature of God, the human soul and a future state of existence.

During the questions and answers incense was burned and a figure of a serpent, twisted round a wooden T, stood beside the coffin. Colonel Olcott delivered a pertinent address on the nature of theosophism, and said the deceased Baron, after a long life in courts and a career of ambition, meeting nothing in the creeds to satisfy his inquiries in regard to a future state, found consolation in Theosophy. After the rites were over the remains were removed to a vault in the Lutheran cemetery, and will, it is said, be cremated as soon as permission can be obtained from the authorities. The body was embalmed soon after death.

A Good and Sound Charge.

In one of his recent charges from the bench, Recorder Hackett, of New York, used such good sinewy language as this: "Give the benefit of the doubt to the sorely tempted, or the first offender, or the offences which do not give shining examples." Also, said he, "refuse procrastination to the embezzler, the commercial swindler, and, above all, to that modern monster in business circles, the fraudulent trustee, whose plausibility, social finish, and acquisition of commercial confidence only serve to strew his cunning pathway, with victims. Whether you find him in the counting-room, the back parlor, or the brownstone and marble mansion, make an example of him, should facts warrant."

Sound and timely advice to a jury, and too much of it cannot be heard from the modern bench. Its two leading points are the very ones that need to be dwelt upon continually : first, that the sorely tempted and the beginner in crime should be dealt with leniently, and, second, that the fraudulent trustee, who is the bane of our time and the enemy of all honest society, should be pursued without mercy, so that others inclined. to follow in his footsteps may be deterred by his example. It is time that a turn was made in the tide of falsehood and fraud that has so long flourished because it was able to defy law. The rich rogues who are still outside of prison are more numerous than the poor and wretched ones who occupy the inside of the walls.

Charles H. Foster

Continueshis work in Boston (Parker flouse) with the same success which invariably characterizes his mediumship, and his rooms are daily resorted to by many anxious seekers after truth. The editor of the Gardiner (Me.) Home Journal, a secular weekly-though of pronounced fearlessness in all matters looking to the welfare of the community and the world-in a recent issue of his paper, thus unqualifiedly endorses this wonderful instrument for communion with the un-'seen :

"Charles II. Foster, one of the most celebrated etter give nim a eea not tell him their names, nor anything about themselves, and if he do n't convince them that there is more in heaven and earth than they ever dreamt of in their philosophy, they may come on us for damages. We wish every person who believes spirit communications a humbug, would call on him and 'try the spirits.' "

Centennial Convention.

G. W. Kates writes to the Religio Philosophical Journal from Atlanta, Ga., approving of a Centennial Spiritual Convention, and suggesting that societies authorize Judge Holbrook to make the call. He says :

"The great trouble' in the past has been to get the best classes among Spiritualists to take an active public part. The consequence has been that societies and conventions have been run and ruined by fanatics, by men and women of one idea. Men and women of influence, of pecuniary wealth, of intelligence, and of a holy and sublime conception of Spiritualism, have remained be-hind the scenes, unknown and misrepresented before the public. It is time for a change. We must protect true and pure Spiritualism at all time. times

TELEGRAPHING THE HUMAN VOICE .- At the Society of Arts meeting, held in this city May 25th, at the Institute of Technology, Prof. A. Graham Bell read a very interesting paper on Researches in Telephony," and exhibited and explained a number of instruments designed to convey musical sounds by electricity over an ordinary telegraph wire. By use of this method Prof. Bell proposes to send an almost unlimited number of messages, in both directions, over a single wire. The principle is as follows : A person speaking or singing into a mouth-piece causes a membrane to vibrate. A steel spring connected with the wire throws the electric current into corresponding undulations, which, acting on the corresponding membrane at the other end of the line, reconverts the vibrations into intelligible words and sounds. The sounds are not loud. but very distinct, so that a person's voice could be recognized by placing the ear at the mouthpiece. The experiments were of a highly interesting character, and were very successful. It is not improbable that Prof. Bell's invention may work a revolution in telegraphy.

The Methodist Conference at Baltimore recently considered a resolution recommending the brethren, in view of the corruption of the times, to use every effort to put only Christian men in office. This resolution was referred to a committee, and we find the Boston Sunday Herald for May 21st thus effectually puncturing

the bubble of sectarian pride : "We do not think the passage of such a resolu-tion will do any good. Schuyler Colfax was a plous man; Belknap is said to have been religiously inclined ; ex Senator Pond was a most exemplary deacon ; and few excelled ex-Senator Winslow either in exhortation or prayer Yet they all fell from grace, and therefore it would seem to be a great deal better for the Conference seem to be a great deal better for the Conference to encourage people to live within their means rather than to apply any religious tests to candi-dates for office or attempt to mingle affairs of the Church with affairs of the State."

The churches of Boston have been holding representative meetings to see about securing the services of the revivalists, Moody and Sankey, for the approaching autumn and winter. They extended a cordial invitation to the two revivalists to come at their earliest convenience, and the expectation is that their peculiar work will in a few months be in full blast here. Just how much good has been done by them in New York cannot be stated, although a heap of money was raised at the last as one important result of their joint labors. If revivalism meant the sober and deliberate forming of good resolutions, instead of being another name for a vague nervous and emotional excitement, there would be a good deal more confidence in it than there generally is now. But we may yet see what Moody and Sankey can do with Boston.

Mrs. Whipple spoke on Thursday afternoon, May 25th, before the Swedenborgian Club, of Boston, at No. 3 Tremont place. Her subject was "Social Evolution." We hope to refer to the discourse more fully in a future issue.

On our fifth page will be found the announcement of Mrs. Whipple's subjects for lectures. spiritual mediums in the world, is now at the Parker House, Boston. Those who wish to con-fer with their friends in the other world, had bottor due him a call. They need not call him She will be glad to speak wherever her services dorses her in the following terms : "Mrs. Whipple is a lady of culture and refinement, highly intellectual, with a comprehensive grasp of mind that enables her to present the essential principles of progress and reform in harmony with those sympathetic and tender views of human duty and dependence which comprise the higher motives to culture and im-provement. Her fine personal presence and im pressive manner of delivery win immediate and sympathetic attention to what she is saying." The Black Hills trap is eminently success ful, and many "gold seekers" are lured to their deaths by it. Upwards of three hundred persons have already been killed, so says report, and the destruction of life, it is feared, will be large before relief can be afforded by the army. We warned the people in advance against the invasion of the Indian country, but Custer's "El Dorado" stories were more powerful than the sentiment of justice. The Black Hills may take a red aspect perchance before the matter is settled, but if a general Indian war, supervenes, the fault will lie at the door of the white man.

On File for Publication:

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

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

and its evolutions ; "Heredity," by J. Dille, Esq. An able and important article, of great value to every human being : "Spirit and Matter." by F. Smith ;

"The Eridences of Immortality from Spiritual-

iam," by Rev. E. R. Sanborn ; "The Mission of Modern Spiritualism," by R. W. Hume; "Holding Porces," by Lois Waisbrooker; Holding Forces, " by Lois Waisbrooker;

"Skepticism – Its Four Forms: Honestand Knae-isk, Tanid and Brutal," a trenchant essay from the pen of Prof. J. R. Buchanan; "Mrs. Thayer, the Medium," by J. Wm. Van

Namee, M. D.

"Farly Methodism," by Giles B. Stebbins ; "The Great Tongue," by Prof. S. B. Brittan.

Robert Cooper at Salem, Mass. a the Editor of the Ranner of Light

This week we were joyfully surprised with a call from our esteemed Brother Cooper. We were already conversant with his writings, and also knew of his inspiration in song. As he has probably had the privilege of witnessing a great many phases of spirit-power on both sides of the ocean we cordially received him among us, and were glad to hear of his varied experiences On Sunday evening we were privileged to hear one of his lectures comparing the two great sides of religious belief, riz, Catholicism with its offshoot Protestantism, with Spiritualism, or liberty from all superstition and bigotry. The subject matter of his discourse was excellent. We feel that our good brother is a valuant worker for the cause of truth, therefore we cheerfully recom-mend him wheresoever he may chance to go. Would that there were more of such champions for the truth among us. Yours fraternally,

S. G. HOOPER, Sec. of Salem Children's Progressive Lyceum. May 27th, 1876.

"The World's Sixteen Crucified Saviours."

To the Editor of the Banner of Lights I have just read, the above work, I know of no other one book that I think will do as much good, Half a million of them ought to be circu-lated in America. I have long desired to spessich a work in print. But this surpasses my expecta-tions. I wish all your renders would buy a copy, and, after reading, circulate among Christians,

In time, it must work a moral revolution. Fraternally, Austis K AUSTIN KENT. Stockholm, New York.

Austin Kent writes us, May 18th, as follows : "Will you permit me to inform my friends that I have hardly had one day's usual health for twelve weeks? hence am not able to write for any paper, or to make replies to private letters."

Movements of Lecturers and Mediums.

N. Frank White has just closed a very pleasant and successful engagement at Bridgeport, Ct. He is at present resting at hishome in Seymour, Ct., and preparing for the camp-meeting season. It is his intentionalso to make a pligrimage to the Centennial City some time in the course of the summer. He has, during the past year, accomplished much as a magnetic healer in connection with his services as a lecturer.

Mrs. Zella S. Hastings is to lecture again in Bartonsville, Vt., Sunday, June 4th.

J. William Fletcher speaks in Putnam, Ct., Sunday, June 4th. He can be addressed at No. 7 Montgomery Place, Boston, Mass.

Mrs. Clara A. Field will be pleased to answer calls to leeture or to sit for tests. Address her No. 902 Washington street, Boston.

A correspondent writes us from Vineland, N. J., that the lectures of Moses Hull and Mattle Sawyer in that place bave awakened so much interest that they have been induced to send for their tent and commence a protracted meeting there.

