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CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sheriffs and Turnkeys into the hands of the Doctors of Medicine, to Compel the People to Submit to their Malpractice and Ex-tortion, under Pain of Fine and Imprison-

BY THOMAS R. HAZARD.

PART X.

I once dined with a doctor of good standing in New York, who kept preserved in spirits in a glass jar on the mantel of his dining room, the horridly diseased foot and ankle of a patient, which he exhibited to his dinner guests as a tro-phy of his superior skill in amputation. Faugh! The man whose finer sensibilities had been thus corrupted in one direction, we may depend upon to warp them to a like or still greater extent in any other that his insane passion for medical solat might suggest, or self-interest prompt.

When Lady Mary Wortley Montague intro-duced inoculation from Turkey into England, government appointed a medical commission to inspect and report on the results that should follow its trial on her own-daughter. And what said Lady Mary concerning the action of this committee? Why, that the fourgreat physician; deputed by government to watch the progress of deputed by government to watch the progress of her daughter's inoculation, betrayed not only such incredulity as to its success, but such an un willingness to have it succeed—such an evident spirit of rancor and malignity, that she never cared to leave the child alone with them one second, lest it should in some secret way suffer from their interference. Sensible ledy!

interference. Sensible lady!
"How," asks Dr. Dickson in his sixth London lecture, "Is that student of medicino to be repaid the capital of time and money he has expended on what he calls his education! How but by deliding and mystifying in his turn the suffering sick who apply to him for relief? For relief? Vain hope! Look at the numbers of persons who live or trute live by physical detars our who live, or try to live, by physic, doctors, surgeons, apothecaries, druggists, cuppers, nurses, and ask yourselves how even one tithe of them can do so, but by alternately playing upon the passions and prejudices, the hopes, fears and ignorance of the public? in one case inflicting visits too numerous to be necessary; in anothe employing draughts, mixtures or measures too expensive, too frequently and too fruitlessly repeated to be all for the benefit of the patient! Think you that the members of the medical profession are different in their feelings from every other human being-that their minds are so con stituted that under the most terrible temptations they can so far set at deflance the stern laws of necessity, as in their present crowded and starving state to receive with open arms a system that breatens so many of their order with ruin? Is it in the nature of things that they will welcome a practical improvement, by which the practi-tioner may, in a few hours, cut short cases and chances which by daily visitation, or by three draughts a day, might be profitably protracted to a month if the system on which it is based were only advocated in calm, mellifluous and compli-

mentary language?
"As soon may you expect a needy attorney to be prevailed upon by his client's tears to cut short a chancery suit; or the master of a sailing smack to listen patiently to the praises of steam or a coach proprietor to admit the safety and su periority of railroad over coach conveyance, when estimating the losses they shall respectively sustain by the too general use of the superior motive

"What though the present condition of the medical practice be less the crime of the profession than the fault of the legislature that permits men, clothed with collegiate authority, professionally enjoying the sanction of its protection, annually to lure, by misrepresentation and by lying promises, thousands of credulous and unsuspect best of times, with thorns and briars innumerable? Better far that one-half of them should at once abandon a walk of life where the competition is so keen and close that comparatively few in the present day can live honestly by means of it, than that they should hereafter have to eat their precarious bread at the daily and hourly sacrifice of their own honor and their patients' sacrifice of their own honor and their patients' interests. (By which last word the forbearing doctor means) no doubt, to be understood the money, HEALTH and LIVES of their hapless vic-

"When persons, little versant with the present state-of medical affairs, see men of established name supporting a system of dishonesty and error, they too often doubt the light of their own

reason.
"'Would Dr. So-and-So,' they ask, 'and Mr. Such a One hold this language, if they did not themselves believe it—men so respectable, and so amiable in private life? But tell these simpletons that Dr. So and-So's Bread depends upon his Belief—that Mr. Such-a One's family must fall with his fading fortunes, if the father, in the language of the light to consider the support that language of Hazlitt, 'ceased to support that which he had so long supported, and which supported him,' and you bring an argument which, though not quite convincing in itself, will at least compel a closer investigation of the system it is your wish to expose and crush.

To abandon usurped power, says Robert-son, in his history of Scotland, to renounce lucrative error, are sacrifices which the virtue of individuals has, on some occasions, offered to

them by some foreign hand.'

"Gentlemen," continued the heroic doctor, "I have been blamed for the tone and spirit in which I have spoken of my adversaries. I have been asked why assail their notices—why not keep to their orrors? But in this particular instance I have been only the humble imitator of a great master, a man whose name will at once call upevery sentiment, of veneration—the indomitable every sentiment of veneration—the indomitable Luther. Magnis componers parra, I have followed in his wake. I hope soon to add passibus aquis Think you the reformations of the church could have progressed with the same rapidity, had its most forward champion been honey-mouthed – had his lips been all smiles, and his language all politeness; or had he been content in pointless and unimpassioned periods to direct attention solely to the doctrinal errors of Rome? No, he thundered he denounced he hanned invactive solery to the doctrinal errors of Rome 2 Ro, not thundered, he denounced, he heaped invective upon invective, and dealt in every form of language which could tell best against his enemies, whether in exposure or attack. Too wise to leave them the moral influence of a presumed integrity they were far from meriting, he courage onely tors a year the cleak of saincity and sincerously tore away the cloak of sanctity and sincerity with which in the eyes of the vulgar they had been too long invested. Had he done otherwise he might have obtained the posthumous praise of moderation, at the price of defeat and the ctake?"

Samuel J. Young writes to the editor of the Banner of Light as follows: "The persecution of the clairvoyant and mediumistic physicians by the old school doctors of New York, should carry a lesson to the mind of every thoughtful Spirit-ualist. Let us cease patronizing the learned humbugs who are now endeavoring to exter minate us. We have doctors of our own who know as much, and by the aid of the celestials far more, than Parker, Hammond and Marvin. Let us turn our backs on Bellevue Medical College, College of Physicians and Surgeons, and that anomalous institution known as the New York Free Medical College for Women, and let us either patronize the Eclectic Medical College, or have a College of our own. The Eclectic Medical College of New York is a noble institution, but I believe we Spiritualists should have a Medical College of our own.

ical College of our own."

The following "declarations" of old school doc-The following "declarations" of old school declarations, says the same writer, "are credited to the highest authority in Europe and America," all of which, says he, go to show "what prominent physicans think of the science of medicine: "Our remedies are unreliable.—Prof. Valentino Mott, M. D.

"Of all sciences medicine is the most uncertain.

"Of all sciences medicine is the most uncertain.—Prof. Willard Parker, M. D.
"The science of medicine is founded on conjecture, improved by murder.—Sir Astley Cooper, M. D., F. R. S.
"We are not acquainted with any agents that will cure consumption.—Prof. Alonzo Clarke, M. D.

"I have no faith whatever in our medicines.-Dr. Bailey.
"Cod-liver-oil has no curative power in tuber-

cular consumption.—Prof. Horace Green, M. D.
"Medicine is so far from being a science that

"The administration of our powerful medicines is the most fruitful source of deranged digestion.—Prof. E. R. Peasles, M. D.

"Men who are really sick die, and we cannot reach them. Prof. Ext. Federal R. M. D.

save them.—Prof. Frederic R. Marvin, M. D.
"Of the essence of disease very little is known. Prof. S. H. Gross, M. D.

"Mercury has made more cripples than all wars combined.—Dr. McUlintock. "So gross is our ignorance of the physiological character of disease, that it would be better to do

nothing .- Magendie, France." I have just received a copy of the medical bill before referred to, that is now pending in the California Legislature, which it seems to me must be a little more un-American and atrocious

in its provisions than any that has as yet been Concocted by the allopath doctors.

Section 1st provides: "No person shall practice medicine or surgery, or any of the specialities connected therewith, in the State of Califor-

nia, without possessing a certificate from a board of examiners, as provided in this act." Section 2d provides that a Board of Examiners, consisting of seven members, shall be annually appointed by "each State Medical Society," who may give certificates signed by every member of the board, authorizing their "possessors to practice medicine and surgery in the State of California." fornia.

These sections of the act, as will be seen. brow the practice of medicine in California en tirely into the hands of the regular M. D. practitioners.

Section 7th enacts: "The Secretary of the Board of Examiners shall receive a fee of one obtain a certificate. Candidates for examination shall pay a fee of fifty dollars in advance, which shall be returned (doubtful) to them if a certificate be refused."

(Alas for poor Jesus and his spiritual healing disciples, should-their lot chance to fall in the Golden State, not one in a score of whom, inclu-

sive, ever had fifty dollars in their lives.).
"The fees received by the board shall be paid into the treasury of the medical society by which the board shall have been appointed, and the ex-penses and compensation of the board shall be subject to arrangement with the society." (Good

The plot begins to develop cautiously in section 10th, which provides that, "Any person shall be regarded as practicing medicine, in the view of this act, who shall profess publicly to be a physician, and to prescribe for the sick, or who shall affix the title of 'doctor' (alas for poor 'Doctor Newton') to his name, or append to it the letters

M. D."

In section 12th the cloven foot is presented pretty distinctly: "Any itinerant vender of any drug, nostrum, ointment, or appliance of any kind, intended for the treatment of disease or injury, or who shall, by writing or printing or any other method, publicly profess to cure or treat disease, injury, or deformity, by any drug, bostrum, manipulation or OTHER EXPEDIENT, shall nay a license of over hundred. shall pay a license of ONE HUNDRED DOLLARS MONTH, to be collected in the usual way.

Let Dr. J. R. Newton, M. D., as well as all other magnetic, clairvoyant and spiritual healers after the mode prescribed by Jesus of old, beware how they "lay their hands" on paupers or cripples hereafter in California, unless they have the snug little sum of twelve hundred dollars on hand, to be paid, as by law provided, yearly in monthly installments, for the great privilege.

truth; but from no society of men no such effort can be expected. The corruptions of society recommended by common utility, and justified by universal practice, are viewed by its members without shame or horror; and reformation never proceeds from themselves, but is always forced upon them by some foreign hand."

"Gentlemen," continued the heroic doctor, "I for cach and every offence,"

"Gentlemen," continued to the tone and spirit in which is always for each and every offence."

"The California—and needy and needy is used by the firsting of the patient to Nature's resources, rather than to take the 'obvious risk of fastening the end of our patient."

"Dr. Beach: 'Is it not as dangerous to employ one of our regular mineral and butchering doctions that thirty, nor for more than three hundred and is tors as it is to jump into the dock, take poison, or to hazard life in any other way? And may we not regard such practice among the same

for each and every offence." Section 14th enacts that "It shall be the duty of the police, sheriff or any constable, to arrest all persons practicing medicine or surgery in this State who have not complied with the provisions of this act, and the officer making the arrest shall be entitled to one-half of the fine collected." The act does not provide whether the other half shall go to Pilate, (the State,) to Judas Iscariot, (the informer,) or to the MEDICAL RING.

Against the passage of this bill the eminent water-cure physician, George M. Bourne, enters a forcible protest and remonstrance as he did against a similar bill that was offered by the doctors to the Legislature of California in 1853. Among many other equally cogent passages, I

quote the following : Under the provisions of the bill, says he, "Not an electrician may apply his current of electricity; nor a magnetic or spiritual healer nor a clairvoyant exhibit his or her powers; nor would the proprietor of a properly conducted steam bath, who is a ware that he has 'the sovereign'st thing i'the earth' for the cure of colds, (so called,) fevers, rheumatism, etc., dare say so to a sufferer, lest the janizaries of the medical profession be upon his trall with fines and imprisonment; for none of these persons would be licensed. And the midwife, God ordained as she is, may not be at her post of duty, lest the male practitioner be prevented from putting in his obnoxious appearance, which causes the far greater portion of child birth evils; and concerning which the distinguished late Dr. Dewees, of Philadelphia, wrote, that 'man-midwlfery was the secret history of adultery.' No midwife may hope to find allopathic meshes large enough to get through if a Board of Medical Examiners, or Censors, is established. (Although skilled and successful as an according, your remonstrant always suggests and advocates the employment of the accouch-

cuse.)
"Clairvoyant diagnosis has rendered clear that which was obscure and unrecognizable by ordinary perception. A large number of your constituents believe in clairvoyance, and in the magnetle and spiritual healers, whose powers have been demonstrated in thousands of instances. shall they be debarred the privilege of employing the means for relief which their knowledge and predilections prompt, and be forced to be drugged, and be, saturated with polsons? Assuredly no license would ever be granted to clairvojants, magnetizers, or spiritual healers."

license would ever be granted to charvoyants, magnetizers, or spiritual healers."

Again says Dr. Bourne: "Your Remonstrant is not a professed magnetizer, yet he is positive that in at least two instances he has prolonged life that would have succumbed but for the aid afforded by human magnetism—no other means being so potent. He has also employed it advan-tageously in many other cases. The allopathic fraternity, with a unanimity surprising in its ranks, denies and contemns this force in nature. Shall the professed magnetizers and spiritual healers be prohibited the right to exhibit their power in healing the sick through any law to be enacted by the Legislature of California? If so, Jesus of Nazareth would have no liberty at its hands to go about doing good by healing the sick."

Dr. Bourne-of whose system of medical practice Liebig, the great chemist, says, "Greater organic changes transpire in the human system under six weeks of active water treatment than in three years of the ordinary action of nature"—offers to the Legislature of California the following telling "medical testimony to the character and value of the Allopathic or Regular Drugging Practice of medicine

"The extraordinary effort," says he, "now being made by medical men to hedge themselves under the protection of special legislation calls for a fortified antagonism, which justifies the liberal use of the means so abundantly provided, which it is hoped your honors will take into due

"The opponents of medical restriction and in-fringement ask no more than that the following extracts or quotations shall have their legitimate weight upon your honors' minds. Such testimony could be largely increased, the material being on hand.

"The Abstractive the renowned said. (There

Dr. Abernethy, the renowned, said: 'There has been a great increase of medical men of late years, but, upon my life, diseases have increased

in proportion.'
"Dr. Benjamin Rush: 'We have done but little more than multiply diseases and increase their fatality.

"Sir Benjamin Brodie, M. D.: 'If the arts of medicine and surgery had never been invented,

by far the greater number of those who suffer from bodily illness would have recovered nevertheless.' "Dr. John Mason Good : 'The science of medi-

cine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except that they have already destroyed more lives than war, postilence and famine combined.

"Magendle, M. D.: 'Let us no longer wonder

at the lamentable want of success which attends our practice, when there is scarcely a sound phys-

our practice, when there is scarcely a sound physiological principle among us."
"Sir Astley Cooper, M. D., declared: 'The science of medicine was founded on conjecture and improved by murder.'
"Sir Wm. Knighton, M. D.: 'Medicine seems

improved by murder."

"Sir Wm. Knighton, M. D.: 'Medicine seems one of those ill-fated arts whose improvement bears no proportion to its antiquity."

"Dr. Andrew Combe: 'As often practiced by

men of undoubted respectability, medicine is made so much a mystery, and is so nearly allied to, if not identified with, quackery, that it would puzzle many a rational looker on to tell which is

the one and which the other.'
"Prof. Chapman, M. D.: 'To harmonize the contrarieties of medical doctrines is, indeed, a task as impracticable as to arrange the fleeting.' vapors around us, or to reconcile the fixed and repulsive antipathies of nature.

"Dr. Cheyne: 'Minerals are the most destructive to animal bodies that malice can invent; be

we to animal bodies that malice can invent; be yond gunpowder or even spirituous liquors, for not only Nature has provided none such, but as poisons in venomous creatures, to kill their enemies. They become bristles, nails and lancet, darting perpendicularly into the solids of the body, so as quickly to tear, rend and destroy; and can, therefore, never be proper for food or physic.'

physic."
"Magendie, M. D.: 'The physician mixes, combines and jumbles together vegetable, mineral and animal substances, and administers them, right or wrong, without considering for a It seems to me that this is taxing disease and beggarly deformity rather unreasonably. But single clear idea as to his conduct.' Owing to

one of our regular mineral and butchering doc-tors as it is to jump into the dock, take poison, or to hazard life in any other way? And may we not regard such practice among the same calamities as postilence, earthquake or famine?"
"Dr. Mackintosh, of Edinburgh: 'No better

evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recommended of for its cure.' In the treatment of epidemic cholera, he cites a catalogue of nearly one hun dred remedies; among which is ordinary bleed-ing! bleeding from the arteries! satine injections

or unphilosophical and devoid of reason.