W. F. Jamleson, after a successful month's engagement in Philadelphia, goes to Michigan. He will speak in Port Huron Sunday, June 4th. Address at Albion, Mich., until further notice.

The First Society of Spiritualists in Chicago, Ill., have employed Suste M. Johnson to lecture. She is an able trance speaker.

C. B. Lynn lectured for the Spiritualists of Milwankee. Wis., Sunday, May 21-1; subject, "Spiritual Freedom The discourse was powerful, very elequent, instructive and harmonizing. Mr. Lynn is one of the happiest men on the platform, so writes E. W. Baldwin, Eso

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent inseriion, NPECIAL NOTICES, -- Forty cents per line, Minion, each inseriion,

BUNINESS CARDS, - Thirty cents per line, Payments in all cases in advance.

fr For all Advertisements printed on the 6th page, 20 cents per line for each insertion.

* Advertisements to be renewed at continued rates must be left at our Office before 13 M.on rates mus Monday,

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!- Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Diagnosis by Letter. Inclose Lock of Pa-

tient's Hair and \$1,00. Give Age and Sex. Remedies sent by mail to all parts of the United States and Canadas:

197 Specifics for Epilepsy and Neuralgia. ddress Mrs. C. M. Morrison, ddress Mrs. C. P. O. Box 2519, Boston, Mass.

P. O. Box **2519.** Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. My.13.13w*

Chesterfield, N. H., March 26, 1867. Messrs, Seth W. Fowle & Son :

Gentlemen-1 feel in duty called upon voluntarily to give my testimony in favor of DR. Wis-TAR'S BALSAM OF WILD CHERRY. I was taken sick last October with a lung complaint, accom-panied with a very serious cough; and after hav-ing been treated a number of weeks by the best physicians, they gave me over as an incurable case of consumption, and for about six weeks my friends expected that I might die any day, having entirely despaired of my recovery. At this I read the advertisements and certificates of the WILD CHERRY BALSAM, and was induced to try it myself. I have taken five bottles, and from the commencement I have been gradually recovering. My cough has now entirely ceased. I have regained my flesh and strength, and am feeling quite well. I attribute the cure to Dr. WISTAR'S BALSAM OF WILD CHERRY, as I have taken no other medicine since Leonunenced tak-ing that. Very respectfully yours, MRS. MILA S. SMITH.

Messrs, Fowle & Son :

Gentlemen-Mrs. Smith gives me the foregoing certificate of the efficacy of your medicine in her case. She is an acquaintance of mine, and took the BALSAM on the strength of my certificate, which she saw in the papers. Her story is liter ally true. Yours truly, W. II. JONES. ally true. Yours truly,

THE DAWNING LIGHT - STEEL PLATE - reluced in price from Two Dollars to One Dollar, nostage free. See advertisements and editorials n Banner May 20th and 27th. Address R. H. CURRAN & Co., 28 School street, Boston.

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

DRS. DUSENBURYS, successful Magnetic Physicians. 25 years' experience. Central Magnets. No drugs used, 143 W, 11th street, New York. My.27.4w*

cian, No. 57 Tremont street, Boston, Mass.

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. My.20. MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19. F.19.

HENRY SLADE, Clairvoyant, No. 18 West 21st | tree. Cloth, tinted paper, 2% pp. Price \$1.25, postage THE MAGNETIC HEALER, DR. J. E. BRIGOS, is also a Practical Physician. Offlee 24 East Fourth st. Address/Box 82. Station D. New York, Station Control of The Control of Station Control o

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5

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ALLEN PUTNAM, A.M., Author of "Hible Marcel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Mr. Putnam has with skillful hand arranged in this vol-southin peritrons scattered through its pages the doublers of Spiritualism's capability to infinister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart with find in its help breathings for strength, sent out to a higher power, test from the carres that so keenly beset the puigrim in file's bigives. The side has south and trong its demonstrations of the divine pow-sidelites within, drink of the waters of spiritual healing and rejorce; and the deselate mean rear compass, through the novaliment of the relating of remote with the depart-ed, a consolid within which relating and the consolid the start. The peristent existence of the human sout, the encoding power of the future start, the gradual bettering of even motal conditions, the globious columnation of progression under the great law of the binning mind in their day and yet revetent guitse by many leading mind, in their day and yet revetent guitse by many leading mind, in their day and yet revetent guitse by many heading mind in their day and generation, the walk of whose wholey differing earth conditions have failen at the touch of the great Angel of Change, and who have become blended by after develop near intro aband of bothers in the power of the start agiest kingdom of that Troth shall come, and its will be done on earth as in the heavens t

LIST OF SUPPLICANTS.

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Je.3.-1w*

Magnetic Physician, 100 W. 56th st., New York. Ap.22,10w*

My.27.4w*

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

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. My.20.4w*

Owing to increasing interest on the part of the public, created by his unfoldments, Mr. Foster will remain at the Parker House during June.

The Paine Bust Subscription.

This subscription has now reached something over half the amount desired, and we hear that Mr. Morse, determined not to be behindhand should the sum required be raised by July 1st. has been quietly at work upon the marble, and the bust is now well under way. He has been most fortunate in securing his marble. A finer, purer piece could not be found the world over. We hope our friends will respond heartily to this work, and send their cash manifestations of interest. No nobler work can be done than to render justice to the character of a fellow-man. Let Paine be vindicated.

The following donations to the Fund have been received at this office since our last report : E. B. Tilden, \$6.00; G. M. J., San Francisco, Cal., \$5.00 ; A. G. Campbell, 50 cents.

The Spiritualist camp meeting will not be held. at its usual place, Silver Lake Grove, this year, as the Old Colony road can make better use of the grove in the time that the Spiritualists occupy it.-Boston Daily Advertiser.

The above paragraph is untrue, to say nothing of its inuendo against the Spiritualists of this city and vicinity. The fact is, Drs. Gardner and Richardson, the managers of these summer gatherings in past years at Silver Lake, have found a more spacious and beautiful grove and have engaged it on more satisfactory terms elsewhere. -a full account of which is given on another page of this paper, by Dr. Storer. We therefore, in behalf of the Spiritualists of, this section, request the Daily Advertiser to correct its misstatement, which, as an honorable contemporary, we have no doubt it will.

Read the Message Department on our sixth page. The communications given through the mediumship of Mrs. Danskin and Mrs. Rudd are full of interest. Additional food for reflection will be found in the questions and answers, also in the remarks of the Controlling Intelligence through Mrs. Rudd. The spiritual significance and effect of capital punishment, and the inexorable operation of the law, tritely outlined in the sentence "like attracts like," are here plainly pointed out.

Dr. Mack is fully employed in London, and his healing power is in fine condition. He is located at 26 Southampton Row.

At a meeting of the Salem, Mass., Spiritual Lyceum on Tuesday, May 21st, the following officers were elected for the ensuing year : Conductor, Edward A. Hall; Assistant do., Stephen G. Hooper; Guardian of Groups, Mrs. Alice Waterhouse; Assistant do., Mrs. Maria Knight: Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Bailey; Guards, Messrs. N. K. Holland, L. S. Champion, Mrs. Owen, Miss E. Chapple; Treasurer, William Mead; Secretary, S. G. Hooper.

Sessions of the Labor Reform League Convention were held in Rochester Hall, Sunday and Monday forenoon, afternoon and evening, May 28th and 29th, presided over by Col. William B. Greene, president of the league, and there was a good attendance.

ST A fine article from the pen of Alfred E. Giles, Esq., in review of "Old Truths in a New Light," by the Countess of Caithness-with digressions on "Indexes," "Magic," "Hermes's Prophecy" and "Elementary Spirits"-will appear in our next issue.

Mar An interesting article from the pen of Mrs. Jacob Martin, Cairo, Ill., will appear next week.

To One of the most striking examples of spirit photography on record is one taken by Mr. Hudson, in which Miss Lottie Fowler is the sitter. Her lap is literally covered with hands which are displayed in every direction. One o One of these photographs was Sent to the Baroness Adelma Vay, who in her letter of acknowledg-ment says: "We recognize 'Hendrick's 'hand out of the hands that come on your photograph; it is undeniably hishand." "Hendrick" is a reation of the Baron Vay, who often uses Miss Fowler's mediumship. A mold of his hand was obtained at the Spiritual Institution.—London Medium and Daybreak.

Mrs. Mary L. French is lecturing on Temperance and

Spiritualism and reading her original historical poem in the country towns. Her address is Townsend Harbor, Mass Dr. Taylor closes a successful year's engagement in Bal-

timore, in four weeks, and will spend the hot weather -July, August and September-in New England. He will be glad to make engagements to speak on Sundays. He has engagements for four or five Sundays, but will sneak on reasonable terms the balance of the time. Address blm at 772 Chesapeake place, Baltimore, Md.

An meknown gentleman has presented \$1000 to the Massachusetts Society for the Prevention of Cruelty to Animals, and left a card with the remark : "This is given for one was very fond of animals, and whose wish would be that this money be applied for the relief of their suffer-

Spiritualist Meetings in Boston.

ROCHESTRIL HALL. - Children's Progressive Lyceum lo, 1 h dis its sessions every Sunday morning at Rochester all, 730 Wishington street, commencing at 10% of clock, he public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpent, r. Cor. See'y. *The Lordies' Aid Society* will until further notice hold its meetings at Rochester Hall. on Tuesday afternoon and "evening of each week. Mrs. John Woods, President; Miss M. L. Barreit, Secretary.

at, i., parrett, Secretary, Lunting HALL. — Pree Public Circless are hold at this Hall, No. 3 Winter street, every Sunday at 105 A. M. and 25 P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at-

RAYMOND HALL. - Spiritual Meetings are held at this hall, 12 Multi street, Char estown District, Sunday after-noons, at 3 o'clock. The exercise consist of speaking and tests by different mediums. Admission free.