"Sir Thomas Witherby, M. D., relating a cure of dropsy, the result of the patient's self-will, said! "Now, no man upon earth, in his senses, would have prescribed such a water course to cure dropsy, which shows how little we know of cure dropsy; which shows how little we know of Nature, and the great uncertainty of Art.! Water

Nature, and the great uncertainty of Art.' Water treatment is the only reliable agency for a cure in dropsical affections, and the reason why can be made plain to a common-sense perception.

"Dr. Adam Smith calls universities the 'dull repositories of exploded ideas.'

"Hartmann, M. D., of Vienna: 'Taking the general run of practitioners, we can convince ourselves that the most of them evince nothing but the rulest amorticism under the clark of but the rudest empiricism under the cloak of

science.'
"Dr. Madden: 'In all our cases we did as

other practitioners did—we continued to bleed and the patients continued to die."

"Dr. Reid: "More infantile subjects are diur-nally destroyed by the mortar and pestle than in the ancient Bethlehem fell yietims to the Herodi-an massagere." an massacre.' {

"Dr. Thomas L. Nichols: 'If medicine were only as wise as surgery! When a man has a broken bone, the surgeon is content to put it in its place, prescribe rest and a moderate diet, and leave Nature to mend it. But when it is the liver or lungs that are disordered, the doctor bleeds, blisters, doses, gives alteratives, catharties, opiates, and does more mischief in a week than Naates, and does more misemet in a week than sacture can remedy in a year. I confess I have no patience with the folly of patients, or the ignorance, to call it no worse, of physicians.'

"Prof. Jackson, M. D., of Philadelphia, says:

There must be a medical reform.'
"The eminent author and physician, Dr.

The eliment author and physician, Dr. Dewees, retired from practice many years before his decease; and about the year 1810 expressed his increasing want of confidence in medical practice in conversation with Dr. Bourne.

"Dr. Hofman: 'Few are the remedies whose virtues and operations are certain; many are those which are doubtful supplicious fallacious.

those which are doubtful, suspicious, failacious,

"Dr. Houghton: 'Modern water cure took its origin at a time when it would really seem as if the science of medicine (so called) was rapidly sinking into a decline—not to say dying of its

own poisons."
"Dr. Dickson: "The ancients endeavored to elevate physic to the dignity of a science, but failed! The moderns, with more success, have endeavored to reduce it to the level of a trade.'

"THE TRREPRESSIBLE CONFLICT. - BY R. T. TRALL, M. D.

"The people are asked to believe that it is necessary for regularly educated physicians of th drug system to examine all who propose to prac-tice the healing art, in order to ascertain their competency, and in this manner protect the peo-ple from being killed by Ignoramuses. This argument would be weighty, and perhaps conclusive, provided the drug doctors could agree among themselves. But it happens that the among themselves. But it happens that the practice that one physician approves as curative, another condemns as killative. We could easily fill The Sciency of Health with quotations like the following.

following:
"The older physicians grow, the more skeptical they become to the virtues of medicine.—Prof. Alex. H. Stevens, M. D.

"Drugs do not cure disease; disease is always cured by the vis medicatrix natura .- Prof. Jos. M. Smith, M. D. "Blister - nearly always produce death when applied to children,—Prof. C. R. Gilman, M. D. "Digitalis hashurried thousands to the grave.

-Prof. David Hosack, M. D.
"More harm than good has been done by the

use of drugs in the treatment of measles, scar-latina, and other self-limited diseases.—Prof. Alonzo Clark, M. D.

Bleeding in pneumonia doubles the mortal-ity.—Prof. H. G. Car, M. D.

(To which I would add in parenthesis that the

use of morphine and other narcotics and ano-dynes in the same malady TEN-folds its mortality.-T. R. H.)
"The drugs which are administered for the

cure of scarlet fever and measles, kill more than those diseases do.—Prof. B. F. Barker, M. D. "As we place more confidence in Nature, and less in the preparations of the anothecary, mortality diminishes.—Prof. Willard Parker, M. D. "Opium increases the nerve force.—Prof. B. F.

Barker, M. D. Opium diminishes the nerve force .- Prof. E.

H. Daris, M. D. We do not know whether our patients recov er because we give medicine, or because Nature cures them.—Prof. J. W. Carson, M. D.

"The action of remedies is a subject entirely beyond our comprehension.—Prof. John B. Beck, Of the essence of disease very little is known

indeed, nothing at all.—Prof. S. D. Gross, M. D.
"The medical practice of our day has neither philosophy nor common sense to commend it to confidence.-Prof. Erans, M. D., F. R. S.

and the students of each hinted, if they did not assert, that the other sects killed their patients.—

Prof. Billings, M. D., of London.

"Thousands are annually slaughtered in the quiet sick room.—Prof. Frank, M. D., London.
"The language of medical science is a barbarous jargom.—John Muson Good, M. D., F. R. S.
"It is my firm belief that if the medical proit is my firm belief that if the medical pro-

result is my irm ocher that if the medical profession, with its prevailing mode of practice, were absolutely abolished, mankind would be infinitely the gainer.—Francis Coggasocti, M. D., Boston.—1 declare as my conscientious conviction, founded on long experience and reflection, that, if there was, not a single physician, surgeon, manually wife chemist anotherary druggist nor man-midwife, chemist, apothecary, druggist, nor drug, on the face of the earth, there would be less sickness and less mortality than now prevail.

—Jas. Johnson, M. D., F. R., S., Editor of the 'Medico Chirurg. Review.'

such ignorance, he suggests the trusting of the unit to Nature's resources, rather than to take teachers and practitioners, that the Legislatures the obvious risk of hastening the end of our of the different States are asked to enforce on of the different States are asked to enforce on the people by special statutes. No wonder the profession wants protection. The people have not petitioned for protection. All of these efforts to perpetuate the drug system by law, under the hypocritical and knavish pretence of protecting the people; originate in medical societies, and mostly with those members of the medical pro-fession who have so little practice that they have plenty of time for planning schemes of be-nevolence and prosecuting enterprises of charity and philanthropy: provided, always, they are and philanthropy: provided, always, they are calculated to benefit the business and perpetuate the power and influence of the party of the first

Or. Benjamin Rush: 'Conferring exclusive privileges upon bodies of physicians and forbidding men of equal talents and knowledge, under severe penalties, from practicing medicine within certain districts of cities and countries - such in-stitutions, however sanctioned by ancient charters and names, are the bistiles of our science." | Quoted from the Manifesto of the American Med-

"It is wholly incontestable that there exists a wide spread dissatisfaction with what is called the 'regular' or old allopathic practice." Again: "Too many candid, ingenious and competent members of the profession-have left it already in disgust and despair. . . . The science and art of medicine must be reformed from within—those alone are competent to the task who are cognizant of its errors and deficiencies. Mul-titudes of people in this country and in Europe exhibit an utter want of confidence in physicians and their physic. The cause is evident serroneous theory, and, springing from B, injurious, often, very often, fatal practice. . . . In one word, medicine must be redeemed, and it must be rendered the healing art or prish! Such, we have no doubt, is the invincible determination of

passing cloud, no mere temporary popular chul-lition. The feeling widens, deepens, is ineradi-cable." Quoting many eminent medical writers, the "Manifesto" continues, "Enough! Judged and repudiated by its most illustrious authors, those best acquainted with it, and, of course, best qualified to judge; discarded and scorned by a large, intelligent and influential portion of the people, old school allopathy is dying of marasmus; it will linger for some time longer, but is moribund. The most emine at of the Eucolty have pronounced its doom, and soon it will go down to the tomb of the Capulets, without hope or possibility of resurrection!"

the large public; and this is no hasty verdict, no

In commenting on the proposed act Dr. Bourne says in a printed circular addressed to members of the Legislature and others—

"That portion of Sec. 12, line 4, which reads, 'manipulation or other expedients,' which is interpreted 'magnetizers,' 'clairvoyants,' and 'spiritual healers,' if enacted will cause tens of thousands of your constituents to anothematize your act, and a much larger number to inquire whether we now are in the nineteenth or the ninth century. Its passage would be a flagrant act of injustice, a moral as well as a political wrong; and a greater wrong because those who would thereby be affected do not possess the means to establish its unconstitutionality. Truth demands this assertion, however much the under-signed may dislike to make it.

"The only satisfactory conclusion in the pre-mises is to let well alone." Let the people take care of themselves in regard to health as they do in so many other directions; and let the allopaths mind their own business, and get all they can to attend to.

"All which is respectfully submitted by GEORGE M. BOURNE, Water Care Physician." In still another printed circular Dr. Bourne

says:
To some members of the Legislature-Democratic and Republican-I have submitted this proposition, viz.: To forward my remonstrance to every journal in the State, asking for an expression of sentiment, as being both a Democratic and Republican method to get at an understanding of the popular feeling in this matter. The postponement of the consideration of the question in the meanwhile to be urged.
"Several influential Journals have already ex-

pressed sentiments averse to the whole scheme of interference with the established policy of the past; and I have yet to learn that even one favors this hide-bound allopathic movement.

"Not a voice among the people, of man or wo-man, has been heard asking for legislative pro-tection: the Eclectic Medical Society of Physicians did not, nor did the homeopathists, nor the hygienists or water cure physicians—ONLY the allopathists, of whose style the people are getting so tired that they will employ even a Chi-

mese doctor in preference.

"Out of darkness cometh light. Out of danger comes deliverance. Out of quackery, both in and out of the 'regular' ranks, when the people get heartily sick of it, Progress and Reform will rear their Beacon Lights. Let quackery do its work and hasten its own downfall."

[To be continued.]

A Good Word for Spiritualism.

The Rev. H. R. Haweis, incumbent of St. James, Marylebone, London, has had the boldness to rebuke the Christian churches for reject. ing the new gospel of Spiritualism. He says:

"But still in spite of us the majestic wave of progress moves on, submerging the worn-out beliefs and crumbling superstitions of the past. Strong and irresistible as the rolling tides of the sea, come the new impulses, and we may not stay them. We deem them wild and lying spirits; they care not, they pass us by, they are full of holy scorn; they speak to their own, and their own receive them, and we may go hence and mutter our threats, and tremble in the darkness of the spiritual gloom of our empty churches; but outside our churches the bright light is shining, and the blessed winds of beaven are full of songs from the open gates of Paradise, and mon hear their and rejoice."

A curious verification of a dream is reported in the Transcript. A lady passenger on the Old Colony train that met with the accident at Tiverton recently, had, just previous to the oc-currence, described to Conductor Harrington a dream of the night previous, in which a bridge accident at Tiverton was vividiy impressed upon her mind. Mr. Harrington was in the act of replying that that point had been passed safely, when a portion of the train left the track, and he was thrown to the floor .- Boston Advertiser.

People wonder how gas companies acquire so much real estate, and so many houses jand beddings. Any man who burns gas understands the myster,

Original Essay. ALLEGED SPIRIT-PICTURES.

BY ALLEN PUTNAM

To the Patter of the Ranner of Light Under the above caption, in your paper of March 25th, D. N. Ford states his experiences with Mr. B. P. Brown, photographer 3/3 Wash; toward his dark room, but when near its door ington street; and in an appended editorial note, turned suddenly and fully round, and looking you say, "Let us have all the facts in the case - ine squarely in the face, said with considerable thelquicker 'the better." You seem to be in a great hurry; have patience, man selet facts have time to multiply and come to light legitimately. response was, "Let come what will." He then The earnestness of your call, however, induces me to write now.

Mr. Ford and his triend each obtained it photograph at Mr. Brown's studio; beside the likeness of the sitter there was an bunrecognized form" on each plate, and the gentleman writes that, "in both pletures . . . while the light was on the right side of the sitter's face, it was on the left! of the face of the unrecognized form. . . . I did sponse, he said he was unable to tell me how; n't," he says, "notice the matter of the light on and then remarked that he usually became aware the pictures until the next day, or I should have of such desires as soon as persons holding them

Many other people assume, and perhaps Mr. Forddoes, that genuine spirit-pictures, like fraudulent ones, are produced by the application of bility to spirit impressions, which is deemed a reflected, mundane light to the plate ${\mathbb N}$. Is it so ${\mathbb N}$ Are genuine ones photographs in the usual sense? That is, are they impressions made by common 16/2011. That is a fundamental question, and unless its determination precede attempt to explain Mr. Ford's Why? -processes for its explanation may stultify us even if they amuse the spirits.

In the Banner issues of January 8th and 15th this year, we were furnished with a very suggestive address by Mr. F. M. Parkes of England-made that the usual fortnightly meeting of the British National Association of Spiritualists." The address shows that its author is a medium, : able to seg and converse with spirits, and who was induced and helped by them to engage in what we call spirit-photographing, the processes of which he was able to see and to have explained. to him by the operators. His account of his experfences d'seloses its emanation from a clear, cautions and philosophical mind. Apparently from July 1872 on to the autumn of 1874, he devoted much time and means to this pursuit, and gave gratuitous sittings to all comers, and had no desire to make money by hid services. I propose to intelligent and winning female, apparently about quote from him several passages which, more or less fully, involve an answer to the question whether or not spirits need to be materialized my living nieces, and a faint likeness of another when what we call their photographs are obtained. He says

"Herein rests the most striking difference between the photograph of the sitter and that of the spirit: The former is taken by a reflected light projected from his body; and the latter is the result of the psychic element that originates from the spirit, and therefore is not a photograph, but a psychograph. from the spirit, and therefore is not a photograph, but a psychograph. . . . If the common error were true, that spirits must be materialized to be photographed, it is clear that the subject comes at once within the range of the science of physics. But surely this is not so, . . . for light emanating from a spiritual body is as spiritual axits source. "Spirit figures are not amenable to the lens." The light, or psychic element, by which spirits are photographed and beging reflected but

pirits are photographed, not being reflected, but

spirits are photographed, not being reflected, but emanating spontaneously from them, they east no shador; and, the expression of their forms ean be received on the plate only by means of the varied or modified intensity of their luminosity." "You are aware, I presume, that the camera takes the object in an inverted position," but, in a particular case, "the spirit who appeared on my plate was upright. As you may imagine, I was much astonished at this unexpected circum-stance; but my spiritgfriends explained that their images were not amenable to the glass lens—they images were not amenable to the glass lens-they were not inverted by it; though in the case of a being worthy of confidence and respect, spirit placing itself by the side of a sitter, it be a His attitude in reference to the general matter came necessary to produce an inverted image, and therein was one of their greatest difficulties presses unwillingness to do or to submit to any in furnishing" their likenesses.

he adduced. Supposing him to be both capable pleases them. He deems psychography the work and honest, he has rendered it probable (and Mr.) of other artists than himself, and he chooses to B. P. Brown, before he knew anything concern-leave the management of it in their hands. ing Mr. Parkes's views, expressed to me his appendently of mundane light, lenses and reflectwe apply to ordinary photographing.

Though Mr. Parkes is known to me only as he exhibits himself in his address, I shall, in this! article, regard his positions as sound, and, viewing the subject as he does, let us attend to Mr. at a unique picture which he says (and I believe Ford's puzzling fact. Looking upon his "unrecognized forms" as having been produced by very distinct and rather ludicrous; is an erect, psychic force, directly applied to the plates by full length, nude form, apparently adult, and six spirits, the positions of the lights on them be- feet in stature. Its position sets forth in promicome suggestive that those forms are genuine | nent view the left shoulder and hip, most of the spirit-productions, and that Mr. Brown was absolutely devoid of any fraud in connection with arm is extended nearly horizontally at full length them. Yes, the very strangeness of the position of the lights itself testifies in favor of the mundane artist's honesty, because it indicates the application, there and then, of some other than those forces of Nature, which, when manipulated by man, have ever been productive of uniform results. Yes, the perplexing fact gives strength to presumption that the "unrecognized forms" are psycho and not photographs-that they are productions of soul-force directly applied, and not results from reflected sunlight.

What I present to you, then, Mr. Editor, as fact No. I, in Mr. Brown's case, is, if Mr. Ford be reliable, that on one occasion, where another besides the sitter's face appeared on Mr. Brown's plates, the positions of lights and shades were different from what the usual forces of photographing would produce, and therefore favor the presumption that the unrecognized forms are pictures made by forces controlled by spirits. And if they are such, then one may as wisely at-

spirits had been obtained in Mr. Brown's studio, about the first of last November I called there and asked him to photograph me. We were strangers to each other. He at lonce commended preparations to comply with my request, soon seated me as his taste dictated, walked from me energy, "You are expecting something on the plate besides your own likeness." My prompt entered his little room, brought out a plate and operated without delay. The first trial was so unsatisfactory to him, that he forthwith made a second, at which he obtained distinct form and features of an aged female, but not a likeness of any one whom I can remember.

Before leaving his room, I asked how he knew that I was seeking a spirit-photograph? In reentered his room, and in many cases while they were in the hall approaching him. This indicated his possession of ready mediumistic susceptineedful quality in an instrument for successful picture-making by spirits. Mr. Parkes says that-

"As science must be material in its mode of As series and to material in a none of thought -must call electricity a fluid, and speak of it as a current; somest we, in addressing material minds, speak of the psychic element as a fluid, . . . perhaps best defined as (being) the least substantial of matter and the most so of spirit -as the plastic means of spirit tenure upon spirit whealther, and the fluxing river connects. earthly dwellers, and the flowing river connecting the shores of this and the other world. The application of this substance to anything spiritlizes it, or renders it susceptible to influence locit table, chair, or photographic plates and chemicals. The idiosyncrasy of the medium the sum total of the different phases of (his me-diumistic) character determines the peculiar kind of power 'he manifests, or, strictly speaking, the kind of manifestation. Anything to be placed at the service of the spirits has to be charged with this psychic element, which is characterized by the mediamistic mind. Spiritual communion and photography appear in some manner to be ry intimately connected with my mind and me-

My next sitting with Mr. Brown was in January. Then an unusually distinct face of a fair, twenty years old, was obtained. I perceived at once that it was a pretty good likeness of one of nlece who left the form four or five years ago; I was not then and never have been able to regard it as an obvious likeness of any departed one whose looks are distinctly remembered. Subsequently, upon showing it to a good clairvoyant who was familiar with the looks of such spirits as kinship or other cause induce to be often near both myself and one of my brothers, she instantly said, "Why, that is your brother A.'s daughter " The spirit whom she then named passed out of this life about twenty-five years ago, when but an infant ; but she has long been a frequent and instructive visitant to her father, and occasionally has addressed me. The picture's partial resemblance to C--'s sister, who died about five years since, and its still stronger likeness to her living cousin, both of whom it reminded me of as soon as I saw it, incline me to regard the clairvoyant's statement as probably correct.

I have had three or four interviews with Mr. Brown; and my conversations with him have led. me to regard him as much more frank, truthful and guileless than the average of men, and as

presses unwillingness to do or to submit to anyfeels no privilege or desire relative to them to be

This general view of the whole matter, we prehension) that spirits put their likenesses upon think, must necessarily convince him, though I the plates by a direct psychic propostsion of SOME. have not heard him say so, that the application THING from their own forms, and operate inde- of any test which either science or common sagacity would be likely to devise for determining ors. If it be so, any apparently abnormal posi- his honesty, would be farcical, would be but an tions of lights and shades on the spirit likenesses, 1 attempt to test a man's moral integrity by ascer-If they result from the unequal luminosity of dif-taining whether results which spirits outwork ferent parts of the spirit forms, are not legiti- upon matter through use of his elements are such mately suggestive of fraud. Those laws of phys. as, under the apparent circumstances, the laws ies which lifelong habit prompts us to apply when ' and forces known to physical science should proscrutinizing pictures, are not applicable to spirit- 'duce. He knows that the apparent workers and productions; and we, all of us, are liable to forces are not the only nor the most efficient ones, cherish baseless suspicions and perpetrate cruel and may very properly decline to be tried by a injustices until we have learned to admit the pos-court that takes cognizance of no other agents sibility that the actual producers of spirit-like-than mortals, and no laws not known to common nesses may be users of forces that are not amen-human experience. Such a tribunal, however able to any laws of science or of judgment which fair may be its intent, must be incompetent to adjudicate as to the genuineness of any operation by spirits.

What more has transpired in Mr. Brown's camera? I have several times looked carefully him) was obtained there in total darkness. It is back, and a less portion of the left side; the left forward, and the right foot is thrown backward and somewhat upward. The head, slightly woolly; is turned a little to the left over the conspicuous shoulder, thrown back, and shows an upturned face pinched and pigmy. Had one ability to form any conception at all of a race of organized, living, conscious "elementaries," I think he would deem this figure a good likeness of some giant of that race.

That figure was impressed on the plate by some invisible limner, and in total darkness. Let that be fact No. II.

What more? In the early part of March the Boston Post one morning treated its readers with the following lively item:

"HISTNEAREST RELATIVE.—A few days ago a party of photographers were in the studio of one of their brethren, discussing various matters connected with their art. During the conversa-tion one of the artists referred to 'spirit-photog-rappy,' and expressed his entire disbelief in the theory that the dead would again assume human tempt to determine the amount of a man's spirituality by measuring his body with a Gunter's scale and tailor's tape line, as to determine the honesty of a photographer on whose plates psy

chographs appear, through testings by any of the rules, methods or appliances of science, or by any others than spiritual ones.

Having previously heard that likenesses of spirits had been obtained in Mr. Brown's studio, it is that if the gentlemen present would repair to his studio, he would quickly convince them of his statement. He also said that he would prepare a plate, place it in the camera, expose it to any gentleman who wished to sit, and though all could observe the fairness of the subject would are his part, that no picture of the subject would appear upon the plate, but instead thereof, and in pear upon the plate, but instead thereof, and in the background, would be presented the form of the 'sitter's' nearest relative now inhabiting the realm beyond the mundane sphere. The offer was accepted, and one of the gentlemen intimat-ed that he would be the test-subject. The party then adjourned to the gallery of the spiritual photographer, where a plate was prepared in presence of all, and next placed in the camerapresence of all, and next placed in the camera-obscura. The doubting brother next seated him-self in a chair and was properly 'focused,' after which the plate was exposed, and the necessary time passed, when the veil before the lens was dropped. The gentleman whose pleture was now supposed to have become impressed on the plate, removed it himself to the dark closet, and began the process of developing it, and, to his astonish-ment, soon discovered that his smiling counte-nance was absent, but behind the chair stood his ment, soon discovered that his smiling counte-nance was absent, but behind the chair stood his Satanie Majesty looking down on the chair and seemingly well-pleased. The skeptical brother was greatly perplexed at the result, and declares that he intends to further investigate spiritual-photography and its chemicals. This subject will be the theme of discussion at the next regular monthly meeting of the Photographer's Society."

I am authorized to say that Mr. B. P. Brown's studio was the one resorted to where these occurrences mentioned in the Post transpired, and also that the chief facts presented in the quotation are genuine. One omission should be supplied. Mr. Brown himself first sat in the chair, and the skeptical brother did all, the focusing. At the proper time the two exchanged places. Liberty is taken to assume that the itemizer made rather free use of his powers for embellishment, and that the band of witnesses was not so numerous as his statements naturally lead his readers to infer. Perhaps only two were present-the believer and the doubter. But that doubter was one of our most experienced and expert photog-

The doubter carried the negative to his own studio and has worked off copies, one of which is in my possession; and it implies power on the part of spirits to operate upon matter in manner never before known or even suspected by me, and to extent as marvelous as in any other of their surprising works.

I am happy to notice that the sitter's "nearest relative" is intrinsically a very comely man, between thirty and forty, neatly dressed, dark complexioned, with whiskers closely clipped, moustache long and pulled widely out on each side, hair rather long, and standing up in pyramidal form from his forehead, and giving him rather a wild aspect; his whole look, a little scowling, indicates good scheming and secretive powers, firmness and tenacity of purpose, and vigor to execute. No one need be ashamed of kindredship with him. He must be smart, or he never could have given, us his counterfeit presentment

The doubting "sitter" occupied the chair, and yet not a trace of him is to be seen, while the chair itself in which he was sitting is very distinetly photographed in every minutiæ which could have been presented had it been emptyits top, its standard in the centre of the back, its seat, its feet, its webbed, parti-colored covering and its fringe, are on the picture, and by careful comparison I find them corresponding precisely with the parts not simply of a chair but of Mr. Brown's chair.

The converted, humanized "Satanic Majesty" behind the chair is the figure of chief interest. He is not only behind the chair itself, but as he appears to rest upon his knees, every part of him, unless the ruffled apex of his foretop be excepted, must have been screened from the lens by the material body of the sitter. The top of the chair crosses his chest before the arms and above the elbows, from side to side-his hands rest upon the seat of the chair, meeting each other close to "Science, unfortunately, is not in a condition thing with a special view to either increase or diatorial with such a state of things as this; because, being based upon material observations."

the material observations in the number of callers upon him for the "sitter's" own fleshly seat must have cause, being based upon material observations, it purpose of obtaining likenesses of spirits. He necessarily condemns those facts that cannot be reduced by the principles of induction that she requires, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides them as subjective and sense products of his own skill or efforts, and she derides the sense products of his own skill or efforts, and she derides the sense products of his own skill or efforts, and she derides the sense products of his own skill or efforts, and she derived the sense products of his own skill or efforts, and she derived the sense products of his own skill or efforts, and she derived the sense products of his own skill or efforts, and she derived the sense products of his own sk should have photographed, but did not present a The conclusions of Mr. Parkes appear to be other than an instrument for use by intelligences trace of, while in its stead and behind, came out logical and necessary deductions from the facts higher and wiser than himself, when and as it a distinct likeness of very different form, features and expression.

Admitting the facts above presented to be true, what inferences seem to be necessary? First, some occult intelligent being mysteriously nullified-yes, absolutely nullified, the normal action of such impersonal forces as otherwise must have photographed a substantial human form upon the photographic plate. 2d. The same power simultaneously rendered that opaque form per vious by both direct and reflected light, for the chair in which the form was sitting, and partly screened its seat from light, was fully photographed; or else that power, by some other process, produced a distinct picture of that chair. 3d. It produced on the plate a very distinct human form behind the chair, where no material form stood. These things, all combined, in one, I give as Fact No. III, and call it a momentous one; it makes any attempt to determine the genuineness of spirit-photographing by either what I will call common sense inferences from common optical observation of pictures, or by any processes of physical science, absurd; it suggests a new but pertinent application of statements made long ago, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The Banner Public Free Circle. To the Editor of the Banner of Light:

My interest in the Banner Public Circle, as a means to educate a host of 'nquirers on this side, and an agency through which a host on the other side can minister to us in the earth-sphere, led me recently to query as to its reopening, and express a hope that soon a medium would be found to fill the vacancy, and reopen the channel so long sending its refreshing streams over the earth.

I am most happy to see that the circle has been reestablished, and that Mrs. Jennie S. Rudd, formerly of Providence, has been induced to be-come the medium for the intercommunication of the two worlds. Mrs. Rudd is a most estimable woman, of that spirituelle organization which admits of ready control by the spirits. I have been conversant with her mediumship several years, and have seldom seen a medium so clear and versatile, and responsive to the spirit-world. She is eminently conscientious, has an exalted conception of the mission of Spiritualism, and altogether is worthy to wear the mantle of the lamented and translated Mrs. Conant. I know she entered on this sphere of duty with many misgivings and much distrust of her ability to fill it; but knowing her immense power on the spiritual plane, I had no doubt as to the result. most satisfactory, and trust her period of service will be extended beyond the three Thursdays arranged for with her guides. I congratulate you on the resumption of this portion of spirit work, and the public that these weekly feasts are

Providence, R. I. WILLIAM FOSTER, JR.

Written for the Banner of Light. "OVERCOME EVIL WITH GOOD"

BY BELLE BUSH.

"Whatsoever re would that others should do unto you lo ye even so to them." Oh, hearts that for justice are pleading! Oh, mortals astray in the night! Yould you hasten the dawn of the morning, When Love shall establish the right? Then labor in lore for the right.

Quench the fires of your hatred now burning, For "Vengeance is mine!" saith the Lord, And not by the sword or the scaffold Can you serve him in sweetest accord. Love only makes sweetest accord.

Who 's to blame for the direful disasters That darken the shores of time? Who kindles the flame of men's passions Till the world seems black with crime-With wasting and horrible crime?

Not the poor "bruiséd reeds" ye have broken By the storms of your merciless hate! Ah, no, not the sorrowing daughters Who bow to the whirlwinds of fate! Oh, God! what a pitiless fate!

Not these nor their suffering children That people your deep, dark hells, Have kindled the "reigns of terror" Or startled the midnight bells! Oh, the terrible midnight bells!

T is the poison their lips have tasted, 'T is the hunger of heart and brain, T is the grief of despairing mothers Who stifle their heart's deep pain! 'T is the fierce, hot fire of their pain! Would you quench the fires, oh mortals,

And lift from the world night's pall? Ah, then with the hand of justice Give the blessings of life to all, And the morning will dawn for all!

We would ask you how long yet, oh mortals, Shall the birds of the air have nests, While the sons of humanity wander With shelterless, storm-beaten breasts-With sin-burdened, grief-haunted breasts?

How long shall each sorrowing daughter, Woe-wasted and driven by fate, Be met by your scorn and rude laughter, Or the merciless storms of your hate? Ah, the pitiless storms of man's hate!

They are worse than the whirlwinds and tempests Whose records are ruins sublime! They are hot, scorching flames from Gehenna! They are furies that fatten on crime! With them are the seeds of all crime!

Oh, banish them all, and let reason, Unfolding life's beautiful laws, First seek where there's discord, and treason— The wisdom that looks for the cause-And truth will reveal the dark cause.

Then Justice, Evangel of Freedom, Revising heriedicts and laws, Will welcome sweet Love to her counsels, And trace every grief to its cause; And Love will remove every cause.

When the causes of crime have been banished, Then the temples of Justice that rise Will be fair as the gates of the morning, And pure as the dew-dropping skies-The opaline, rose-tinted skies.

Who would build here "the kingdom of heaven Must work as a dutiful child, And give to the weakest and lowest A care that is gentle and mild. 'T is the wisdom of love to be mild.

Ah! then, let us follow Love's bidding, Though hated and misunderstood. T is wiser to banish all scorning And "overcome evil with good "-"O'ercome every evil with good !" Belvidere Seminary, March 20th, 1876.

Centennial Inquiries.

The millions who are preparing to visit Phila delphia next summer are already pouring in such a flood of questions upon the managers that it has become necessary to issue bulletins of informa-tion, which will be repeated as long as the exigency lasts. From recent bulletins the following facts are of particular public interest: Fairmount Park contains three thousand one hun-dred and sixty acres, of which four hundred and fifty have been enclosed for the Exhibition, and adjoining estates have been provided for the display of stock and the testing of agricultural machinery. A farm of forty-two acres has been al-ready suitably planted and prepared for this pur-

The Exhibition buildings are approached by eight lines of street cars, which connect with all the other lines in the city, and by the Pennsylva nia and Reading railroads, over the tracks of which trains will also run from the North Pennsylvania and Philadelphia, Wilmington and Bal-timore railroads. Thus the Exhibition is in immediate connection with the entire railroad system of the country, and any one within ninety miles of Philadelphia can visit it at no greater cost than that of carriage hire at the Paris or Vienna Exhibition. The managers of the roads run-ning into Philadelphia have been in conference with a view to establishing excursion rates of fare, to include all parts of the country.