TEMPLANS' HALL, - Mediums' Meting every Sunday at this hall, 488 Washington street, at 105 A. M. and 25 F. M. Miss Nora J. Barker will give test scances every Sun-day evening at 7%. F. W. Jones, Chairman,

First Spiritualist Picnic for 1876.

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

J. B. HATCH, Conductor C. P. L.

Spiritual and Miscellaneous Periodicals for Nale at this Office:

CISIN IOF NAIG AT LINIS Office: THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zolatic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Werkly Journal of Psychologi-cal Science, London, Eng. Price & cents. THERELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents.

Price 10 cents. THE SPIRITUALIST AT WORK. Issued fortnightly at. Chicago, III. E. V. Wilson, editor. Price Scents, THE Chuchele. Published in Hoston. Price Scents, THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents, THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents.

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

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Why that pale face? |Why those dyspeptic tertures? Why that lost appeilte and that dimmed eye? There need not be those morbid appearances, for the magic of Campbell's Onlining Wine need only be invoked, and all will be changed. All respectable chemisty have it. 2w-May 27.

DEAFNESS RELIEVED. No medicine. Book free, J. J. WOOD, No. 3 Cross St., Madison, Ind. June 3. - Alcow

NOTICE TO OUR ENGLISH PATRONS. J. J. MUREE, the weat known English becurer, will act in foture as our accent, and receive subscriptions for the **Banner of Light** at fifteen shiftings per year. Partice desting to see subscribe can address Mr. Morse: at his rest-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-

don, Eng.

PHILLADELPHIA ROOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby A (dich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiting to advertise in the Banner of Light, can consult DR. Ru00ES. desiring to adv D.R. RHODES.

HARTFORD, CONN., BOOK DEPOT. OSE, 56 Trumbull street, Hartford, Conn., A. ROSE, 56 Trimbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Npiritual and Reform Works published by Colby & Rich.

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BY J. O. BARRETT.

BY -J. O. BARRETT. This history of the war-cage. "Old Abe," that served a three-years' campaign in the West, is the most theiling geode of the late telefillon ever produced for the public, The aution has the call the bird's endice career, d ding from bid, when he was captured by A gen above georing on the Flandbeau filtwer. Wis, through all bis strange and even full experiences of military life in the South, and bid subsequent travels and exhibitions as a filted of state. Ho is overeignly. It is a most remarkable to stimoid of in-spiration from the heavens of designs in behalf of our coun-try.

try. Price Socouls, postage focents, For sale wholesale and retail by COLIFY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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MRS. DR. WALKER, CLAIRVINY ANT for the Sick and Affleted from any points out the best remedy. Totas \$1. Public Circles for ferronal Test formanications every Worlnesday and sunday eventing, at \$0° clock. Admission, 25 cents, 75 Do-ver street. Bioston. N. R. - Ferrore inable to pay will be examined free Tues-days and 5 cturdays, from 2 to 5 P. M. IW*-June 3.

days and 8 sturidays, from 2 to 5 to see samined free Tuesday, from 2 to 5 to 3. Iw *-.due 3. TO MEDIUMS. Ratiow rent, Apply to J. II, CRANE 24 Kingston Meet, or send for Chenk r. Iw *-June 3.

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SCIENCE is unable to explain the mysterious perform-S ances of this wonderful little instrument, which writes \bigcup ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the result: that have been attained through its agency, and no domestic circle should be without o.e. All investigators who dest 6 practice in writing mediumship should avail themselves of these ""Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

SOUL READING, or Paychometrical Belineation of Character. Mess. A. B. SEVERANCE would respectfully announce the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefory what business they are best adapted to pursue in order to be successfui; the physical and mental adaptation of those in-tending marriage; and hints to the inharmoniously mar-ried. Full dolineation, \$2.00, and four 3-cent stamps, Address, Then the the physical and mental adaptation of those in-tending marriage; and hints to the inharmoniously mar-ried. Full dolineation, \$2.00, and four 3-cent stamps, Address, Mess, A. B. SEVERANCE, White Water, Walkouth Co., Wis, TENENE TEEPED ASTRONATED 200 Stores

DROF. LISTER, ASTROLOGER, 319 Sixth L avenue, 44 years' practice, 27 in Boston, Send for: Circular, Address all letters P. O. Box 452, New York, April 22,-12wis

J.1.

LIGHT. BANNER OF

Message Department.

6

THE Spirit-Messages given at the Baltimore Circles and the Rotor Circles, rejects of which are printed on this page, indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or evil-ronssympt's these who pass from the earth sphere in an un-developed scale, eventually progress to a higher condition. We ask the reader to receive no doctrine par forth by spirits in these communits does not compart with his of her reasen. All express as much of truth as they per-ceive- no mode.

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDICMSHIP OF

MRS. SARAH A. DANSKIN

(Wife of Colonel Washington A. Danskin, of Baltimore,) During the last twenty years hundreds of Splitts have conversed with their friends one earth through the medium-ship of Mrs. Danskin, while she was in the entranced condition - totally unconscious,

Mrs. Danskin's Mediumistic Experiences. [Part Twenty Three.]

BY WASH, A. DANSKIN.

An amusing, but somewhat embarrassing, Incident occurred some fifteen years ago. One evening when Mrs. Danskin and Rosalie were on their way to visit and administer to the wants of one who had been a faithful servant of our family, they found a colored Methodist concregation assembling at a church in the neighborhood. Having been raised a strict Catholic, Rose had never been in any church other than those of her own faith. Curiosity overcoming her scruples, she expressed a wish to witness the services. Mrs. Danskin assented, and upon entering they were condially received and invited to one of the upper seats in the sanctuary; they preferred, however, to remain near the door.

After the usual preliminary services, the minister commenced an earnest exhortation to his flock, which had not continued long, when, to the astonishment and alarm of Rose, Mrs. Danskin suddenly left her seat, and walked deliberately up the aisle until she stood in front of the pulpit; then turning to face the audience, there was poured forth a flood of eloquence that not only brought the people to their feet, but they crowded nearer, stood upon the seats, and some few of them upon the backs of the pews, in their engerness to hear. Presently the magnetic force of the spirit controlling was felt among them, and a strong feeling of religious ferver was exhibited in shouts and exclamations, in a manner usual on such occasions.

The preacher must have been somewhat startled at this unexpected assumption of the functions of his office, but after leaning over the pulpit and listening for a while he was evidently pleased, for clapping his hands with great energy, he cried out again and again, "Lord bless that sister ! Lord bless that sister !"

Mrs. Danskin had been entranced and controlled by the spirit of some one of the old colored preachers who was probably familiar with the place, and he had seized the opportunity, I presume, to give one more religious lesson, to make himself heard once more by his people.

The entrancement left as suddenly as it came, and Mrs. Danskin was greatly embarrassed for a moment to find herself standing in front of the pulpit and facing the audience.

This incident created considerable pleasant interest among the members of the church, and led to frequent inquiry regarding the NEW RE-LIGION.

Lizzie Cooper.

Fading, still fading, were the moments when death was creeping over the stillness of my senses : but in a moment, as it were, came in the quickening of thought and feeling and made merecognize that I was not a stranger, but only a pilgrim, when I entered heaven.

Lizzie Cooper was my name. My mother's name was Mary, my father's name was Henry. I was fourteen years old, and died of heart disease. without feeling any intense agony or pain. My transition, father and mother, was very calm,

You see the characteristics must be preserved, or the faith that you hold would be as naught Well, I've Anished; whether I've done justice to the subject or myself, others must judge, not I.

Treadwell, of St. Nicholas Hotel, N. Y

How beautiful, how clear is the weather! bask in the sunshine of the eternal Giver of all Good. Life on these shores has a purpose ; one fraught with intelligence when the mind is prepared to receive. I glided from an earthly life into a spiritual one calmly and quietly; feeling that He who gave me life had power to save me through death.

Treadwell was my name. I was a well-known sixty five years old. My first starting out was atthe Franklin House, Broadway and Dey street. For a time I was clerk at the St. Nicholas. It passed into other hands. Akers from Albany was the proprietor.

I found that my physical life was passing lownward, and it would be better for me to give up heavy indoor business and turn my attention o a farm at Albany. From there I passed out. In early life I married. My wife's maiden name was Lockwood. She was from Connicticut.

A distinguishing feature with myself was that never forgot a face. I was kind, pleasant and genial with every one. A friend to the poor, I have left-two daughters, a son and my wife. They remain on earth, feeling sad and lonely; feeling that the grave holds me-not knowing that power is mine to return and caress them, to comfort them and to carefully teach them, not to fear God but to love him.

And now what a grand and noble purpose hath this life ! It takes away all dread of separation, and brings us, from time to time, directly to our firesides, to our friends of earth, with power to read their minds and scan their hearts. Meet a husband; meet a father, whose out-

stretched arms are ready to receive you in this beautiful eternal home of youth and spiritual growth.

To me it would have been much more pleasant to have given my communication in private. However, the work is done.

[To the Chairman :] I give thanks-for the lead were never known to speak, only in these latter days. What a grand revelation this is, this communion with those we've left behind, But system and order, rules and regulations have to be observed, and being a practical business man, I speak from that standpoint, and not from the lips alone, but from the palpitations of my and the like of them, when the penalty is only the confinement of the body and the spirit thereare not and where the sun ever shines.

Archbishop Spalding.