The "Centennial lodging house agency" is a

new device favored by the managers of the leading railroads and of the exhibition, designed to promote the comfort of visitors in the most economical way. The "agency," according to the New York Herald, is now engaged in making arrangements with boarding-house keepers and the occupants of private houses in Philadelphia, by which a great deal of house room will be definitely engaged beforehand, at specified prices, for the accommodation of visitors; and it is infor the accommodation of visitors; and it is intended to perfect this system so far as to enable railroad companies in all parts of the country to sell to those who wish them, with their railroad tickets, coupons entitling the holders to specified accommodations—lodging and food—in Philadelphia at fixed rates, and for such periods as may be desired. Agents of the company will then be placed on every incoming train to direct the holders of such coupons to the places where lodgings have been engaged for them, and by handings have been engaged for them, and by hand-maps of the city and other means to explain to strangers how most cheaply and conveniently to reach the Centennial grounds and see the other remarkable and historic points of the city. The farming and gardening towns and villages

for fifty miles around Philadelphia are making ample preparations to accommodate strangers who may not care to spend their nights in the crowds of the city hotels and boarding-houses; and fast trains will be run at convenient hours and rates suited to the times. The assurance of ample means of shelter, and a spirit of accommodation on the part of the railroads, will do as much to attract ricitors as the Exhibition itself much to attract visitors as the Exhibition itself. The societies and fraternities which have ar

ranged to hold meetings in Philadelphia during the period of the exhibition are already counted by scores, and include almost every phase of social and business interest in the country. Among them are the Odd Fellows, State and National; the Knights Templar; the Grand Army; the Presbyterian Synod; the Welsh National Eistedfodd; Patriotic Order Sons of America; an international regatta; the life insurance companies; National Board of Underwriters; the Cincinnati;

the American Dental Convention; Catholic Total Abstinence Union of America; Independent Order of B'nai Berith; National Alumni Association; American Pomological Society; Malsters' Association of the United States; Army of the Cumberland; Humboldt Monument Association. Board tion; Columbus Monument Association; Board of Trade Convention; International Typographi-cal Congress; Rifle Association of the United. States; Centennial Legion; International Medical Congress, and many others.

Banner Correspondence.

"Be Gentle with the Erring." To the Editor of the Banner of Light:

A nameless correspondent in the Banner of March 25th cannot, from his limited moral point of view, understand how the undersigned can "laud" such wonderful praise as he does on Brandreth's medicine, "unless an interest in the pill is at stake."

For the last forty years I have been engaged as a pioneer in breaking public opinion in my own State, preparatory to the reception of various civil and humanitarian reforms (all of which I may say have been accomplished), during which time I have been forced into many fervent discussions and bitter controversies, running through hundreds, yea, thousands of printed columns and pages, but never before, to my knowledge, has an enemy or opponent, secret or open, ventured to intimate in print that I was prompted in the slightest degree by sinister or selfish motives in my labors, nor have I ever asked or received a cent's reward therefor, although my personal expenditures have amounted to thousands years.

cent's reward therefor, although my personal expenditures have amounted to thousands, yea, as
impossible as your anonymous correspondent
may deem it, to many thousands of dollars.

I will now just say, for the especial enlightenment of my hidden accuser, that I never saw
Dr. Benjamin Brandreth but once in my life,
and that was an occasion when I called at his
office, "corner of Broadway and Canal streets,
New York," to threaten him with prosecution
for libel because he had given my name a worldfor libel because he had given my name a world-wide notoriety in his publications, with the de-rogatory prefix, as I deem it, of "Doctor" attached

rogatory prefix, as I deem it, of "Doctor" attached to it.

The doctor received the announcement of a probable indictment or prosecution with much consternation, and, upon learning my name, hastily called for an immense package of his pills, which he presented toward me with his own hand—perhaps as a peace offering.

I, however, sternly rejected his proffered gift—for the reason, as I bluntly told him, that I cared not a fig either for him or his medicine, further than the good I knew from experience the latter was calculated to do the world at large, and that I should never permit him, or any other man, to make the least pecuniary recompense for any efforts of mine that might incidentally operate to his benefit, as, however trifling it might le, some one would in the long run bring it up as a cause for my recommending his pills, and thus lessen my influence among the masses I was seeking to benefit, by leading them to suppose my hands might be tainted with a bribe.

I did however finally agree to settle the dis-

I did, however, finally agree to settle the dispute, and accept the package solely as his almoner to distribute them gratis to the poor, which I faithfully did, as I have hundreds of others that I paid full price for myself. This was some years ago; since which I never saw nor heard from Dr. Brandreth until within a few days past, and even supposed he might be dead. Recently, however, I have received two communications from him, and a package of pills to distribute as before, a box of which I will reserve, Mr. Edi-tor, especially for your anonymous correspondent

tor, especially for your anonymous correspondent—who I know must be poor in spirit if not in purse—if you think his mental or physical health will be benefited by such a course of treatment.

On second thought, I think the doctor's "Porous plasters" (a couple of packages of which he has also sent me for distribution,) might be better adapted to the patient's maladies than the pills. Dr. Brandreth says that these plasters are "made of first-class materials, using the same judgment in their selection that I do in the choice of drugs for the pills, which are always the best of drugs for the pills, which are always the best articles to be procured irrespective of cost." The doctor recommends the plasters very highly as "local strengtheners," and I think one applied, under allopath advice, in the region of the patinder anopath advice, in the region of the pa-tient's brain, (or where that organ ought to be, if anywhere,) might somewhat strengthen the weak point if anything can. T. R. HAZAUD. South Portsmouth, R. I., March 26th, 1876.

Ohio.

KINGSVILLE.—Stuart L. Rogers writes April 3d: We have lately had a spiritual treat, through the organism of Brother Chas. P. Crocker, of Dunkirk, N. Y. He is a trance speaker, and is controlled by intelligent and able spirits. We cannot praise Bro. C. too highly, and gladly recommend him to circles and societies in this and other localities. He is a cripple from rheumatic complaint contracted when a child. He was turned from home because he was a spiritual medium. Bro. C. would like to hear from circles in the western part of New York, and would like to speak to such, and take what compensation the friends see fit to give him. His address is Chas. P. Crocker, Dunkirk, N. Y., in care of George B. Duglass, P. O. Box 559.

We are contemplating a grand basket picnic in June, when Bro. C. will make us another visit. The place selected is on the banks of Lake Erle, in a beautiful grove, three miles from here, where we hope to meet all the lovers of the grand truths of Spiritualism.

California.

OAKLAND. - Mrs. Mary Ann Gunn writes March 22d: I have attended a scance of Mr. A. Peck, the medium for materializations. My father materialized his right hand. He had lost his third finger at the second joint, and showed his hand with that finger missing! At the same time six other hands patted my own, and played upon the musical instruments. The medium was who, being a sea captain, made knots that none but an expert sailor could understand or untie. I had three rings on my finger, and from among them my father selected the one he gave my mother at their marriage. His name was Charles Fuller, of Newton, Mass. The scance was perfectly satisfactory, and I fully believe in the geruineness of the materializations.

Massachusetts. GROVELAND .- C. B. Somes writes as fol-

lows: Mrs. Emma E. Weston, of Marshfield, has held a number of circles for materializations at my house, which have given good satisfaction. Before forming the circles her hands were confined with strips of adhesive plaster, so that it would have been impossible for her to have produced the manifestations had she been so disposed. Under those conditions hands were produced, which all in the circle felt—real, tangible hands, which gave the Masonic grip to two mem-bers of the Order, also the Odd Fellows signs, and did many other things which I have not space to mention here.

Kansas.

NEWTON, April 3d, 1876.—The Spiritualists of this place have organized a Religio-Philosophical Society, for the purpose of developing mediums and investigating spiritual phenomena. Our ums and investigating spiritual phenomena. Out officers are: President, Enos Commons; Vice President, E. Gimlin; Treasurer, B. P. Parks; Advisory Council, B. F. Evans, Samuel Saylor, George Clapp, W. K. Powers, Elonzo Russell; Secretary and Corresponding Secretary, James H. McCoy. H. McCoy.

New York.

HORNELLSVILLE.-D. E. Beckwith writes I gratefully welcome the return of spirit-mes-sages on the sixth page of the Banner.

The Annibersury.

The Twenty-Eighth Anniversary of the Advent of Modern Spiritualism; Exercises in Providence, R. I.; Philadelphia, Pa.; Springfield, Mass.; Sturgis, Detroit and Battle Creek, Mich.; Troy, Glens Falls and Brooklyn, N. Y.

Reported for the Banner of Light.

The Thirty-First in Providence. We learn from our correspondent in Providence, William Foster, jr., that there was in that city a very satisfactory recognition of the Modern Dispensation of Spiritualism, which opened twenty-eight years ago with the tiny but marvelous raps at that humble dwelling in Hydesville. The celebration was under the auspices of the Progressive Union, being held in "Lester's Hall, a goodly number in attendance. Mrs. Ellen M. Bolles, President of the Union, presided, who by her personal efforts contributed much to the success of the celebration. An address was delivered by Mrs. John A. Sweet, of that city, in which she very forcibly set forth the distinctive offices of Spiritualism, and the mission it had to accomplish. Other religions and movements of the past were in the order of progress, but the world had outgrown them, and the new dispensation came to answer the needs of the race and lift it up to a higher plane of thought and action.

Spiritualism was the synonym of freedom. It threw up no barriers to impede the onward march of mind; put no obstacles in the way of the full-est aspirations of the good and the true; framed no creeds to tether the world to the old, but bade all to use their powers to the utmost in the inves-It rent the veil between the two worlds, robbed the grave of its terrors and took from death its sting. Its outcome was the brotherhood and equality of the race, its ethics abolishing castes, classes and all artificial distinctions, inculcating charity to all in short, giving use, religion from charity to all, in short, giving us a religion free from dogma and cant, founded on the spiritual

Excellent singing under the direction of Mrs. Celia A. Robinson added to the interest of the oc-casion. After the address dancing was in order, pleasantly rounding off the evening in a social time, Joyous as the faith which comes to irradiate the path of life and lead to the eternal sunshine of the spirit spheres.

Philadelphia, Pa.

To the Editor of the Banner of Light:

nature of man.

This being the season of reports from Spiritualistic societies generally, I herewith send the word from our Centennial City.

During the past month Mrs. F. O. Hyzer, of Baltimore, ministered to us; and her exalted principles, her deep, analogical reasonings, and her poetic inspirations have been a blessing to us; the latter lifting us up into the world of imagery and beauty, the former carrying us into the very heart of realities and law, and all together helping us on with great strides in our search for God.

It is to be regretted that this lady's domestic duties so limit her labors in the lecture field, for thereby does the greater part of the Spiritualistic public miss some of the grandest inspirations that

come to us from the higher life.

This month our genial Nellie Brigham—a Philadelphia favorite—sheds upon us the sweet influ-once of her nature and of her inspirations.

In common with our sister societies, we cele-brated the twenty-eighth anniversary of Modern Spiritualism, by a conference in the afternoon, at which Prof. Isaac Rehn presided. Dr. H. T. Child opened the Conference, and was followed by Messrs. Reubens, Spear, Rehn, Mrs. De-Haas, and others. In the evening we gave an entertainment, the exercises consisting of the reading of the aggregation, and the aggregation and the support of the aggregation. tertainment, the exercises consisting of the reading of the accompanying anniversary poem—written by Mrs. F. O. Hyzer expressly for the occasion—of music, vocal and instrumental, and a grand Centennial Tableau in three parts, typifying the Birth, Growth and Culmination of the American Republic, covering the centuries 1776–1876 and 1976, and embodying a representation of our Spiritual Philosophy.

After these exercises the devotees of Terpsichore held the floor until twelve o'clock, when we departed to our homes feeling that we had had a good time generally.

good time generally.

Yours for the truth, E. Addie Engle, Secretary. 955 North 6th street, Philadelphia, April 3d, 1876.

ANNIVERSARY POEM, BY MRS. F. O. HYZER. In this proud year of jubilee, The hundredth anniversary Of a great Nation's sacred vow No more in servile chains to bow, In the eternal light of God, Beneath Oppression's iron rod, 'T is meet that we should come to-day, That Nation's choicest fruits to bring, While Joy's triumphant songs we sing, And on fair Freedom's altar lay Her dearest gift of Heaven's love— Communion with the worlds above. The golden harvest of the call That from old Independence Hall, That from old Independence Hall,
To every race and clime of earth,
Proclaimed our peerless Nation's birth.
Ah! little did our patriot sires,
When they enkindled Freedom's fires
At Lexington and Bunker Hill,
Know that their fervent heat would thrill The throbbing, vibrant nerves of Time, For only two and seventy years Ere, on the gates of angel-spheres, Their hallowed flame would gleam and play, Melting the rusted bars away
Which Superstition's bigot hand
Had builded round the spirit-land
Till all our faith in God or heaven Was well nigh to oblivion given, So long had we implored in vain To find our "loved and lost" again. As little doth the crystal rill That gusheth from the wooded hill With graceful flow and gentle song Gliding the mossy dells along, Dream that with tributary kin It yet the river's force shall win,
And sweeping onward to the sea,
Swelling to power and majesty,
Become a pulse-throb of the tide
On which, with banners fair unfurled,
The mighty commerce of a world
From alime to alime shall provide yide From clime to clime shall proudly ride.
As little doth the mother bird,
When first its downy breast is stirred
By Love's conceptive, sweet unrest
To build on leafy bough its nest,
Protective of the broodlings fair That yet shall claim her tender care, Dream of the proud, imperial thing, That, soaring on unfettered wing, Shall fearless meet the fiercest rays Of the day-monarch's fiery gaze,
And with exulant, dauntless eye,
His regal glance of power defy.
Ob, grand old bell! Oh, grand old bell! How strong and clear thy voice did swell Unto the skies Oppression's knell, As that stern band of fearless men, With Heaven-guided, swerveless pen, Proclaimed to all of human kind The sacred sovereignty of Mind,
And its inherent right to be
From every form of bondage free,
That it might exercise its power
To search for its immortal dower
Of truth, eternal and divine,
And bring to whetsomer shring And bring to whatsoever shrine, In earth beneath or heaven above,

Its gifts of worship, faith and love. But for thy herald voice, old bell, Whose echoes through this temple swell,

Not ours would be the blesséd power To day to celebrate the hour When Love, responsive to our prayer, Unto the viewless cords of air The fily hands of angels gave-The precious signals to our sphere— That we might hold communion dear With our beloved beyond the grave, And take from Love's extended hand The flowers and fruits of Summer Land. While floating down heaven's sunny steeps Another radiant banner sweeps, Whose tints of azure, white and gold, Wave after wave, fold after fold, Unfuried by Inspiration's breath,

Reveal to our enraptured sight, In glowing words of quivering light, THERE IS NO DEATH! THERE IS NO DEATH!" But for thy loyalty, old bell, That served the truth of God so well, From every mountain, vale and hill We'd hear the cry of martyrs still; Old Salem's deeds we should repeat, And by the halter, flood and fire, Truth's mediators would expire,
Where now the rostrum, press and pen,
Through women true, and noble men,
Are held by Truth's immortal hand As gates afar to angel land; And human hearts would writhe and bleed, Impaled by poison-shafts of creed, Where now, rejoicing, they unite To celebrate the birth of light. Well may we, as our eyes we cast Adown the pages of the past, Seeing what cight and twenty years have down to either and twenty years. Have done to wipe away our tears, By dissipating doubts and fears, Look forward with a gladdened gaze Upon the path of future days, Assured that this bright hour's ideal Will live in what we call the real, Ere earth another century Hath measured from eternity.

Springfield, Mass.

A correspondent informs us that the anniversary was duly recognized in this city, on Friday, March 31st, Prof. R. G. Eccles making a masterly address. Charles W. Sullivan also gave a fine character entertainment on Saturday evening, A pril 1st.

Anniversary Meetings in Sturgis and Detroit.

At the well-known Free Church, in Sturgis, Mich., a lecture on the rise, progress and promise of Spiritualism, was given the evening of Friday, the 31st March, by Giles B. Stebbins. In Detroit, the same evening, a social anniversary gathering was held at the house of J. P. Whiting, where the host spoke in trance. A tea-table was where the host spoke in trance. A tea-table was spread for over seventy persons, and about a hundred spent a pleasant evening. On Sunday evening Mr. Stebbins spoke in a hall, substantially as in Sturgis, and we present the address as reported by the Detroit Daily Post:

nessea. Frauds are detected, but only as the dust in the sunbeam, making the light more palpable, keeping the judgment and reason awake. The spirit-world is impartial, and pays small heed to earthly rank or wealth; the poor in purse are rich in spirit, and the favored of earth are favored of heaven as well, if fit for such high privilege. Mediums are found in the palaces of princes, in the cabins of pioneers. Thousands are known to the public, all over the civilized world, and the best are often only known in the sacred precincts

of home and family, where come experiences too precious for the public gaze.

Delusions are local, but this great movement is universal. A few months ago Mrs. Emma Har-dinge Britten put a notice in the Banner of Light, and in two spiritual journals in London, of a new book she was editing, and letters came by hundreds from our own country and from Europe, Asia, Africa, Australia, the Pacific Islands, South America and Greenland—from Canton and

Ceylon to Vancouver's Island. The journals devoted to this subject may give an idea of its growth. I find abroad the Ilustra-cion Espirita, in Mexico; El Criterio Espirita, Madrid; Revista de Estudios Espiritistas Morales y Clentificos, Santiago de Chili; Psychische Stu-dien, Leipzig; Messager, Liege; Revue Spirite, Paris; Reflexionen, Buda-Pesth, Hungary; The Spiritualist, and The Medium and Daybreak, London, and others, not to name several at home well-known and of large circulation. A long list of books might be given, and reports of care-ful investigations by such associations of learned and scientific persons as the London Dialectical Society, the committee of St. Petersburgh University, the Galilean Society of Florence. The works of A. J. Davis and Hudson Tuttle are

translated into German and read far over Europe. Eminent names do not make a matter true, but Eminent names do not make a matter true, but the investigations and conversions of wise and true persons indicate growth. In London, Dr. Elliotson, editor of "The Zoist," by years of in-vestigation became a Spiritualist; the late Prof. DeMorgan, a mathematician, C. F. Varley, F. R. S., an electrician, J. Garth Wilkinson, Al-fred R. Wallace, F. R. S., Robert Chambers, William and Mary Howitt, Newton Crosland, and others their neers in thought and life, ayow and others, their peers in thought and life, avow their belief. Dean Stanley, in Westminster Abbey, in a sermon on the future life, said: "If the manifestations are true, they present a knowledge of the future state which I think the Delty intended for me the same which I think the Delty

edge of the future state which I think the Delty Intended for us long ago."
Huxley and Tyndail may decline to investigate, but should remember that "to ignore leads to ignorance." When they stoop to low abuse they but hurt themselves.
Certain professors in Harvard University, years ago, made some investigations and promised a report which they depost profess but only say that

port, which they do not make; but only say that this matter tends "to corrupt morals and degrade intellect." More's the pity for them! With Wm. Lloyd Garrison, Joshua R. Giddings, Alice and Phebe Carey, and their like, we "still live," and still seek for spiritual light and truth.

Theodora Parker said that Spiritualism hade Theodore Parker said that Spiritualism bade more fair to be the church of the future than did Christianity in the third century. Let that church be the assemblage of free souls, seeking to know and be right, and we are satisfied. Critically and technically Spiritualism is the investigation and verification of facts to prove spirit intercourse and a future life. This is of transcendent importance, but the spiritual movement is more than this. It is an awakening to the soul's

wealth and worth; a revival of intuitive ethics wealth and worth; a revival of intuitive ethics and morals; a renewal of allegiance to the truths of the soul—the tiod within; a release from dogmatic theology and authority of creed or hook; a recognition of the beauty of spiritual law; a use of reason, judgment, intuition and conscience; an ideal of man as microcosmic in body and spiritt, related to all the world of matter and mind, of truth and eternity; a making the spiritual interior and investible first and matter the absolu-

or truth and eterinty; a making the spiritual in-terior and invisible, first, and matter the plastic stuff it shapes and molds.

God is the soul of things, the infinite design, intelligence, unity, will, wisdom, love—immanent in man and in all matter. The spiritual idea of the future meets and fills our sympathy and affection, feeds the heart-hunger that yearns for our loved ones, and finds them near and living in a higher life. It will redeem the decaying spiritual life of the church. Teaching no bibliolarry, it will make the transfiguration scene and the apocalyptic visions glow with new beauty as significant and wondrous, yet natural facts. It will apocary pite visions glow with new ocative as sig-nificant and wondrous, yet natural facts. It will spiritualize science, and recognize intuition and deduction as pioneers in discovery, with induc-tion and experiment to verify and confine, and so complete the now fragamentary and imperfect process. It will not bring a religion of authority, local and poor, but the religion—natural, univer-

Spiritualism lives and gains, with opposition and prejudice without, and the human error and frailty of its friends within, for it has that upward tendency which is the evolution of truth. We may take courage, then, and learn the lesson of hope, wisdom and fidelity.

vention was presided over by Dr. J. V. Spencer, President of the Battle Creek Association of Spiritualists, with Abner Hitchcock as Secretary. A conference was held in the forenoon, conducted by Dr. J. V. Spencer, after which the meeting was addressed by Dr. A. B. Spinney, of Detroit, President of the Michigan Association of Spiritualists; T. H. Stewart, of Kendallville, Indiana, and Dr. Johnson, of San Francisco, California, formerly of Michigan. The meeting was addressed in the afternoon by T. H. Stewart, and

but Just to add that the regular conference, held each Sunday from ten to twelve, and the Lyceum from twelve to two, are agencies which are rapidly creating a deep interest in favor of free thought in this community."

Troy, N. Y.

The Troy Daily Press for March 27th (a copy of which is enclosed to us by a correspondent) contains the following report:

In the close. The speaker said:

The world seldout knew its most signal and fair-reaching eyents when they occurred. We are item for commemorate one of these great eras. Twenty-eight years ago, at midnight of March 13 a child twelve years old, Katy Fox, disturbed by strange sounds which had come to the family uncalled for, sat up in her bed and said, "If you know anything, rap as many times as I snap my fingers," and one, two, three raps came on the bedstead in responses. She wakened her mother with the cry, "Mother, it can answer," and it was found to be so. Here was the recognition of intelligence, of personality, of spiritual identity, Manifestations of power had long been known, but how singular that the intultive question of a child opened the way for spiritual communion and combunication, as of friend with friend, here and in the life beyond!

That child is now an honored wife and a loving mother, and her baby, seven months old, has written a spirit message as it was propped up in its cradle; so credible witnesses at her pleasant home in London tell us.

The increase in number and variety of manifestations is remarkable. First, the tiny raps, only giving negative or affirmative answers, the the alphabet telegraphed, writing automatically trance-speaking, musical giffs, healing the sick by laying on of hands and wise prescriptions, speaking in unknown longues, spirit partial reaching and proceeded by a cloud of living witnesses. Frands are detected, but only as the dust in the sunbeam, making the light more paid for either the child is now of honored and a continuing of the defirent evaluations of freed by spirit hands and faese-all tested circularly and proved and a living nearly or or affirmative answers, then the alphabet telegraphed, writing automatically trance-speaking, musical giffs, healing the sick by Jaying on of hands and wise prescriptions, speaking in spirit hands and faese-all tested circularly and proved by a cloud of living wit needs to remain the substant home other erap give. It has perme The twenty-eighth anniversary of Modern Spirthe most thorough and exhaustive examination. Spiritualists were called upon to demand by their independence the respect which is their right. A stirring appeal to Spiritualists to demand their rights, and a thrilling poem, closed the discourse, which occupied a full hour in delivery, and received frequent applause. A resolution compli-mentary to Mr. White, who closed a two months' course of lectures last evening, was unanimously adopted.

Glens Falls, N. Y.

The anniversary was observed in this placeso we are informed by E. W. Knight-by a scance, where two writing mediums furnished many tests of spirit-identity to those attending, and Mrs. II. Austin delivered an address.

Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Spiritualists of Brooklyn during the past year have had the pleasure of listening to the noble and eloquent Emma Hardinge Britten. She gave her farewell lecture commemorative of the advent of Modern Spigitualism, last Sunday evening, in the large hall of the Brooklyn Institute, to an overflowing audience. Her discourse was a masterly treatment of a grand subject. She came to Brooklyn at a time when Spiritualism was the target of the priesthood and the press, and many of the friends of the cause were almost in a state of despair; and the result of her ministrations has been a closer union of the friends of Spiritualism, and a successful warding off of the shafts of envy and spite that were being so furiously hurled at a philosophy whose only mis-sion is and has been to benefit and bless mankind. Shortly after her arrival the friends were obliged to remove to a larger hall, to accommoobliged to remove to a larger hall, to accommodate the rapidly increasing audiences; large, earnest and appreciative audiences have assembled weekly. It is an occasion of regret not only to the society, but the congregation also, that she takes her departure. She has stripped the mask from Moody-Sankeyism, has held high and lustrous the three cardinal ideas of all true spiritual philosophy, God, the Eternal Right and Immortality, and I but speak the sentiment of all in saying that her ministration to the spiritual necessities of this people has been invaluable, and cessities of this people has been invaluable, and for which we are indebted more than we can express. I only hope the impetus she has given the cause in Brooklyn will not die out, but go on, bringing forth fruit unto everlasting life; and further, may the very front ranks of American Spiritualism continue to be graced with the presence and humanity blessed by the active service of the pure character with spullers, reputation of this pure character with spotless reputation, Emma Hardinge Britten.

dinge Britten. Yours very truly, W. C. Bowen. Brooklyn, N. Y., April 3d, 1876.

A gentleman one evening was scated near a lovely woman, when the company around him were proposing conundrums to each other. Turning to his companion, he said,
"Why is a lady unlike a mirror?" She "gave it up."
"Because," said the rude fellow, "a mirror reflects without speaking, but a lady speaks without reflecting." "And
why are you unlike a mirror?" asked the lade. He could why are you unlike a mirror?" asked the lady. He could not tell. "Because a mirror is smooth and polished, and

LIST OF LECTURERS.

formed.]

REV. WILLIAM ALCOFF, Irance and inspirational lecturer, Buckland, Franklin Co., Massy J. MADISON ALLEN, conscioustrance speaker, Matfield, Massy.

MARY A. AMPHILLIT, Inspirational, T. North Habsted Street, Chicago, III

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLAN, Stencharo, Mass.

STEPHEN PEARL ANDREWS, TAWACTATHST., New York, MRS. M. A. ADAMS/Trance speaker, Brattleboto, Vt. Mrs. EMMA HARDINGE BRITTEN, 26 West 38th street, New York.

iew York,
REV, J. D. BARRITT, Gien Benfah, Wis,
Mirs, S. A. BYRNES, BOAST, Wolfaston Heights, Mass,
Mirs, NELLIE J. T. BRIGHAM, Elin Grove, Colerain, Muss, R. W. Scott Buiges, West Winfield Herkimer Co., N. V.

Mass. R. W. Scott Briggs, West Winfield Herkimer Co., N. Y.
Miss. Arby N. Burnham, Station F., 5al Third avenue, New York City.
Miss. S. E. Bishor, Brillion, Calumet Co., Wisconsin, Rry. Dr. Barts and, Battle Creek, Mich.
Bishor A. Be Als. Versallies, California Co., N. Y.
Miss. T. T. Bootti, Millord, N. H.
Miss. Phistotta A Borty Braymeray, Faitfield, Me.
Dr. John P. Brown, Co. Spiritual Philosophy, Hossistic, Vermillion Co., H.
Miss. E. Burn, inspirational, Box 7, Southford, Ct.
Dr. Jas. K. Watter, Sterlingaville, Jefferson Co., N. Y.
Abith L. Ballor, inspirational speaker, Box 656, San
Francisco, Cal.

ward tendency which is the evolution of truth, when may take courage, then, and learn the lesson of hope, wisdom and fidelity.

Battle Creek, Mich.

The twenty-eighth anniversary was duly celebrated by the resident Spiritualists and others at brated by the resident Spiritualists and others at Science 1. Hall in the above named city. The con-

8. Religiou antagonistic to Science; 9. The Sayingvol J.
sus; 10. The Resutrection of Jesus; 11. The Deinge; 12. 6.
ology.
MRS. EMMA F. JAY BULLENG, 11 Charles M. New York,
MRS. A. P. Brown, St. Johnsbury Centre, Vt.
J. R. BUELL and Müss. Dr. BULLE, will answer calls in
the East doring the spiring. Address, Arhol, MASS.
D. S. CAIOWALLADTR WIll answer calls to deliver his
new and prophetic lecture. "Monarchy the Road to a Freet
Republican trovernment," Absordherson religious, social
and philosophical subjects. Address, 355 West Sev intistreet, Wilmington, Del.
ALBERT E. CARPINNIA will answer calls to lecture anywhere. Address, 368 Washington street, Boston, Mass.
JOHN A. UARPINNIA, 22 Congress street, Troy, N. Y.
WARRING CHASE, Cobol in, Ill.
MRS. M. E. CLEAVES, Inspirational and trainer speaker,
Lowell, Mass.
DR, DEAN CLAURE, 124 Eddy street, San Francisco, Cal.
ANNELORDO HAMBLER, AND WARRIERAD, Chicago,
MRS. AMELIA H. COLLIN, Tertin, Kaulman Co. Tevas,
JAMES M. CHOAVE, Inspirational, No. 7. North Plue
street, Salein, Mass.
HETTIL CLAURA, trainer speaker, 57 Dover Street, Boston,
JOHN COLLIER, "Address, look box 157, Springfield,
Miss.
Miss. S. E. CROSSMAN, Games and Inspirational speaker,

HETTIE CLAID, trance-speaked, 37 Dover street, Hoston, JOHN COLLIER. Address, lock box 157, Springheld, Mass. Mass. S. E. Choss W.N. trance and Inspirational speaker. Address, Pavilion, Themont street, Hoston, Mass. Dir. J. I. CHRILIE, 71 Leverett street, Hoston, Mass. MRS, JENNETI J. CTAIN WIll answer calls to lecture in any part of the State. Address, 25 Warren avenue, Boston, Mass. Dir. Thos. C. CONSTANTISE, lecturer, Thornton, N. H. GEOMER W. CARPI NIUR, lecturer, Thornton, N. H. GEOMER W. CARPI NIUR, clairvoyant and Inspirational speaker, Kendalikille, Ind. M. C. CONSTAAL, Louisville, Ky., Inspirational speaker, will answer calls to lecture. MRS MyrII CLAY C. CHOSS, Trance, W. Hampstead, N. H. MRS, MyrII CLAY C. CHOSS, Trance, W. Hampstead, N. H. MRS, MyrII CLAY C. CHOSS, Trance, W. Hampstead, N. H. MRS, MyrII CLAY C. CHOSS, Trance, W. Hampstead, N. H. MRS, LUCIA H. COWLAS, Chale, O. MRS, BULLE A. CHAMBLIA, ANS Earcka, Cal. MRS, J. F. COLES, Itance, 7to Bloodway, New York, DR. AMYS COOCHER, Bellehontaine, O., willbecture and take subscriptions for the Banner of Light.
ROBERT COOPER, 18 Tremont street, Boston, Mass. RIVA, Norwhood DAMOS, 22 Aven Street, Boston, Mass. Mrs, LIZZI DOLLS, PAVILON, S. Tremont st., Boston, Mrs LIZZI DOLLS, RAMOS, 32 Tremont street, Boston, Mass. Mrs, LIZZI DOLLS, RAMOS, 31 ST. Tremont st., Boston, DR. E. C. DUNS, Rockford, H. ANDRIW AARS, NELLILL, DAVIS, 25 Washington Street, New York, Mass. MLEICH, L. DAVIS, South Lower, Warker Co., Ala, Mrs, Address C. D. A. Mrs. Mrs, Address Co., Ala, Mrs, Address C. A. A. Mrs. Address Co., Ala, Mrs. Address Co., A

dass, Mrs. Addre P. Davis, South Lowell, Walker Co., Ala, J. Hamlis Diwily, M. D., Inspirational speaker, Wil-

tal Phenomena of Human Magnetism, and its wondrous power over Headth and Disease."