I deem it may not be unpleasant for one to hold communion who is laboring in a different field from yourself for the elevation of his fel-

While I cannot accept all the teachings of your new philosophy, it is not my province to find fault with what you are doing. I have a broader and more extended field of labor, and I think I see where I can be of more service in that field than in any other. You see and know that we fully understand the

law of communion between the seen and the unseen—the visible and the invisible—and through it we bring to bear much more force than that which is termed the Protestant church, simply because they will not avail themselves of it, but deny its existence. But ere the time be long, the fact of the communion between the two worlds will be so fully established in the minds of men that they too will be capable of understanding it. The wonder to us has been that they have not, ere this, seen the effect which is being produced on their organizations because they do not avail themselves of it. They condemn and denounce, but do not try to comprehend. I can see the mo tive that prompts you, and I know it is a good one, and when I think of the rock upon which my church stands, I fear no results which your search after truth may develop.

BANNER OF LIGHT CIRCLE ROOM. AT The following Spirit-Messages were given through the mediumship of

MRS. JENNIES, RUDD

at the Public Free (ircles held at this office. In order to make repairs upon our Building, the Séances have been temporarily suspended. They will be resumed on Tuesday, i,ptember 5th.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr. Chairman, I will now consider.

QUES.-Are our theological teachers instruct-ing us in anything useful?

ANS .- It seems to us that it would not be difficult for any person in the form to answer that question without the aid of spirits. Our theologhotel keeper of the city of New York. I was jeal instructors give us useful thoughts. So far as they give what makes men or women more moral, or teaches them to lead truer lives, so far are their teachings useful, and no further. Whatever develops spirituality in humanity, whatever makes a man walk a higher path of life, is useful to him, therefore we would not overthrow theology at once, but we would rather blend the spirituality of the past with the spiritual of the present, and we would take occasion to say here that the Spiritualism of the last twenty-eight years has done a world of work for the churches. You would scarcely know them to day should you compare them with those of the olden time. Could you listen to a sermon such as was delivered fifty years ago, you would be so startled you would leave your seats before the services were through. You would find there was so little in common with you that you would feel it was better to leave than to stay. The leaven will some time leaven the whole lump; it is working well; it is doing finely. Much of the old wrathful ideas are being torn from the pulpits; the love of God is more generally held forth to-day than his hatred ; the beautiful is everywhere being blended with the spiritual, and there is scarcely a pulpit in your land but either in one way or another acknowledges the influences of the spirit-world upon mortals. Therefore we cannot say that the theological teachers of to-day are not giving out useful ideas. We say again, whatever makes man better, purer or higher, is useful to him.

Q. - [From D. T. Averill, Northfield, Vt.] Spiritualists can well see why those guity of capital crimes are not oftener brought to light by our spirit friends, believing as they do, and realizing that hanging is the very worst use a person can be put to; but to many of us it seems not clear why some other classes of depredators upon the interests of society are not revealed, or causes set in operation which shall result in the cutting short of the lawless career of such fellows, for instance, as the Northampton bank robbers

A .- Or rather, why does not the spirit-world organize itself into a detective force, rushing up and down the land to bring criminals to justice? There are various reasons why spirits do not act as detectives. Rightly has the questioner spoken in regard to the hanging question. Surely there can be no worse use made of man than to hang him, for you cannot hang the spirit, and you only send it out into the spirit-world to enable it to do more mischief than it could have done had it remained in the body. In earthly life it does not make it just because one man commits a murder that a hundred men shall commit another by hanging.

You cannot make a wrong right in this way; you cannot do good by doing evil. "Why are not robberies brought to light more effectually than they are?" Believing as I look at the earth, that in many instances those who go out into the would free, get worse punished than those do that are confined in a State's prison, I should feel loth to control a medium and say that such a person committed a robbery at such a time and at such a place, and I would have him arrested. What, think you, would be the consequence to the mediums? They would be hunted like wild beasts; they would stand in great danger of losing their lives. If you could look as we look on the earth, and and aid them in their trials, and I trust I shall see the organized bands that there are within your different cities, and behold the secret understanding that they have one with another, you would realize at once that this would be placing the lives of our mediums in jeopardy. We feel that they are worth protecting, and do not propose to place them in any such danger, even if money should be stolen from your bank vaults. We do not feel that shutting a man up in prison is going to benefit him or the worldnot in the condition in which your State prisons are to-day. Were they places of instruction, to make men come out better than they are when they go in, we would have no hesitation in saying we would send all we can there. When we find that those who go to prison, in eight cases out of ten come out as bad or worse than they entered it, we do not feel like aiding others to put men or women there. No; if your bank vaults are broken into, or your homes are broken into, we, from spirit-life, cannot become a detective force. We will impress, guide and help all that we can, in suppressing the difficulty quietly; with our spirit voices and our spirit touch we will do all that we can to restrain evil; but we cannot come to earth through different mediums and arrest men and send them to State Prison, for many reasons which you yourselves, if you look with reason's eye, must see.

bling hells and houses of drunkenness; ruined at last, with his money gone, he had no resources. but to go to work and labor with his hands--which he had never done. Night after night I impressed him with the idea to get out of the house where he was; but he did not heed my warning, he did not care to go, and when the time came that he was turned from the house because he lacked the money to buy food, when he was sick and in pain, a woman-a being calling herself a woman-struck at him, and he struck back a blow which ended in her death, and he was carried to a State's prison. Then only those who have been in spirit life, and have watched just such a course, can know how much I felt, can know how much I feel to day as I look on him." He belongs to a good family ; he is strong; he could be a man; he cannot bear to be crushed down, and see those that know nothing stand beside him and jeer at him, and the officers of the prison oftentimes like those who can lick the dust the nicest, those who will bend and cringe to them, and those who are high-spirited get the worst of it. This has been his case. I do watch over him, and try to help him, but I know he is not as good as he was when he went into the prison. Attracted by your question I stand here to-day, encouraged by the lady who presides here to say my say. Only look as we look, and feel as I feel to day, and you would not ask spirits to act as detectives. Go and stand, as a spirit, in your houses of correction, in your institutions of reformation, as you call them, and you will never ask the question again.

I understand I have not talked well, but I am obliged to speak as I do. I don't know your language thoroughly. I don't wish to give my true name. I will give the one he gives. I'll give this-Mary Johnson, mother to John Robert John-Only one bright spot has been there, by son which I was attracted. Spiritualists have tried to save him, but he knows not they were Spiritualists. Your paper could not go to him because it does not go from the church.

Daniel Hill.

Knowing this to be a general post-office, I ventured to call in. I endeavored to come a few lays ago, but did not succeed. Since then I have earned your mode of procedure, and feel that I would like to say a few words. My views when on earth were very liberal. I didn't see the necessity of being really a theologian, although most of my family were members of the Baptist church. I was perfectly willing that they should be, but looking into nature these were my secret thoughts. Looking into nature, not at Nature's God, but looking at her spirit and taking what little scientific knowledge I possessed, I could not seem to work always in sympathy with theol-ogy; yet I find, on entering this world, that it has not put me back: in fact, that I am better has not put me back; in fact, that I am better for the freedom which I possessed while here.

I always felt that to attend to the body, the development of a good physical body, and to give a good education to a child, were the two most important things that could be done for them, and I look at it in the same light to day.

I look at Spiritualism on a natural plane, for I perceive we are individuals here, with our likes and our dislikes, with our opinions just as strongly in favor or against, with our ideas and our prejudices almost as strong as when we walked the earth. I think if there is anything that will redeem the race it will be the thorough study of the spiritual laws, the spiritual laws governing the body spiritual, and the laws governing the spirit. The great importance of understanding these laws seems to me plainer each day. I think if I were here on the earth again, I should almost turn preacher in regard to it. I came here at the request of some friends who may be surprised to hear from me from this quarter, surprised to know that I endorse Spiritualism and that I am working with it. Those of my friends that are afar off will feel my presence-those that are here ought to feel my presence. I will do all for them that I can. I will strengthen

as well as them fellers that catch 'em, and so you see it's pretty impossible-'t would be sometimes -to get a band round to play constable. I do n't know as you would be much better off if you did, because, you see, it would make some pretty hard old mediums down here. You think you 've got some pretty hard ones now. I guess you would find they'd be worse if we set 'em into that business. I'm a pretty hard ticket. I've been up. I sha'n't tell you where. You can guess; there was bars there, and I never found I was made any better till I got up here. I tell you that up here they don't treat a feller as you folks do. It's the whipping post down here if you do anything wrong. I'd rather, yes, I'd rather stay over in that old building yonder [referring to the prison] ten years than to have my. self shown up in the looking glass that folks up here show you up in. It's pretty tough work to be shut up, but it's tougher work to have to look at yourself in the looking glass. Now I advise you all, if you 've got anything of that sort about you, to get rid of it afore you get up here. Tom Wilkinson could stand most anything, but when I come to have that old looking glass reflect old Tom Wilkinson, by George ! it was the toughest job I ever had. I don't care for your prisonhouse. I can stand it : I don't care for your handcuffs, because I've got out of 'em, but I do care to look at myself just now while I am here. It's like a drowning man. It seems as if all you over done rushed over you in a minute. 1 'm glad I aint told you more. You see I was attracted

here, could n't help coming, did n't want to come. Let me tell you now, if you've got any bad in you, you'd better get it out of you, because you 'll be completely ashamed of yourselves when you look in the looking glass over here. I'd advise you when you go home to night to take out your looking-glass and look at yourselves, and see what you have done to be ashamed of, and then make up your mind that you 'll do better in the future. Then you'll kind o' wipe out a little, maybe, day by day, and when you get up here you won't have such a confounded tub full. That's my advice to you. It's free. I don't charge anything for it.

Adeline Augusta Anthony.

I went away from Boonton, N. J. I was a native of Plymouth, Mass. I went out, I supposed, with a disease of the liver. I have since learned that it was more or less induced by taking medicines which were too harsh to be taken, not for the disease of the liver, but the disease with which I passed away.

I went into spirit-life just after my babe went. I left one little girl, who is now grown up, and a husband. I have been trying to come back for some time. It seems to me I shall grow stronger the best I could. I suppose I was mediumistio, and always irritable; I've done all I could. I've been happier since I've been here. I have a pleasant home surrounded by many beautiful things. That which I loved while there-naturo -I have in all its beauty here. Give my love to all. My name, Adeline Augusta Anthony.

Controlling Intelligence.

Many may not be aware, perhaps, that ofttimes the questions asked in a circle like this, bring about some of the influences. You know the old saying, "Like attracts like," and I no-ticed it here to day particularly. Whereas we had questions in regard to State prisons, a cor-tain class of spirits in spirit-life found a great at-traction to this room will I thought that the traction to this room, until I thought that the gentleman who preceded me had about the right

of it when he said it was cleaning-house day. I don't know as I can give you any ideas upon the subject, but I want to say this : when you go to mediums for the purpose of hunting up some stolen articles, for the purpose of catching some criminal, you attract to yourself and the medium a close of induces the tild that kind of work a class of influences that did that kind of work while here. For instance, you go to have your fortune told; very likely you attract a fortuneteller. You go to find something for which you would once have gone to a gipsy, and you at-tract that class of influences. If you go for sci-entific research, you will very likely draw that class of minds. The law ever holds good—"like attracts like." We should have a fine kettle of fish to fry were we to use mediums for the pur-pose which the world thinks they ought to be pose which the world thinks they ought to be used for — catching criminals, finding stolen property, and telling men how they can make a dollar. We come not to do this; we come to bring about a day of better things, if possible; we come to bring a new order in life, and say not, "An eye for an eye and a tooth for a tooth," but rather, "Whatsoever ye would that men should do to you, do ye even so to them." It may be we have not made the subject clear, but we have done the best we could for you all this we have done the best we could for you all this afternoon. May angels guide and bless you! May your hands ever seek theirs! May your souls be pure and true, and may the little seeds you and in this room be planted in the garden of your spirits to grow and to bring forth fruit. May you not come here to listen to our words and to go forth and never think of their purport; but may each little word and thought be treasured until your lives shall be made better for our coming.

JUNE 3, 1876.

very sweet and very consoling.

I lived in South Breoklyn, on Third avenue, with all the pleasures of a home, with all the delights of kind and tender friends; but no regrets are mine, for in dying I have gained life, and with life I have gained knowledge.

I know, mother and father, that summer is perpetual in this land of beauty, for those who have been here longer than I tell me this is the summer land. They tell me that I will be growing toward Ged, and becoming a part of himself; and I believe it. Let the heart beat-not in sorrow, mother, but feel that I have left you only in the body; for my spirit, by divine permission, will visit home and its kindred. I feel that this communing is a grand pleasure, above price, for without it what would heaven be to me? I am happy, for my surroundings make me happy. I am patient and content, knowing the day will come when we will meet to part no more forever.

This lesson has been taught me by the wisdomangels. I am grateful, and you, mother, should be thankful.

Jeremiah Wilbur.

My name was Jeremiah Wilbur. I lived on Brook Farm, New Brunswick, New Jersey. I was seventy two years old.

The question I wish to ask of your human intellects is this: of what importance is this newfangled mode of talking between the dead and the living? Is it grounded on facts, or is it mere supposition, or is it a something by which fools are led to give up their money? I see you are | liancy dazzles my sight ! Then tell me how to act buyers and sellers, and I thought spiritual light and spiritual wisdom should be given free, without money and without price; but, ah ! I see, as | friend who will teach me of the way by which In the days gone by, the human will grasp the my sight may be unfolded to view the scenes coin ; either to hoard it up, or to buy bread to that lie before me? feed the hungry stomach.

Death is no ruthless monster. Death is only a change from earthly conditions to spiritual cond itions, with power to progress or power to stand receive not. You are an individual with all the distinct attributes of the man.

The question comes and goes-of what immake a man better, or, on the other hand, does It not make him worse? - You know that man is called carnal. If that is the case, why does the carnal man reach out in search after the have a connecting link, and that when the will spiritual and supernatural, delving after clean and unclean things?

Now what saith the Lord: "There is no repentance in the grave, for death is death to the sinner." Now you see that is the side of the question which I take, and if I am wrong are yo u athletic enough in mind to correct me? It's know.

Louisa Adriance Walker.

[The medium became clairvoyant and said :] I am being carried along through a hall, richly furnished ; now going up stairs ; turning around now and passing into a bed-room. There I see a woman lying upon the bed ; she rises, and, coming toward me, bids me enter. I go. She takes her position on the bed again. "I am dead," says she, "but from here I went out. My name is Louisa Walker, the daughter of Thomas and Julia Adriance; residence, Stuyvesant Square, New York City.

Priceless is the treasure of that soul that finds rest in heaven. Many, many pearly gates have I passed, and found not the infinite God, the Creator of men and women. Why should this be? Is it a reprimand unto me for not scanning more minutely His written laws? Must I stand without the city gates until I have learned all that those golden letters indicate? or must I, like the little babe that nestles on its mother's breast, sleep, and sleep on, and sleep on? Would that be wise? Would it not be loss of time, and must 1 not be up and doing?

Tell me, sister fair, [addressing the spirit who brought her to us] what thou wouldst have thy younger sister do to gain an Inheritance likened unto yours. Thou art clothed in white; its briland what to do that I may gain a place like yours. Where shall I go? where shall I find a

Am I not a mortal clothed with the immortal, with power to scan and see, to know and feel? Then why not give me of the fruit by which, when eaten, knowledge is gained? I cannot see still. Utyou ask, you receive ; if you ask not, you the reason why ; for all my friends I've left behind do say that I am dead; but still this quickening, inner breath tells me I have life, and with that life I must speak to the human race, portance is this tell tale from the grave? Does it and let them know of the beauties that have been prepared for them.

> Ah, friends, when your eyes do scan and your hearts do feel, you will know the two worlds lies with the spirit it has power to come and cheer the lonely ones they 've left behind.

Oh, what an advent this has been to me! More pleasurable for me to speak than for you to receive ; for I 'm a stranger to yourselves, but you are not strangers to the one who brought me hither. Not to God, not to man, will I give nothing more than man speaking to man, you praise, but to the law that sustains me and helps est depths of degradation. He came to this counme thus to do."

John Lane.

Mr. Chairman, say that I, John Lane, left San Francisco about March 5th. I was formerly from this city. My mother's name is Johanna Lane. My father was with me; his name is Timothy Lane. I was a little over sixteen years old. I would like much to talk with my friends. I thought if I could reach them from here it would be more convincing.

Mary Johnson.

I do n't know as I can make myself understood, for it is difficult for me to speak this language. I have learned it within a few years, since I have been in spirit-life. I was attracted here by the question asked. I was a native of Sweden. I was well-born, but unfortunate in life, marrying one who gave me much trouble, and at last, I suppose, worn out by anxiety, I came to spirit. life. I saw my daughter waste away ; I saw her form go down with disease; but much worse to me was it to look on my boy, who early in life took a downward track. Like many other boys he loved and supposed he was loved; but the lady he loved pierced his heart, as it were, and, not having strength of mind, and inheriting the weakness for drink from his father, he took to the intoxicating cup, until it led him down to the low-

grow stronger by-and-bye, and be able to speak for the truth. I went out from Hingham, Mass. Daniel IIII.

Grandma Pierce.

[How do you do?] I don't know, sir, I feel so out of place up here. If I had n't promised my grandson I'd try to come, I never would try in the world. It's these things that trouble me [referring to the medium's dress]. I never could bear to be rigged up in a mess of gew-gaws. Why can't they dress sensibly? I was an Adventist, and I believed that we slept the last sleep until the trumpet sounded, and then we woke up to either happiness or unhappiness. I thought the old bodies were drawn up again, and I'd have the same old body that I ever did. I was surprised when I opened my eyes to find that my old body was to be laid away from me, and I wan't going to have it ever any more; but you see it was so difficult for me-for I am an old lady-to comprehend things. Why, I've had these papers read to me till the very last minute. I tried to be good. I wanted to live, but still I supposed I could n't live till the last-till the end of the world-when we should arise and be happy or miserable. But when I opened my eyes I found my friends all about me, and I found that they knew me and called me by my name; and those that had gone on years before-why, they were all there! It was like a united family.

I have got a son that sometimes goes to circles. He invited me once to go home with him, and I went, but I could n't make anybody hear me after I got there. Nobody would notice me. I spoke a good deal louder than I do now, but not a soul heard me, or would listen to me. I had to stay there shut up in the house three or four days, until my son came and took me home, and I've never been home with him since.

Now I've taken a great long journey to come here. I expect I'm tired ; I do n't know ; but I wanted to let Sophrony know I could come. I wanted to let Edward know I took pains to come way out here to send him a motherly greeting. Say it's Grandma Pierce, to my grandson, Edward and my boy Edward, and my daughter Sophrony-Frony, I call her. I can't say any more.

Tom Wilkinson.