DR. C. D. GRISHES will answer calls in Michigan, Indiana and Illinois. Additess P. O. Box 452; Stargle, Mich. Keinsey Gravys, Richmond/Ind.

MRS. M. L. S. GILHAMS; Inspirational, Brighton, Ind. CAPL, E. H. GHERN, Jediersonville, Ind.

N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF, Care Banner of Light, Boston, Mass.
MR. J. G. GHES, Princeton, Mo.
SARAH GRAVES, Inspirational speaker, Berlin, Mich. MRS, Lessie Goodell, Gestafayson, inspirational speaker, box 87, Amherst, Mass.
E. ANSEHISMAN, West Winsted, Conn., Box 323, Lyman C. Howe, Fredonia, N. Y.
MRS, S. A. HOOTON, Galveston, Tex.
MRS, L. S. HESELTINE, trance, 8 Bennett street, Boston Mass.

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MRS, A. BOGERS HEVILER, trance, and magnational

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Passed to Spirit-Life:

On Sunday evening, March 20th, 1876, Mr. L. R. Carver, in the 50th year of his age. This event transpired in the town of Felicity, Clermont Co., Ohio,

in the 5th year of his age. This event transpired in the town of Felicity. Clermont Co., Oilio.

The phasical condition of this brother was so delicate as to prevent him taking any promition at rank among his tellow-men. These infimities, however, only seemed to linercase his spirit power, and add histre to his intellectual strength. He became a clear, brave thinker, and a hield reasoner in Harmonial Philosophy. His knowledge of spirit existencer completely obsoleded belief. "The lines whereof he testified."

By example he well as precept, he taught the divine harmony of principles. He lived a biameless life, and generating the normal men, who were wont to seeff at the truths of spirity intercourse with mortals, in his presence faitered in their acon, and speke their faithless woods with bated breath. But in the home life of this man, his beautiful character was most complementally exemplified. Here indeed he was the harmonial philosopher. Over his family circle, and every object present, his pure mind seemed reflected. In his nature he was innocent as achiel, and bothig asa chaste woman. His mannets were always poilte and genial, and his bresnee seemed to cheer and comfort those about him. The filend and companion of this man for many years is sadly becaved by his death, and chains our sympathy. She spent the girlhood of ker life in Roxbury, Mass., and was well known in the carby days of Modern Spiritualism as a clairyovant and trance-inspirational medium, Hermane was Annie M. Fenley. In purpose and work she and her husband have been in necord. In writing to a friend about her great loss, she hays this wiely tribute in the worth and memory of Mr. Carver; * * * * The angel of death has taken from me my dear husband, and yesterday his body was laid in the grave. Oh, how desolate my soul and how sad my heart is We lived together almost twenty years, sharing alike the loys and sorrows which fell to our lot. During that time we had many trials, but these only served to horreaso our love and weld our souls into a mo

From Hyde Park, April 5th, of scarlet fever, Edith Frances, youngest daughter of Frank A. and Cecella Pattee, of Watertown, age! 3 years 4 months. Jesus said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven."

Convention in Michigan. The next Convention in Michigan.

The next Convention of the Spiritualists of Van Buren County, Mich., will be holden at Paw Paw, in Prof. Cook's Music Boom, April 2nh and 30th, commencing at two celock r. w. on Saturday, and continuing over Sunday. Susle M. Johnson is engaged as one of the speakers. Let there be a general attendance of all interested, as the friends in Paw Paw and vicinity will spare no pains to make the Convention a success.

R. Baken, Prof.

Soul And Body; or the Spiritual Science of Health and Disease. By W. F. Evans, author of "Mental Cure" and "Mental Medicine."
This is an important and interesting book by a popular writer, published by Messrs, Colby & Rich, Boston. Contents: Chapter I. The Spiritual Philosophy of the Cures wrought by Jesus the Christ. III. Faith and Fear, and their Relation to Health and Disease. IV. The Morbific and Sanative Indiaence of the Spiritual World, and how to Communicate with the Realin of Life in Harmony with the Laws of Mind. V. Prayer, or the Means of Spiritual and Bodily Health, and the Principle of Meditation. VI. The Imposition of Hands, or the Magnetic Movement Cure, and the rationale of its efficiency.—American Spiritual Magazine.

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Principle of the Base of Light, careshould a taken to distinguish to tween editorial articles and the ominguish to the sed or afterwise of correspondence to the column at according to the gapesion of images. tree thought; but we cannot indertake to enderse the Usinglet opinion to which our correspondent give

Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1876.

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

AGENTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, ID NASSAUST,

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real-mens and phormittons

Fig. Letters as a communications appertaining to the Editorial Department of this paper should be addressed in Li them county; and all BUSINESS JUSTICES to ISAAC B. RICH, BASSKE OF LIGHT PUBLISHING HOUSE, ROSTON, MASS.

**OWhite we recognize no man as mixter, and take no book as an uncerting notice; by, we must confusity necessal great men as lights of the world. The generations of men come and go, and he as note we esshow asks in the light, rever-ent and thankful before God, but self-centered in his own individuality, " Prof. S. B. Brittan.

"Spirit Invocations; or, Prayers and Praises,"

Is the title of a really interesting book which is issued this week from the Press of Colby & Rich, No. 9 Montgomery Place, Boston. This new volume is a skillful compilation by Allen Putnam, A. M., (author of "Bible Marvel Workers," "Natty, a Spirit," etc.,) from the Workers," "Natty, a Spirit," etc.,) from the vote the integrity of the signers to the before-prayers delivered, while entranced, by various mentioned statement. Some remarks were made Intelligences, through the organization of Mrs. J. H. Conant, at the Banner of Light Public Free Circles.

Those who have attended the remarkable sérances held by this now ascended medium, while she was in physical life, will remember the pathos and power infilling every word of those holy petitions with which the services were always prefaced.

In the book now referred to, the vocalized aspirations of more than one hundred different controlling intelligences, of varying nationalities, religious and social states, have been collated by cusers, read the following fearless words from a mind ripe in development, and fitted in the fullest measure to select the richest fruit in this garden of spiritual grace. The book deserves to be circulated everywhere.

Private Test Scance with Mrs. Mary M. Hardy: Confirmation of the Truthfulness of her Mediumship, if the Testimony of Human Senses can be Relied On: The Position of her Accusers.

We have little to add in the way of argumentation to the strong and conclusive reply of Mr. and Mrs. John Hardy to their New York asshitants, published in the Banner of last week, though we now propose to furnish evidence both from our own experience and that of others, concerning the reliability of the paraffine phenomena. The reply exposes in becoming terms the injustice attempted. We have not thought it necessary to analyze the several charges by which her self-appointed inquisitors would blast the reputation of Mrs. Hardy. We preferred to Some of them rest on the testimony of one witness alone, and some on that of two or more. Mr. Hardy has frankly explained everything that can be regarded as in the slightest degree equivocal. As for the "bits of cotton" found on the carret, it must have been well known to the person finding them that if cotton was used to wrap the molds in, it might have been used honestly of well as dishonestly. Why ignore the former possibility, and emphasize the latter? Does not this show that that person had prejudged the whole question, and had eagerly snatched at every straw that could help make

on the public vindication of her mediumship at and others, at the residence of Mrs. M. M. Har-Paine Hall, Boston, and elsewhere, overwhelming as that is, than we do on the trivial and un- Paine Hall—was introduced, and the most converified character of the accusations themselves. Every person accustomed to sift evidence will at once see how utterly these accusations fail even as presumptive proofs. Why could not the by the New York friends, and for the purpose of accusers have waited till they could make a de- further witnessing the phenomenon in her prescent show of something like evidence, and not thus outrage every principle of fair dealing by their precipitancy? Mr. Hardy fairly characterizes it as a "star-chamber proceeding.". No chance was given to the medium, or any advocate of "the medium, to offer an explanation or to interrogate the accusers. The latter were at once judge, jury and executioner; and yet they did their best to make their ex parte decision a final the most thoroughly tested of our mediums. For son resident in the house-which was highly resuch obvious injustice we can only express our

unqualified reprobation. Determined as their efforts have been to forestall and shape public opinion in this case, before may rest assured that truth though slow will

dice and haste, and which a few simple explanations, like those given by Mr. Hardy, annihilate. had not been repeatedly confirmed, in a manner brought, every unprejudiced mind, fairly weighing the testimony on both sides, could not fail to arrive at a conclusion favorable to the mediumship and the good faith of Mrs. Hardy. We are confirmed in this belief by the letters we have re-City, and elsewhere, competent to scrutinize facts, expressing their dissatisfaction with the statement of the New York signers, and expressing renewed confidence in the phenomena so well established by Mrs. Hardy-

While we are considering this point, and before going into a detailed statement of what we have personally witnessed, we will cite the following letter, which refers to the resolution (published in our last issue) which endorsed the sign ers of the New York "expose" report; the candid reader will at once perceive the straits to which these worthy disciples of the gospel of denunciation were driven in order to obtain a shadow of an endersement with which to go before the public. This resolution has been blazoned broadcast by these parties, as proof of their sincerity, etc., as recognized by the New York Spiritualists, therefore it is but 'just that we give the subjoined letter recently received from that veteranin the field, Charles Partridge, Esq., who, in company with Prof. Brittan, and under the style of Partridge & Brittan, once published the Spir-Itual Telegraph, and was widely known by the friends of the cause in its early trials and triunophs:

To the Editor of the Banner of Light:

Allow me to inform you that at the Conference this afternoon of some two hundred or three hundred people, a long statement was read, respecting the production of paraffine gloves by spirits, so-claimed, in the presence of Mrs. Hardy, during her recent visit to New York. The statewas signed by several parties who wit-

nessed the manifestation. A motion was made by Mr. Farnsworth that the Conference endorse the statement and send it to the Banner for publication, which was after discussion voted to lay the motion on the table. Subsequently, and at the Conference this even-ing at the same place, less than a hundred per-sons being present, Mr. Farnsworth made a mo-tion that the New York Association of Spiritualists (consisting of seventy to eighty persons who have signed Articles of Association,) endorse by objecting to the motion, which was finally put to the members of the Association, (all others excluded from voting) and of the cale for the rote by standing, seren persons only so-roted. These may or may not have been wholly or partly the per-

sons who had signed the paper statement.

Respectfully yours.—Charles Partribge. Respectfully yours, Char New York, March 26th, 1876.

It would seem by the above that the resolution at its best estate received the public endorsement. of but seren roles-whoever the easters may have been-which we submit is but a poor backing when the important results hoped for by the signers are taken into consideration. Let the reader, in further pursuance of the question of the relative reliability of Mrs. Hardy and her ac-Prof. William Denton:

LETTER FROM WILLIAM DENTON. To the Editor of the Banner of Light:

I rejoice at the triumphant vindication of Mrs. Hardy's medium-hip, which was made by the re-cent box test in Paine Hall, Boston.

I have long known Mrs. Hardy to be a most xcellent-medium for the manifestation of departed spirits, and I am quite sure that those who now denounce her as fraudulent are entirely mistaken with regard to her, or they declare that to be true which their faith or their lack of faith

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

can change their character.

There are persons whose credibility is so small, leave it to the good sense of our readers to see their prejudices so strong or their interests so how very frivolous the charges were. In fact, overpowering, that nothing can satisfy them, they are insinuations rather than direct charges, they must needs go unsatisfied; but eventually but these will be convinced that what are called spiritual phenomena are constantly taking place, and when this is accepted, it will not take long to determine their spiritual character. Those who criticise them at a distance, knowing little or nothing personally of their nature, are in no condition to judge correctly of their character.

I am sorry to see on the part of the Boston In-yestigator such a spirit of unfairness in reference to Mrs. Hardy. The slightest suspicions against Ber are proofs positive, while facts of the most conclusive character, stated by persons of ability and integrity, are only regarded as evidence that the observers are the dupes of miserable deceiv-ers. WILLIAM DENTON.

And now for our own experience: Some weeks since we stated that we had been privileged to In exculpating Mrs. Hardy we place less stress attend a private scance with Dr. H. F. Gardner dy, wherein the wire box-the same used at clusive results were attained of the genuineness of the paraffine mold phenomenon. In view of the persistent denials of Mrs. Hardy's reliability ence, we, in company with Dr. II. F. Gardner. and Miss Lizzle Doten, visited the home of Mrs. Hardy on the evening of Wednesday, April 5th, for another experimental séance. The only parties present, in addition to those just enumerated, were Mr. and Mrs. Hardy, and a sister of Mrs. II. -making the number of persons six in all.

The box was brought out, the pails for hot and cold water prepared, and the paraffine, verdict by scattering their statement broadcast conveyed thither by Dr. Gardner himself without over the country, with a view to discredit one of | the previous knowledge of the medium or any perfined, and not the crude paraffine generally used at the Hardy circles-was placed in position to melt in its heated bath. A rubber cloth, which the Doctor also brought with him, was spread the medium could have a hearing in defence, they on the floor beneath the box, for the purpose of insulating the wire-work, so that all forces overtake and annihilate their cruel insinuations. drawn from the medium or company by the Their second pronunciamento adds nothing to invisible operators could be economized for the force of their first. They say that their state- the purposes sought, and not lost by an outflow ment has not been contradicted. It may be that through surrounding conductors. This experithey have not been told in so many words that ment on the part of Dr. G proved to be very they spoke hastily; but they have been told that successful, as the medium did not, after the circle, their indictment is made up of trivialities, no complain of that severe pain in her arms which one of which is of any account, but which, taken at previous seances with the box had caused her in the aggregate, may have seemed to them so much inconvenience. We personally saw Dr. suited to make an impression. But there is no Gardner's paraffine placed in the hot-water-pail,

on their face bear the marks of so much preju- examined the interior of the box and found nothing secreted therein; we then examined the coldwater pail and put it beside that containing the Even if the phenomenon of the paraffine mold hot water. During these preparations, no party was near enough to secrete any substance in the the most incontestable, since these charges were box without being detected by us. Everything being ready, we closed one lid of the box and bolted it, shut down the other and locked it, putting the key in our pocket, where it remained during the scance. At that time, the interior of the box being plainly visible through the wire ceived on the subject, from parties in New York | meshes, no mold or appearance of any kind was to be seen. With the assistance of Dr. Gardner, we next arranged a cloth over the box, as a cover to secure the requisite condition of darkness within. Mrs. Hardy took her seat at one side of the box, alone, for some time, with her hands resting upon it; finally, raps were heard, directing that some of the circle should sit up to the box, designating Miss Doten and ourself as the parties.

Considerable time was expended in waiting, but at the end of one hour and ten minutes the raps signified to us that the cloth might be withdrawn. In obedience to the signal we at once removed the covering, unlocked the box, and found in the cold-water pail a paraffine mold of a human hand. The glove bore evidence that'the invisible operators had had hard work to transport it from the hot to the cold-water-pail, as it was flattened and bent in almost a semi-circle, as if drawn over the edge of one into the other; paraffine drippings, which were not there when we personally closed and locked the box, were found scattered over the pails and the floor of the box, when we opened it, indicating that some power other than that of any person in the circle had bean-working inside since we last looked therein.