Monday's washing day, I s'pose. I conclude it is up here, too. I don't say lever stole anything. I did n't want to come, but I tell you it's washing-day up here; they 're cleaning house; so

Now I did n't say I ever stole anything, nor I don't want to steal anything. You neeed n't any of you put your hands over your pockets, but I want to tell you one thing, that there's some funny folks up here, as well as down below. try and spent what money he had in your gam- | There's fellers to help them fellers down here,

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

THROUGH THE MEDIUMSHIP OF MRS, SARAH A DANSKIN. John Rae: Mrs. Commodore Slator: Rebecca Abbott; John Whitehouse: David Grant: Veereer. Dutch Paluter: Stephen Van Schalck: Gussie Hull. Brooklyn: Louisa Twunsend Lawrence; Slarla Wooley; Albort Augustus Har-court. New Orleans; Sarah Freiy. Blakesly Wilson: Rachel Butter; Murtha O'Conner; Eleanor Terrance; Catherine Williams; Robert Keuwick: Sarah Cr ger Campbell: Mrs. Mary Magruder: sarah Liv-ingstone Fitzgerald; Henry, Baltimore: William R—-, Baltimore; J. M. O., Baltimore: Louisa Lottuoari Prederic Underhill: James Graham. Robert Cheseboro Igh; Elizabeth Carpenter; Margaret Grior; Emma Maynard; El zabeth Daily: A'lotta Rapel; Robert Eder; Catherine Williams; Philip Berund; Isa-bella Towner; David Pel; Henry Story; Chas. Jeffrey Smith; Hon, Judge Hawkin-; Joseph Croeby.

THROUGH THE MEDIUMSHIP OF MRS. JENNIN 8. RUDD.

S. RUDD.
 Sarah R. Remick, of South Easton, Mass.; Lukie Ainsworth Rideout, of Quincy, to his mother; Judson Hutobinson; Marin; Roxle; Nelle Cuibert, Theodore C. Kuble, San Francisco, Cal.; Bradford Francisk, New Bedford, Mass; Harriet N. Holbrook, to Ass W. Holbrook; Mary Cabilit, Achra W. Sprague; Addie, to John Goodrich and Vincy C. Goodrich. Pialnville, Conn.; Blissbeth Mitchell, Philadelphia, Pa.; Deliverance. Ann M. Bradley, of New Haven, Conn.; Willets H. Fargo, of Decatur, Ill.; Annie Gibson, of Fort Wadsworth, Staten Island, to Col. Gibson; Emily Alrich-Hossa Ballon; Bimon Morton, of Gaiveston, Texas; Euma Dav, of Montreal.
 Eilen Hollahan, of Boston; Maria Elizabeth Walker, of Boston, formerly of Portsmuth: Dr. Irving Weisher, of Pit month, Mass.; Anonymous; Zekie Vinal. of South Sciumate, Mass.; Pat McManus; Almira Dubols, of l'hiladel Dav Willem Tinkham; Erank Stebiburg, to Amella Steb-

Pit month. Mass.; Anonymous: Zekie Vinat. of South Sciluta, Mass.; Fat McManus; Almira Dubols, of Philadoin, Dnia.
Dr. William Tinkham; Frank Stebbins, to Amelia Stebins, Clarkes Poore, of Charlestown District; Josian Dunham, of South Boston; Minnie Danforth, of Boston; Auonymous; Johnnie Che Yan; Elia M. Hyland; Frank. Stebper District; Josian Dunham, of South Boston; Alicita Taber, of New Bealand; Steppen Denio, of Nashville, Trances Maynard, of New York City tober parents.
Bichard Biauchard, of South Weymouth, Mass.; James Blod, of Milford, N. H.; Kliza F. Emery, of Quincr, York Of Minor, R. I.; Sammes Michard, Minor Josian, Johnson, K. J.; Sammes Blod, of Milford, N. H.; Kliza F. Emery, of Quincr, Thomas O. Goother, N. Y.; Ebenezer Totman, of Kasif, Johnson, M. B.; Sammes Blod, Millord, N. H.; Kliza F. Emery, of Johnson, M. B.; James Blod, Of Milford, N. H.; Kliza F. Emery, of Johnson, M. B.; James Blod, Millord, N. H.; Kliza F. Emery, of Johnson, M. B.; James Blod, Of Milford, N. H.; Kliza F. Emery, of John E. Henry, Or ''Irin Shank,'' Of Sammes Michard, Mass.; James Blod, Of Milford, Of Huber, O John S. Goother, of Milnord, Milang, Market Streer, Totman, O. Kasif, John E. Henry, Or ''Irin Shank,'' Of Sammes, Clarket, Streer, Sattimore, Mass.; Milliam Thompson, Of Paviucket, R. I.; Mary B. A., of New Orleasa; Dr. Maana.
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Penrls.

And quoted odes, and jewels five words long, That, on the stretched fore-inger of all time, Bparkle forevet.

BUT CAS WE FORGET? On love, on grief, on every hum in thing, Time sprinkles Lethe's water with his/wing. Walter Sawage Landor, A good grace is to the body what good sense is to the TO-DAY AND TO-BORBOW. Gather ye tus buds as ye may, Gather, ye for sounds as ye may, Old filme (soft) a flying ; And this same flower, that smiles to-day, And this same with he dying, ----(Herrick, In a mist the heights can, for the most part, see each other, but the valie's cathod of inesars at Truth. THE APPLE BLOSSOM. Oh, bloom of the apple so bright! Rich test blocm dissolving in white ! When Pharbus's brush Wrought thy beautitui butsh, It must have been dipped in the dawn's tender flush Of softest, most erq disite light. Oh, bloom of the apple 1 my thyme bhould be read after day's golden prime, When flowers go to s cep, And pale stars rise and peep Into orchards where spirits long revel might keep, And eithe harps airtly chime 1 . - (Jane Diaon.

We should not judge of a man's merit by his great qualities, but by the use he makes of them,

> JUNE. Gleaming, golden, joyous June, Now are builts in fullest tune, And the tickest flowers display. All their wealth of bright array; Fair meridian of the year, All things lovely hold yeu dear; Earth no love her scene discloses Than your b 1g it and blushing roses. Linger, sunshine ! speed not soon; Silver-crested Jano's moon ! Stay to shed o'er fall and down Gens from summer's shining crown; Stay, and teach us by your light, That our earth has something bright, And our life fail oft discloses Flowers as fragrant as dune roses.

They who are most weary of life, and yet and most unwhiling to die, are such who have lived to no purpose, who have sather breathed than lived, - Clurendon.

Spiritual Phenomena. REMARKABLE MATERIALIZING PHE-

NOMENA AT THE WEST END.

BY DR. H. B. STORER.

Since January of the present year, a lady who resides at the West End of Boston, but who does not desire public notoriety, has been sitting almost nightly, by spirit direction, for the development of physical phenomena, such as the production of parafline molds, odie or phosphorie lights, audible voices, the production of flowers, and tangible, palpable apparitions of materialized spirits. She has been an involuntary writing medium from childhood, and accustomed to the presence and direction of spirits, and on occasion of some conversation with friends concerning the paraffine molds then being obtained by Mrs. Hardy, the spirits communicated through her own hand that she possessed the requisite qualities; and by sitting for a definite period they would produce these easts through her mediumship. On the Tuesday evening specified, the company of twelve friends called together by the medium were delighted to find the promise verified in the form of two perfectly developed casts of well formed human hands, and one mold of a paralyzed hand, which was immediately recognized by a lady present as that of her husband. At the next scance on Friday evening, the medium felt the tangible presence of some one near her, and upon the blinds being thrown open to admit light from the street lamp, to the delight and surprise of all present there stood in their midst a beautiful

white, who was recognized as the sister of a gentleman present. The spirits then requested the medium to have a cabinet formed in which to sit to aid them in materializing: But this she peremptorily refused to do. Then they wished her to procure a curtain, to hang between the two parlors, she to sit with them in the darkened room. This also she refused. A nervous sensitiveness and dread of contact with their forms in darkness, seemed to prompt this refusal, and at length a compromise was effected by her agreeing to sit in front of the curtain surrounded by her friends, while the spirits drew upon her vitality "from behind the veil."

foot in my possession, evidently of a small woman, whose shoe had cramped it into deformíty.

At a recent scance, in addition to the molding, a large number of flowers, and one plant with earth attached to the roots, were scattered before the company, while a masculine voice was heard singing in the spirit room.

After the distribution of the molds by the medium as impressed, she sits for the production of visible spirit-forms. The folding doors are partially drawn together, leaving an aperture about four feet wide, over which hangs a dark curtain from the upper casement, divided in the centre. The medium now takes her seat in front of this curtain and in plain view of the audience, and while the company sing she carries on an involuntary manipulation, as though discharging magnetism from her hands into the darkened room behind the curtain. She is never entranced, but describes what she first sees through the aperture as a formation of a cloud or luminous mist which gradually rises and draws nearer to the aperture as it condenses, until very gently the curtain opens and a form more or less distinct dawns upon the view of all. If this be the spirit's first attempt to greet some friend in the features to be recognized. Several such attempts are usually made each evening, sometimes two together in the aperture. I have seen the forms of men, women and children, varying in dress, size and manner of presenting themselves, who, although not sufficiently strong to come into the room, could be seen by all present to have separate and distinguishing peculiarities. Those who have practiced longer, and whose friends have made repeated visits, acquire strength enough to come out from two to four feet from the curtain, standing by the side of the medium, often bending over and caressing her, and permitting their friends to come up and be touched by their hands.

A very dear friend of mine represents herself with increasing strength at each interview. She first appeared indistinctly as to features, but clothed in white, and seemed rather to float than walk gradually into view. She now permits me to come close to her, lays her hands clasped upon my head, has kissed my forehead and placed her arms about my neck. I have felt her warm breath, natural as a human being, upon my face, and while in such close proximity to her. I have observed the delicate fabric of her dress, which, white and spotless, seems fitly to symbolize the purity and beauty of her character. An exquisite fragrance pervades her presence, more delicate than the odor of flowers, which seems the very expression of freshness and purity. Her features have not yet assumed the well-remembered ones of earth-life, but conform to them more and more perfectly at each interview. The eyes, at first closed, are now partially open, and the face seems to become more plastic to the indwelling spirit.

A gentleman, a frequent visitor, receives the caresses of a loved sister, whose features are entirely different from those of my own friend, and whose queenly form and carriage possess a very marked individuality. As you have an account of a wonderful painting manifestation produced by this spirit, I will not refer to her more-at length.

Many cases of the supposed recognition of friends have occurred, but I think there must generally be much uncertainty about this until the features are more distinctly brought out. The spirits who have thus far manifested most being, perfectly materialized and clothed in power, being most thoroughly materialized, are two Indian girls named "Sunflower" and "Wildflower." Sunflower came first, and usually appears at each scance. She comes entirely away from the aperture, walking at times around the circle accompanied by the medium, and permits visitors to approach her and closely scan her dress and features. She is very dark, of marked Indian features, and wears a bright metal circlet or band around her head, from which her long hair depends over her shoulders and back. Her dress is dark brown, with a darker cape or blanket thrown over her shoulders. She receives presents of silver coin, beads, flowers, or ornaments with evident pleasure, and is as proud of what has been given her as any Indian maiden of the West. A pair of moccasins were presented to her by a gentleman, a ring by a lady, and a bracelet by another-and all these material articles, together with the wampum in the shape of abundant silver coin which she has received, are taken with her when she vanishes away, not a vestige of them-being found in the house until she appears at the next circle. "Wildflower," the attendant spirit of Mrs. Maggie Folsom, the well-known clairvoyant medium, first appeared at the circle when that lady was present, and has attained strength enough, also, to walk about the room and permit visitors to approach her. She is of light complexion, and appears in a white skirt reaching half-way below the knees, the legs and feet being bare." She also wears a metal band about the head, and her long hair hangs unbound over her shoulders. In the Boston Sunday Herald the editor writes concerning these Indian spirits, as follows : "They completely emerged from behind the curtain, spoke a few words of broken English in low and scarcely audible tones, placed their hands upon the heads of several persons who approach-ed them, and received with evident pleasure presents of jewels and bright coins. Their strong-ly marked Indian features and long hair were unmit features. unmistakably impressed upon the observer. Wildflower held in her hand a calla lily, which she gave to a gentleman in the circle, who said she gave to a gentieman in the circle, who said it had been promised to him through the medi-umship of Mrs. Maggie Folsom, while controlled by this same Wildflower. Those sitting nearest the Indian girl declared that the lily was 'mate-rialized' before their eyes. The gentleman who received the lily also recognized the appearance of his spirit-wife. A well-known lady present bellowed that the saw her spirit elster accommend were revealed was from a street lamp shining through the windows, and more satisfactory than Is ordinarily allowed on similar occasions. Among the not-ble materializations recorded as having occurred at this place was that of the mother of a prominent gentleman of this vicinity. The lady had been dead about two years, and the first the gentleman and his sister—her son and daughthe maine, and many of them recognized by friends to whom they were given—two entire heads with a portion of the neck of each, one of the Indian girl Sunflower, whose features were unmistakably of the aboriginal cast, and one of

a lady with beautiful features, and hair sweep-ing back from the forehead and arranged in a coil at the back of the head. Delicate hands with fingers interlocked, clasped hands with fingers curved most naturally, large, masculine hands, and feminine hands of exquisite beauty, some of these with rings upon them. I have also a right foot in my possession, evidently of a small son and daughter could see her so plainly as to be fully convinced that it could be nothing else than the materialized form of their deceased mother.'

I have thus given perhaps a general idea of the character of these manifestations, which occur under conditions that seem to preclude suspicion of duplicity on the part of the medium-who is a lady of delicacy and natural refinement-or of confederate aid. They increase proof of the stupendous and comprehensive fact of materialization, and encourage us to believe the promises often reiterated by the spirits-that all over the world and in almost every neighborhood these positive, tangible evidences of spirit-existence and power shall soon be given.

41 Dover street, Boston.

Spiritualism in Chattanooga, Tenn. Fo the Editor of the Banner of Light:

On Sunday, May 14th, 1876, the Hon. J. M. Peebles delivered his farewell lecture to a large and very attentive audience composed of the best material in this community. This may be of little significance to some of your readers who are so fortunate as to live among a class of people who generally attend and appreciate such intellectual feasts. But in a community like ours, audience, it is seldom able to come in front of where lecturers hardly ever are greeted by any-the curtain, or to make itself distinct enough in thing like a full house even for one or two nights only (Mr. Peebles's engagement lasting four weeks), where Spiritualism is yet in its infancy, and is forced to bear all the vehement ridicule and three forms being distinctly seen standing and opposition which ignorant and prejudiced minds are capable of, the attendance and enthu-siasm manifested throughout the entire course of Mr. Peebles's lectures, may be set down as new achievement in the great cause of truth and light, all of which is due to the masterly efforts and eloquence, logic and sound reasoning of this great apostle. The audience on the night of May 14th was the largest ever assembled, every seat and nearly all the standing room of the large hall being occupied. The subject was "Spiritualism, Medium-hip, Circles," etc. Such language, such description of things which here-tofore-were hidden mysteries, so as to be understood, to assume almost tangible form, was never heard before. It is said that confession is good for the soul, therefore the writer of this will free-ly proclaim to the whole world that he has become a convert to the new faith; that on that memorable night the last barrier was broken down, and the truth, the light became perceptible in all its brilliancy. At the close of the lecture Mr. P. R. Albert,

the president of the Spritualist' Union, read a set of resolutions which are herewith enclosed, and the same were unanimously and enthusias-tically adopted by the whole audience, as they expressed a sentiment deeply felt by all who had heard and become acquainted with Mr. Peebles. can safely say that the seed thus sown by Mr. Peebles has not been scattered by the winds but has fallen in good soil and will soon bear fruit. Many have been stirred up and are anxiously inquiring, and if we only could get the aid of a good test medium to convince even the most skeptical, much good could be accomplished in the cause of progress. As I have stated already, being a new convert, having just received the light, witnessing some manifestations in private circles, having even mediumistic powers developed in myself, my heart is so full of Joy and happiness that I feel like speaking for hours to your readers. However, I will not tax the print. er nor the reader too much at the first time. come before them, and therefore close. In doing so I will not forget to mention your valuable paper, which I have perused with great interest, and which I hope may be the agent for the diffu sion of light, truth and present, soul. Yours with great respect, FRED MAYER. sion of light, truth and peace to many a thirsting

Chattanooga, Tenn., May 23d, 1876.

Chattanboga, Tenn., anaj 25a, 1815. Preamble and R-solutions unandmously adopted at the farewell betture of the lient, J. M. Peebles, held at James Hall, Chattanooga, Tenn., May 10h, 185d; Whereas, The engagement that this association were so fortunate to effect with the Hon. J. M. Peebles for a course of lectures on travels and scientific and religious subjects, has terminated this day; and Whereas, The same have been so instructive and inter-esting as to draw large and lenese sever night during the course, notwith-tanding the very inclement weather and other unfavorable chromostances, heretofore unprecedent-ed in this city; and Whereas, The teachings and definitions of Spiritualism as expounded by Brother Peebles were so simple and strik

BRIEF PARAGRAPHS.

On ye who thirst for wine and strong drink ! imbibe the pure, cool Cochituate instead, which so wholesomely re-freshes the inner man, and thus save not only your beatth but your money. Our excellent Governor says: "The man who sees he has a fault, and has the manhood to stand up and fight his own passions and to work out his own salvation, that man possesses a courage that places him in a higher rank of bravery than any man who stands at the cannon's mouth for any cause on earth."

The Danbury News, in apologizing because a man was nearly killed by one of its "household recipes," says, "A household department has got to be kept up in every paper, of course; but we have for a long time been op-pressed by the dark forehooding that somebody will yet be killed through its agency."

Nine cadet midshipmen of the second and third classes at Annapolis were required to resign May 24th, and suffer ejection from the Academy for theft.

There is an old German proverb to the effect that a great war leaves a country with three armies-an army of cripples, an army of mourners, and an army of thieves.

Ole Bull recently showed his violinstincts by playing and eating on the top of the Perannis, "Cheops and tomate sauce !"-New York Graphic.

A Granger wrote to a rural paper to ask "how long cows should be milked ?" And its learned editor a replied: "Why, the same as short cows, of course." be milked ?" And its learned editor at ouce

Take a very thick solution of gum arabic and stir into it plaster of Paris until the mixture is of proper consistency. Apply it with a brush to the fractured edges of the chinaware and stick them together. In a few days it will be im possible to break it in the same place. The whiteness of the cement renders it doubly valuable.

We call attention to the prospectus of the Banner of Light, published in another column of this paper. This is the oldest and hest conducted exponent of the Spiritual Philosophy in existence.—The Weekly Ithican.

The Sultan pays the widows of the murdered Consuls at Salonica two hundred thousand dollars each, as indemnity. That must (adds the Com. Adv.) be some Consul-ation anyhow.

By holding a piece of glass before the month of a person supposed to be dead, and by observing whether any moisture collects, you may ascertain whether or not any breathing, however faint, exists.

The Cincinnati Commercial says that the idea of closing the Contennial Exhibition on Sondays is, that the nations of the earth may be passed under the yoke of the old Con-necticut "blue-laws." This is the view all unbiased, lib-eral-minded people take, yet the religious bigotry which hung Quakers in Massachusetts, singularly enough in this enlightened nineteenth contury crops out in the Quaker City.

Britain has been called upon by the great powers to submit a p'an for the pacification of Turkey. Nevertheless England is still pushing her naval preparations, and powder by the hundred tons and cartridges by the million are being despatched from Woolwich to Gibraltar, Malla and the Mediterranean fleet, while her harbors are being defended by a torpedo system of vast magnitude.

To always think the worst is ever found to be the mark of a mean spirit and a base soul. - Plato.