Dr. Gardner expressed himself disappointed because a better mold had not been obtained. Though he himself was satisfied of its genuineness, it would not be convincing, he feared, to the hypercritical and skeptical inside and outside the ranks of Spiritualism. It was therefore suggested by one of the party that perhaps more certain results could be attained by extemporizing a circle with a table then in the room. This proposition was acceded to, and the company took seats, Mrs. Hardy being on our left, Dr. G. on our right, and Miss Doten and the sister of Mrs. II. nearly opposite us. Mr. Hardy stood up in the room at some distance from the table. Dr. Gardner placed over the top of the table the rubber cloth, a black "waterproof" cover, and a tablecloth. He also arranged the paraffine pail under the table, as far as possible from himself. In from ten to fifteen minutes - nearer ten - raps signified a result, and, the cloths being removed, a fine mold was discovered lying on the floor between the pail and Dr. Gardner. This mold Dr. G. now has on public exhibition at his effice at the Pavilion, 57 Tremont street, Boston.

From our experience at other scances with Mrs. Hardy, backed as it is by what we witnessed at her circles on the evening of the 5th, we feel it but our duty to declare that we believe the production of these paraffine molds to be a legitimate and bona fide manifestation of spirit-power, and that Mrs. Hardy is a thoroughly reliable medium for the demonstration of the verity of this phenomenon to the world of investigators. We shall at least hold to this opinion-appealing, as t does, to our reason and observation—till something to the contrary arises which shall be so absolutely convincing that nothing will be left us but to accept it.

Vindication of Mediums.

The imputations on Mrs. Hardy, Mrs. Stewart, Mrs. Miller, Mrs. Seaver and William Eddy, as mediums for the materialization phenomena, all seem to have been disproved, not only by the sifting to which the charges themselves have been subjected, but by the subsequent triumphant vindication of the mediumship of these persons, given through undeniable facts. Mrs. tions against Mrs. Miller have been shown to be unfounded by the Rev. Samuel Watson, of Memphis, Tenn., in the March number of his Spiritual Magazine; the attempts to throw disredit on the phenomena through Mrs. Stewart have been met by the most complete vindication from Messrs, Pence, Hook and Conner, and other persons well qualified to judge; Mrs. Seaver has given abundant evidence of genuine materialization phenomena; and the case of Wm. Eddy was conclusively disposed of by Mr. A. E.

The séances of Mrs Stewart at Terre Haute have been interrupted by sickness, and were not resumed till the 10th of April. These séances are under the immediate supervision of Messrs. Pence, Hook and Conner, three good and true men, whose labor is one of love exclusively, and who receive no compensation whatever for their services, but on the contrary contribute, not only of their time but their money, to the furtherance of the truths of Spiritualism. Dr. Pence has been a reputable and successful medical practitioner for thirty years in Terre Haute, and is still in active practice; Capt. Hook is a man of superior sense and well-tried integrity; has filled many responsible public offices, and is now the principal builder in Terre-Haute, he having just completed the building of the State Normal School edifice in that place; Mr. Conner is a gentleman of worth, and stands high in the estimation of the community. These three sincere and disinterested men have now for three years thoroughly; tested the phenomena through Mrs. Stewart, having the control of the room and the cabinet, and of the admissions to the scances. To suppose that they have been cheated all this time, no person of common sense, reading the testimony, can regard as among the admissible theories. •

But the phenomena are so truly marvelous, that we must not be surprised to find that skepticism should die hard; and that the aid of every person who can help to discredit the facts is eagerly sought by those who hate and fear this portentous shape, Modern Spiritualism, coming before the world not with a mere hypothesis, but with astounding proofs appealing not only to our senses, but to our common sense,

Since the appearance of the crude, unjustifiable charges against Mrs. Stewart, the following correspondence, which will explain itself, has taken

place:
TERRE HAUTE, IND., March 20.
Mcssrs. Pence, Hook and Conner, Managing Committee of Mrs. Stewart's Séances:
GENTLEMEN—Inasmuch as Mrs. Stewart has been represented as a fraud in her materialization séances, we, as investigators and correspondents, would respectfully ask a private sitting under the following test conditions:
We wish the medium to be examined by a

1. We wish the medium to be examined by a committee of ladies before and after the sitting. danger that the critical and well-informed among and were requested to thoroughly examine all the cabinet, and make a thorough examination of the cabinet, and make such modifications as we splittualists will be influenced by charges which the details; we placed that pail in the box, deem necessary to reclude the ressionity of

fraud, collusion, or deception on the part of the

medium.

3. We desire that we may be permitted to so cure the medium by tying a rope around her neck, and passing the ends of the rope through holes in the side of the cabinet, and securing the same on the outside.

We ask this in the interest of truth, that we may be enabled to defend the medium and committee against the attacks of the press, if they merit such defence.

J. M. Case, T. Ormsbee, N. Perrin, И. Вноока, LEO SIMMONS, ROBT. WICKERSHAM.

Terre Haute, March 21.

Messes, J. M. Case, T. Ormsbee, N. Perrin, J. H.

Brooks, L. Simmons, and Robt, Wickersham:
Gents-Your request for a test scance under
the conditions named by you is before us; and
having full confidence in the mediumship and honesty of Mrs. Anna Stewart, readily grant the same, and fix Tuesday, the 21st inst., at ten o'clock, the time for holding the scance.

ALLEN PENCE,
JAMES HOOK,
SAMUEL CONNER,

The hour having arrived for test scance, the circle was formed, consisting of J. H. Brooks, of Beloit, Iowa; N. Perrin and L. Simmons, of Lena, IR.; T. Ormsbee, of Chicago; R. Wickersham, of Wilmington, O.; and J. M. Case, of Athens, O., investigating committee. Dr. Pence, Mr. Hook and Mr. Conner, and Mrs. Stewart's husband, were present to represent the madium husband, were present to represent the medium. Mrs. Smith, a Spiritualist, was called in by the committee on the part of the medium, and Mrs. Adams, skeptic, on the part of the investigating committee, to search the medium after the seance.

The investigating committee took every pre-caution to examine the cabinet and secure it against the possibility of a confederate, or leave any place where it would be possible to secure clothing or masks.

The medium took her place in the cabinet; a

rope was tied around her neck closely, and a series of knots tied until the row of knots was about five inches long. The ends of the rope were then passed through the holes in the sides of the cabinct and firmly fied on the outside. A pin was then passed through the ends of the rope. The cabinet door was closed, and in about one

half-hour Minnie, the medium's control, announced her presence. Soon a large hand appeared at the door of the cabinet. In a few minutes the door opened and outstepped Belle, one of the medium's band. She was dressed in white, and appeared precisely as she had on former occasions. She stepped down upon the platform, and moved around from place to place, and conversed with the committee in a manner to prove that she was indeed a living, moving human form. She passed back into the cabinet and returned several times, occupying fifteen or twenty min

Afterward a form appeared, dressed in male attire, who was at once recognized by Dr. Pence as his son Albert. He stood in the door of the cabinet for several minutes, and then retired.
After waiting for some time, Minnie, the spiritcontrol, announced that she could not produce
any more forms, and the scance closed.

When the cabinet was opened, the medium was found secured precisely as we left her. Her shawl had been taken from her shoulders and hung up with a pin driven into the side of the cabinet, six feet from the medium, the pin being placed five inches higher than the medium could reach while

standing upon her tiptoes.

The medium was now conducted by Mrs. Smith and Mrs. Adams to her private room, and, after examination of the medium by these ladies, they asserted that they found nothing on the medi-um's person except the ordinary wearing apparel

In this test Mrs. Stewart is proved to be a medium, as the forms which appeared were living, moving, human forms. We are forced to accept one of two conclusions, viz.: There was either a de-materialization of the medium, or rope, by which she was released from her confinement, and was thus enabled to personify the forms which appeared, or else there was a genuine spirit-materialization, as we deem it a physical possibility for the medium to extricate herself from her confinement without the assistance of some external power, and equally impossible, under the test conditions, that there could be a confederate.

J. M. Case,
J. H. Brooks,

ROBERT WICKERSHAM, LEO SIMMONS. N. Perrin, Investigating Committee.

Props and Stays.

When these things are spoken of, they generally mean something substantial. People intend by them something that they can rely on to hold them up. What should we any of us be, after all, if we had only our own selves to rely on? The very first idea of society is that it satisfies the sense of a need of mutual assistance and sympathy. We could never make the least headway unassisted. This is the primal design of the Creator, that we should be mutually dependent. In no other way could we so acutely realize certain spiritual truths which it is essential to our growth that we should know. Were we capable of going alone through earth-life, how easy it is to see that we should become selfish more and more to the end; and selfhood may be regarded as the bottom and foundation of all evil. If we were at liberty to discard the sympathy of others, or rather if that sympathy were not a prime necessity with us, who can say what would be the direction of his life, or by how much the less it would be developed?

Now the only real props and stays are what concern everybody. We all know from a changing experience that the ones which we thought to rely on invariably fail us in the critical hour: that even human loves and friendships are weak and frail; that the strongest are but as grass, fresh in the morning, and cut down and wilted at even. When this reality forces itself upon us at different periods of our existence, how utterly blank and barren do all things seem, and how the spirit swings this way and that in vain, like a vine in the wind that has been torn from its support. And even such experiences are sent us for a reason. But for them, the chances of our finding ourselves out interiorly would be few indeed. The visible is removed that we may know of the invisible. The material vanishes that we may come to know of the spiritual. The shadow is obliterated that we may recognize the substance.

Let us soberly ask ourselves what would be our condition if we were called on to go through life without any support but that which is visible and tangible. That is what is commonly called the real and the substantial; but in order to see how real and substantial it is, let us look around us and observe how lasting it is. Who does not daily mourn because of the failure of these props and stays of life, lamenting that they are so shortlived, and that they disappear almost as soon as we learn to lean on them? What can there be said to be real about this? The material, then, is not what is to be relied upon. It does not last. It is here to-day, and it is gone to-morrow. It makes no more answer to our appeals than do the idols of the heathen. We think we have it because we can call it ours; but at the moment when we would lean on it for support and consolation, it has vanished out of sight. Who that | Frank White is speaking here this month."

has an experience at all does not know that this is the exact state of the case?

Is there, then, no stay and comfort? Let the human soul itself answer, after it has passed through one of these practical experiences. There is really nothing to rely on but that which, to our material sense, has hitherto been the Invistble. That is to say, what is spiritual is all. That alone fills all these countless forms of life. That sustains all organizations. Without it there is absolutely nothing. And Spiritualism, with its priceless revelations to man, is of but small service except it opens the interior sight to see and know this invisible world which is populous with supports for us all. That which gratifies the external sight and sense is of far less account than that which opens to view the reality of the spiritual. This is the only true prop and stay for us, and it is the one that never fails us after we once put our trust in it. And in this view, what an inestimable boon is Spiritualism, which brings this great and abiding truth to light, that we may really know in what we trust.

Transition of Henry Potter, Esq.

This old-time Spiritualist and prominent merchant passed to spirit-life from the physical habiliment of flesh which he so long had worn, on March 30th, at the advanced age of nearly eighty years. In his earthly experiences it was his lot to occupy various positions of trust and honor, among them the presidency of the Market Bank of Cambridge; it was also his good fortune to attain to a high degree of pecuniary success.

Mr. Potter was born in Concord, Mass., in 1797. He was one of the earliest investigators of Modern Spiritualism; and, becoming convinced of its verity, he continued to his latest hour in mortal to hold to its glorious promises, the certainty of which he has now passed on to joyfully realize. He in its pioneer days with voice and purse aided the struggling hands of the Binner of Light, and we owe a debt of warmest gratitude to his encouraging influence, given always at the right time, in those early trials.

So extended have been the notices of his decease on the part of the daily press of Boston, that we forbear going into any details concerning his business life, preferring rather to hold up to view the spiritual side of his work : but we cannot rightfully omit to cull the following paragraphs from the reports. The Boston Journal

"Mr. Potter was a man of keen insight in everything that related to business affairs, and his dealings were characterized by an integrity that was never questioned. He was highly respected by his associates, and his reputation in ousiness circles always stood high and unspotted by anything of a dishonorable nature.

The Boston Post remarks:

"He was a very benevolent man-always ready "He was a very benevoient man—always ready to give from his large means to the deserving poor, and bestowing his bounty liberally upon the pledge that his benefaction should not be known. Many a family will miss him when next Christmas comes around. * * * He was a man of sterling integrity, and by all who knew him his word was considered equal to his bond."

The faith of Bro. Potter in the truth of the Spiritual Philosophy, for the advancement of which, by donations to media, subscriptions to lectures-notably to the Music Hall Lecture Course, recently closed in Boston after eight years of useful labor-etc., he was ever ready to work, was not founded wholly on exterior evidence, since he had within himself the mediumistic development of healing by laying on of hands, a gift which he exercised "without money and without price" on many suffering and needy ones.

The closing years of Mr. Potter's earth-life, owing to his failing health, were passed in retifement from business cares; but his interest in everything, whether local or world-wide, which looked to the benefiting of the race, was unabated to the last.

Funeral services were held at his late residence, 111 North avenne, Cambridge, Mass., on Monday, April 3d, consisting of an address by Mrs. A. A. Currier, (trance speaker,) singing by the Music Hall" oir, and prayer and Scriptures by Rev. Mr. Apsey.

A Spirit-World.

"The whole human race," says Rev. Alexander Clark, editor of the Methodist Recorder, "has accepted the thought of a spirit-world. Every one's own personal experience proves it, if not from actual sight and to demonstrative certainty, in evidence quite as satisfying." Thus is the confession made on the right hand side and the left, daily. What all know from "experience," which is but the knowledge gained by the spirit itself, confirms this universal belief in a world of spirits. That is in fact the only real world-this one is the shadow, merely. All spirit existed before what we call matter, notwithstanding that our early education through the sense teaches us at first that the material is the only real. It is so only so long as we recognize it as such; as our education advances, our interiors are opened, and we gradually come to see and know that the spiritual is the only real. It is by-these steps

that men are taught the great fact of progression. When, then, we begin to take home to our thought this living fact of the existence, and of the presence also, of the spirit-world, we are insensibly made over into larger stature, and are conscious of gradually becoming different beings -more exalted and expanded, drinking in a rarer atmosphere, coming in contact with new influences. Ah, this immortal fact of Spirit-Life is the only one that is worth learning. There is no other that lasts like this-none that expands into such vast proportions. In that alone is our life bound up. Take that away, and what are we? And the thought of the spirit-world being around us, nay, within us, is sufficient to occupy us all the time. Let none complain of loneliness, of indolence, of a lack of interest in the things of life, so long as this populous world is constantly at hand. There is enough to engross the attention in realizing the continual presence and inspiration of that life, with its spirit companionships that are not to be compared to the imperfect friendships of earth.

Circle Notice.

The Banner of Light Public Free Circle Room will be closed in two weeks from this date, as repairs are to be made in our building. The circles will be resumed, with Mrs. Rudd as the medium, the first Monday in September next.

A reliable correspondent, writing from Washington, D. C., under date of April 9th, says: "Mrs. Wilson, of New York, has been here, giving marvelous materializing manifestations under strictly test conditions. The popular verdict in Washington is in favor of the Banner of Light for the stand it has taken in behalf of such media as Mrs. Stewart, Mrs. Hardy, et als.

Testimonial to Benj. Coleman.

We have received from England a circular, the object of which is outlined in the following ex-

"One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago he openly avowed and defended his convictions.