Report says that another battle has been fought in Abyssluia, and that the remnant of the Abyssinian army succeeded in cutting its way through the Egyptian lines. It is stated that fifteen thousand of the Egyptian army cannot be accounted for.

G. M. D. Bloss, one of the editors of the Cincinnati-Enquirer, was instantly killed by a rallway train near his house at Branch Hill station on the Little Miami Railroad. Sunday evening, May 28th.

TOPIC: Geological di cussion. Principal-" Was it colder or warmer a hundred years ago than at present?" Pupll (honestly)-"1 really don't recollect, sir."

By an explosion of fire-damp in a coal mine, Pottsville, Pa., May 27th, thirteen men were injured-three or four were mortally wounded, the others being seriously burned.

The lazlest man is on a Western paper. He spells photo-graph "4tograph." There have only been three worse than he. One lived in Kansas, and dated his letters "11worth, " another spelled Tennessee " 10.4C, " and the other wrote Wyandotte "Y&."

Two hotels, six or eight stores and about twenty dwoll-ing-houses were destroyed by fire in Midland, Mich., Susday afternoon, May 28th, occasioning a loss of \$150,000. On Saturday night previous a \$115,000 fire occurred in the Anchor flouring mill at St. Louis. The livery stable of Free-man & Francis in Providence was burned Sunday night. Sixty horses perished in the flames. The loss of property will aggregate \$72,000. The mission home in connection with the church of Our Lady of Perpetual Help at 1545 Tremont street, Boston, (Catholic) experienced a loss of \$10,000 through damages from an incendiary fire, Sunday night, May 28th.

Prof. Dynmic-Can you give me an example of heat ausing expansion, and cold contraction? Student-Yes. sir; the days are long in summer and short in winter.

We have received from Collins & M'Leester, Type Founders, 705 Jayne street, Philadelphia, Pa., a very fine specimen of typography and press work in the shape of

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JUNE 3, 1876.

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Her firmness in this decision has resulted in developing one of the most satisfactory conditions that investigators could ask, viz., the medium's presence in full view of all, while the materialized forms appear.

For several weeks the scances were attended by a small company of friends, but their extraordinary character soon became known, and among other applicants 1 at length obtained admittance. Since that time I have participated in some eighteen scances, and it is to give a general idea of what ordinarily occurs, rather than a description of any particular séance that this article is written. The company, usually numbering from fifteen to twenty-five, assemble in the double parlors at the medium's residence. Opportunity is given to examine the back parlor, which is the spirit materializing room, and to secure the doors and windows by locks and seals, so that ingress to the room is rendered physically impossible. The company take seats in two semi-circular rows in the front parlor, the medium sitting with and facing the audience in the open passage between the two rooms. One pail containing cold water, and another in which about four pounds of parafine is melted in presence of the company by pouring boiling water upon it, are placed by the side of the medium. The lights are extinguished, all join hands, and unite in singing. In a few seconds well-defined electric or phosphoric lights play about the medium, shooting apparently from her person upward and forward, and then curving over to the pail containing the paraffine, skimming its surface, dipping frequently, receding and advancing repeatedly, until in about ten or fifteen minutes, a signal is given to light up the room, and floating in the cold water light up the room, and floating in the cold water, not yet cool enough to handle, as I have tested in several instances, are found the beautiful, delicate molds, usually of great completeness and symmetry. I have seen a score of faces, representing men, women and children, no two of them alike, and many of them recognized by

52

ed in this city; and Whereas. The teachings and definitions of Spiritualism as expanded by Bruther Peebles were so simple and strik-ing as to be understoad by every housst investigator of truth, yet so sublime that the words which fell from his lips were another "Pentecost"—another outpourling of spirit-of a communion of spirits from yonder shores to these within our own hearts, that not only those to whom the divine living truth had already been revealed fell them-selves refreshed, newly strengthened, but had also the effect of meating light, consolation and faith to such as have heretofore group d in darkness and superstition, swell-ing our ranks and practing this association in an attitude of respect; therefore belt *Resolved*. That in taking leave of Bro, Peebles we feet that works are inadequite: to express our deep regret in thus being deprived of his further companionship, and the only confort is this, that in big soing to new fields of labor, others may be equally benefited, the seed he is soving may fail in good soil, and bring forth abundant froit, that, the words and principles of "*Charity*, *Truth and Love*" which not only tail as anget glits from his lips, but which his truly good man practices, may inspire others to ac-rept, to understand and to take hold of tor the true salva-tion of humanity. *Resolved*. That we commend Bro. Peebles to all our brethren and sisters wherever he goes, that we humbly and fervently ask the blessing of Heaven upon him in his appostole unission, to systain him in his pligrin race, and lead him on triumphasity to his final destiny, the spirit-and alawe, to be rewarded for his haber upon him in his apposite unission, to systain him his pligrin race.

More Mystery—What is It?

A few days ago one of the Dispatch reporters mentioned a number of astonishing cures per-formed by Mr. John O. McAuliff by what is call-ed "laying on of hands," and it had the effect of attracting the attention of quite a number of the leading scientists of this city, none of whom have as yet, however, attempted to offer to the public any solution of the phenomenon. The names given of those relieved are those of prominent citizens, and they, as well as their friends are anxious to hear from one of established set entific reputation on the subject some explana-tion as to the cause, and how it is accomplished.

In addition to many others, the reporter this morning heard of a most extraordinary case in the person of a lady, Mrs. Buchanan, whose resi-dence and that of her husband is at the corner of Belmont and Fifteenth streets, near the Union dépôt, and forthwith paid a visit to that neigh-borhood. He learned the following particulars in detail:

Some years ago Mrs. Buchanan met with an accident by which her left ankie was broken, causing a lameness in the left limb. Last August, while traveling on a railroad in Northern Missouri, the train ran through a bridge, causing the the train ran through a bridge. ing the death and wounding of many persons. Among those wounded was Mrs. Buchanan. The muscles of her neck were so severely injured as to cause a contraction by which her head was drawn back so as to almost rest on her shoulders; a curvature of the spine was produced, and the left foot turned outward so that the ankle joint overhung the inner side of the instep of the foot. She suffered for months with a terrible fever, was bed ridden during a period of over six months, except on a few occasions when by the aid of crutches she moved around her bedroom. Fou of the most eminent surgeons of the city attended her until two weeks ago, when they gave her up as incurable. Then Mr. Buchanan, having heard of Mr. McAuliff's marvelous cures, called upon that gentleman and secured his services, and behold the result 1 Mrs. Buchanan yesterday walked down Market street without crutches or any assistance whatever, and has been entirely restored to health as well as the use of her limbs.

"THE PROOF SHEET," issued by this house for March -May, 1876.

Capt. Eads's Mississippi jettles are a success.

They are playing base-ball now in overy otherwise vacant for within two miles of the State House, Small boys pre-lominate, and the one named Uil seems to be in every wher. The rest are continually calling to him.—Hartford nine. Tu Courant. .

A fire broke out in Scott street, Quebec, early Tuesday afternoon, May 3)th, and swept with irresistible force through the greater part of the St. Louis suburbs. It was reported at the time of our going to press that at least one thousand buildings had been destroyed, and the property lost, at a rough estimate, was put down at \$1,000,000.

AT BEST.

- The faithful helm commands the keel, From port to port fair brezzs blow; But the ship must sail the convox sea, Nor may she straighter go.
- So, man to man; in faf accord, On thought and will, the winds may wait; But the world will bend the passing word, Though its shortest course be straight.

- Though its shortest course be straight. From soul to soul the shortest line At best will bended be: The ship that holds the straightest course Still sail the course sea. -John Boyle O'Reilly, in Scribner's Magazine.

An exchange says that the Empress Eugenle has just turned 60. Which way did she turn it? So: S? or so: S! S60 :03 10

The manufacture of ice by ingeniously combined ma chinery and chemicals is rapidly becoming an important business in New Orleans, where there is more of the article used than in any other city in the world.

Florida and California seem to be entering the field with great success as tobacco raisers, and Cuba must look to its laurels.

A great moral exhibition-Frost's head jerked off by the State of Massachusetts,

On Monday, May 29th, Abdul Aziz, the head of the Ottoman government, was dethroued, and Mehemet Murad, the nephew of the deposed Suitan, elevated to his place. The revolution was quietly effected. Both Christians and Mussulmans express great satisfaction at the change. Murad has accepted three of the propositions submitted to him, viz. The institution of a permanent assembly of notables, the abolition of the seraglio, and the reduction of the civil list to 5,000,000 plastres. An alliance, offensive and defonsive, has been formed between Servia Roumania, Montenegro and Greece, and it is intimated that Thessalv and Cret will rise and support the insurgents in northern Turkey.

No. 1, Vol. 1, of the Hesperian Bard, an American journal of bardle or druidic science, issued monthly at Winn, Me., and edited by Rev. James Davies, M. A., is received. It is neat in appearance, and is filled with interesting matter on a subject concerning which but little is known in this western world.

And now, says the Fox Lake (Wis.) Representative, dame Nature is putting on her Summer robes, and the rich per-fume of her drapery loads the morning and evening air. Her predominating colors for the season are her old favorites, green, white and pink. Thus far she displays no frosty "pullback."

Motto of a Portland temperance reform club: "We bend the knee, but not the elbow." This is supposed to refer to a dexerous habit of drinking out of a bung. -Cin-cinnati Commercial.

Memorial Day was very generally observed throughout the nation on May 30th.

It is easy to "know thyself," but who is to introduce you? Most people go through life without making the acquaintance in question; and if a friend should take the liberty of introducing you to yourself you hate him for-

fellow-incen, lesp. Price 10 cents, postage free; \$6,00 per hundred, sent 'y Express. For sale wholesale and retall by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.



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