Among many instances, we may refer to his letter in the Morning Advertiser, October, 1855; in which he corrected the misrepresentations of the late Sir David Brewster. In 1861 he visited the late Sir David Brewster. In 1861 he visited the United States to personally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled 'Spiritualism in America.' In 1866 he instituted a series of soirées and conferences for inquiry into Spiritualism; at these meetings Mrs. Emma Hardingo was first introduced to the English public; and to Mr. Coleman's liberality we are indebted for the subdividual of her alternative regions on these to Mr. Coleman's interainty we are internet for the publication of her eloquent orations on these occasions. A second series of soirées was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russell Wallace read his celebrated essay on miracles in reply to David Hume, and more recent objectors. Mr. Coleman has been a constant contributor to various spiritual Journals, and has published an interesting account of the 'Rise and Progress of Spiritualism in Eng-land.' He has taken the lead in promoting testi-monials of respect to some of the most distinguished representatives of our cause both in England and America; and has been ever ready with his time, money and influence, to aid those among us who have needed help. Owing to a series of commercial disappointments, Mr. Coleman is now, at an advanced age, and with impaired health, in a position in which that assistance he has so often and so liberally extended to others, is required by himself. In the hope that his affairs might take a more favorable turn, he has, with natural reluctance delegated making income. with natural reluctance, delayed making known his circumstances to his friends; but they are now so pressing that he has been compelled to do so. The time has therefore fully come when some substantial recognition of his eminent and disinterested services for over twenty years should be rendered; and it is proposed that this should take a form which may be of permanent benefit to him." benefit to him."

Among the subscribers to the fund are Wm. Howitt, W. M. Wilkinson, S. C. Hall, and many of the leading English Spiritualists. We hope that there will be those in America who will have the ability and feel the desire to contribute to the proposed fund. Should there be such, we will cheerfully take charge of any amounts they may send, and acknowledge the same in our columns. . Mr. Coleman well deserves a liberal testimonial.

D. D. Home, the Medium.

Last week the Atlantic telegraph brought us a report that Daniel D. Home, the celebrated medium, had died suddenly while in the cars on the way from St. Petersburg to Berlin. A pontradiction of the report ensued, but we are still left in some doubt on the subject. We received a letter from Mr. Home under date of March 27th. He was then at Nice, on the Mediterranean, for his health. It is hardly probable that at this inclement season of the year he would have made the journey to St. Petersburg. Still as he had friends and connections in the latter city, the report may not be wholly unfounded.

Another New York Millionaire Gone

Alexander T. Stewart died at his residence in New York, on Monday last, at the age of 74. His property is estimated at \$100,000,000! Mr. S. was a native of Ireland. The prophecy made by a spirit last year, which we noted at the time, that three very wealthy men would pass on within a year, has been literally fulfilled, in the deaths of William B. Astor, J. M. Bebee and A. T. Stewart.

Vindication of Mrs. Stewart.

By reference to our fourth page, the reader will find an article which strongly endorses the phenomena witnessed in presence of Mrs. Stewart, of Terre Hante, Ind. At a time when a concerted movement seems on foot to attack all the physical mediums connected with the spiritual dispensation, it gives its especial pleasure to transfer the investigating committee's report to our col-

"The Little Rap."

In April, 1852, through the mediumship of one of the Fox girls, the following sentences were spelled out letter by letter as indicated by raps:

"The day dawns brightly upon the pathway of man Dark superstition, prejudice and bigotry are fast waning; and spirit-rapping has done that which the Pulpit and the Press have failed to do: it has convinced man of his immortality, and made him willing to be taught."

The Banner of Light contains a vigorous denunciation of Mrs. Hardy, the Spiritualist medium, by a number of Spiritualist, who produce evidence to show her a complete fraud. - Springfleld (Mass.) Union.

This is the way false impressions are scattered broadcast, by giving simply a half-statement. The Banner published the "denunciation" of Mrs. Hardy merely to expose its utter worthlessness and injustice Our own convictions of the genuineness of her mediumship were expressed in so emphatic a manner that no one who want ed to see the truth could have failed to perceive it.

The friends of Mr. G. T. Pratt (whose family have long been identified with important and useful positions in the ranks of Children's Progressive Lyeeum No. 1 of Boston) assembled in large numbers at his residence, 16 Lexington street, Charlestown District, on Thursday night, April 6th, to do honor to the attainment of his fiftleth birthday. The Lyceum was well represented by a strong delegation of officers and members, and a highly enjoyable evening was

We are in receipt of a letter from Pittsburg, Pa., endorsing the mediumship of Peter West, formerly of Chicago, Ill. It is signed by A. McFarland, John Lippincott, E. P. Wheeler, and Mrs. M. J. Hull. They say he has given many remarkable tests in Pittsburg, and therefore they fully endorse him as a legitimate medivm.

A valued correspondent, residing in Baltimore, writes: "Why these constant hubbubs about mediums who have been thoroughly tested. like Mrs. Hardy? When will Spiritualism be lifted out of this turmoil and confusion that is so detrimental to the progress of our divine philosophy ?"

Elder Frederick W. Evans and some eight or ten Shaker brethren and sisters held a meeting at Cooper Institute, New York City, Sunday evening, April 2d.

"I am sincerely thankful that the Message Department is again started in the Banner, so writes a subscriber.

BRIEF PARAGRAPHS.

SHORT SERMON,-Consider how few things are worthy of anger, and then wilt wonder that any but feels should be wroth. In folly or weakness it always beginneth; but temember, and be well assured, it seldom conclude in with-out repentance. On the heels of Folly treadeth Shame—at the back of Anger standeth Remorso.

Several English Spiritualists came in the mail steamship

The Society for the Prevention of Cruelty to Animals has just received from an unknown friend a donation of \$1000 with the message, "This is given for one who was very fond of animals, and whose wish would be that this money be applied for the relief of their sufferings." Good,

There is a car belonging to the Metropolitan Horse Railroad Company of this city that Digby says temperance people won't ride in. Why we inquired. Because it has igns on it which read, "Jamaica Plain"!

Silver coin is coming soon, as Congress is in favor of the neasure. Shinplasters, good-bye.

John F. Mills, of the Parker House, this city, is dead, He was one of the proprietors of the Pitman silver mine at

THE WAR-CLOUP, .-There is hard fighting in the Turkish Provinces. The "sick man" of the East is nearly dead. The revolution in Mexico is also broadening, and may possibly involve the United States, some Americans having been already shot by the revolutionists near the

Reports from Iceland state that the devastation caused by

The Woman's Journal, Boston, followed the fashion and appeared in a handsome new dress last week.

A NOVEL CEBE FOR RHEUMATISM .- An Englishman with rheumatic gout found this singular remedy a cure for his allment: He insulated his bedstead from the floor by glass bottle. He says the effect was magical, that he had not been free from rheumatic gout for litteen years, and that he began to improve immediately after the application of the insulators.

Thirty-two lives were lost by the ferry-boat disaster a Aberdeen, Scotland, on Wednesday, April 5th, wherein an overloaded craft with slxty persons on board was swamped

The visit of the Brazilian Emperor to Boston will probibly occur early in July.

When flatterers meet, Satan goes to dinner.

Moncure D. Conway has telegraphed from England that It will be infpossible for him to leave his London Society to accept the pulpit of the Twenty-eighth Congregationalist Society of Boston.

A Hindostan work on music says that music is the painfully acquired art of speaking loudly in a shrill voice.

The Music Hall building and a dwelling-house at Athol. Mass., were burned on Saturday night, April 8th, involving a loss of \$75,000. Baltimore also had a \$25,000 fire Sunday afternoon, April 9th.

The bugs from 'neath the ceiling crawl,
To warm their feelers in the sun;
The ant adjusts her waterfall,
And prances out to see the fun;
The brawling bull-frog lifts his head
Above the circumphent mud.
And cracks aloud; "I am not dead,
But wasn't it an awful flood?"-N. Y. Matl.

Mrs. B. F. Butler died on Saturday, April 8th, at the Massachusetts general hespital, of a cancer in the windpipe She was fifty five years old.

Why is it no crime to pick a chromo agent's pocket Because he has pict-ures,—Chivago Tribune.

An odd and interesting ceremony recently took place at Ottawa, Can. Chief Johnson, the head of the famous confederation of the Six Nations, happened to attend a solrée of the Ladies' College, and observed a medal on the neck of Kate Drummond, one of the students. Remarking that decorations were never given unless some good deed had carned them, he called the "little pale-faced sister" on the platform, and cutting a star and badge from the breast of his coat, fastened it on her dress. It was a star similar to that bestowed on the Princess Royal some years ago, and makes the wearer a member of the Nations.

They say now in London that the only reason for the Prince's visit to India was that he felt It'indoo-ty bound to go.

The Bosnian insurgents - so says the felegraph - have been ful atrocities on villagers refusing to join them.

That mysterious relation which is said to exist between an amputated limb and its prient body receives a fresh illustration in the case of young Palmer, of North Haven, Conn., who suffered the loss of a leg recently. After the operation, the removed member was deposited in a loss and buried by direction of the family. The p-tient complained severely of pail and a sense of cramping in the lest foot, and suffered so acutely that at the suggestion of some one the package was taken up and examined. It was found, on opening, that the box was too short for the limb, and that the foot and loss had been twisted into a strained and unnatural position. A larger case was prepared and the member placed in 11 in an easy post ion and re-buried, thee which time the patient has rested quiet, and accomplaint has been made,—Secular Ex.

Mrs. Miller, wife of Hugh Miller, dled at Assynt, Suthmalden name was Lydia Fraser, and she wrote several

Mr. Donahoe, of the Pilet, has offered to place the paper in the hands of trustees for the benefit of those persons who deposited money with him; which he is unable at present to repay. We believe Mr. Donahoe to be an honest, though unfortunate man, and hope that he may be able to thoroughly, retrieve his fallen fortunes in the not too far distant future.

Spring fashions: Strawberry shortcakes will this year be cut blas and rather fuller in the crust than usual. Those in two shades of saleratus, triumed with the material, will be much in vogue.—N. Y. World.

The inter-university boat-race between Oxford and Cam bridge. England, on Saturday, April 8th, was won by Cambridge in twenty minutes and nineteen seconds.

The Graphic says that Noah was the founder of arkylog-

When do you get several colors in a single shade $^{lap{k}}$. When it is an umber, -Ex.

The United States government will demand Winslow extradition under the Ashburton treaty of 1842, regardless of the act of Parliament of 1870.

PROPHECY MADE IN 1453. In twice two hundred years the Bear The Crescent shall assail, But if the Cock and Bull unite, The Bear shall not prevail. The Bear shall not prevail.

But let 1 In twice ten years again

Let Islam know and fear,
The Cross shall wax—the Crescent wane,
Grow pale and disappear.

It will be "twice ten years" next spring from the con-

usion of the Crimean war.

Mrs. King, the Trance Medium.

Mrs. King, of New York City, accompanied by her husband, has been stopping for a few weeks past at the Grand Pacific, in Chicago. During their sojourn here they called several times at the Religio Philosophical Publishing Building House. At one of those calls Mrs. King was controlled by what purported to be the spirits of several distinguished gentlemen in earth-life—among whom was Henry C. Wright and the Rev. Father J. Pierpont, the poet. Mrs. King appears to be very susceptible to spirit-control, and will be received by our Western friends with much interest. They are now en route for the Pacific Coast, and will stop for a few days at several intermediate points.—Religio-Philosophical Journal.

We wish this gitted lady and her husband a pleasant and prosperous journey.

Isaac Kelso, (formerly of Terre Haute, Ind.,) whose name is familiar to many of our readers as a loyal disciple of Spiritualism, passed from earthly scenes and experiences to those of the higher life, from Trinidad, Col., on the 10th of March.

Read the article on our second page, from the pen of our valued correspondent, Allen Putnam, Esq., concerning some interesting facts bearing on spirit-photography, psychography etc., as by him met with in Boston, of late.

"Prophecy, or the Power of Prevision," is the title of No. 10 of Mrs. Emma Hardinge-Britten's series of essays on "Spiritual Gifts," which we shall lay before our readers next week.

Cora L. V. Tappan

Is at present creating added interest in spiritual matters by her impassioned inspirational dismatters by her impassioned inspirational discourses at the hall corner Green and Washington streets, Chicago, III. Her lectures in San mencing Wednesday, Dec. 29th. Ap.1. Francisco and elsewhere in California were well attended, and brought around her a host of apattended, and brought around her a host of appreciative friends, including Mrs. Ada Hoyt opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Foye, R. A. Robinson, Esq., and many of the Mr.25.—4w* workers on the Pacific slope.

Mrs. Tappan is to return to San Francisco to fulfill a four months' engagement, next winter. She will remain in Chicago till cold weather sets in. While on her journey from California, she made a brief stay at Salt Lake City, the results of which are thus set forth by a correspondent, A. Ward, under date of April 5th:

"Mrs. Cora Tappan paid this place a visit re-cently, and gave three lectures in the Liberal In-stitute to large audiences. There is an increas-ing interest in this subject in this city, and good speakers are appreciated. The subject of her last lecture, which was taken from the audience, was 'Mormonism, in its relation to Spiritualism.' The theme was well handled, and the discourse highly enjoyed by many intelligent persons."

Bauner Free Circle Fund.

been received, for which the donors have our twitted was under the pracess of Erystectas, the Hongrateful thanks: J. M. Howe, \$1.00; Richard Discounting tool him how much of the Hype. Bessom, 47 cents; Hettie Shattuck, \$2.00; Mrs. Thad used. He said "Fel ows's Hypophosphites is a good E. Southwick, 50 cents; Jas. Faulkes, 50 cents; medicine an excellent tonic, and no doubt had drawn the J. O. B., Boston, \$5,00; Mrs. Walmsley, \$2,00; | vented it from attacking some in-portant organ of my sys-T. V. Lawson, 85 cents; J. S. Phinney, \$1,00; i tem. Mr. Coolidge, Chelsea, \$1,75.

Donations to God's Poor Fund.

We have received the following sums, since our last acknowledgment, to be devoted to the J relief of the needy and destitute: From Mrs. E. | their age, and by the sick, to make them well, Southwick, 50 cents; "A Friend," Somersville. Cal., \$2,00; J. O. B., Boston, \$5,00; C. A. Greenleaf, 25 cents; E. D., 85 cents; John A. Greenough, 50 cents.

The Davis Testimonial Fund.

Since last acknowledgment of funds received in trust, the following amounts have come to hand: A firm Spiritualist, \$10,00; John Bowen, \$5,00; Mrs. Davis, \$1,00.

The Palue Marble Bust Fund.

We acknowledge the receipt of the following sums in aid of the Paincy Bust Fund: Harvey Howes sends \$5,00; Edward M. Winslow, \$1,00; Mrs. J. Martin, \$1,00; and John Brown, \$1,00.

Annie Eva Fay advertises as a "spiritual medium." We never believed her to be such, although some of the very parties who now are so swift to assert Mrs. Hardy a cheat, fully chdorse Mrs. Fay's mediumship. This we simply mention to show how little reliance can be placed on hasty/ evidence. Mrs. Fay has lately been holding "marvelous séances" in Orange, N. J. A late number of the Orange Chronicle thus noticesone of them :

"One of the members of the committee, being of a skeptical turn of mind, watched very closely the methods of the "medium," and became satisfied that the exhibition was produced by mere sleight of hand or jugglery Keeping his con-victions to himself, with the exception of one friend whom he admitted to his confidence, the gentleman went to work to perfect a plan by which he could produce exactly the same mani-festations or phenomena, which, after a few trials, proved so successful that they concluded to give a parlor exhibition before a few chosen friends."

🖅" Dr. Ira Davenport, father of the celebrated "Davenport Boys," has leased the St. Louis Springs (magnetic) in Michigan, and will be pleased to entertain visitors, or invalids in search of health. He writes concerning his sons:

"My boys for the last six months have been traveling in Portugal, Belgium, Italy, Egypt and the Holy Land, and are now in Calcutta, India, exciting a wonderful interest in the cause of Spir-Itualism. They intend to visit Australia, Califorma, South America and Europe again, and then return home."

137 As this paper goes to pressevery Wednes day afternoon, it is absolutely necessary for advertisers to send in each week their advertisements prior to that time, otherwise they cannot appear in the edition of the Banner for the Saturday following. The same will apply to communications sent to this office for publication, as well as to the appointments of lecturers, meetings, etc.

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Mr. and Mrs. Holmes, 614 South Washington

Mrs. Holmes, 11 (1998)

Mr. and Mrs. Holmes, 614 South Washington

Mrs. Holmes, 12 (1998)

Mr. and Mrs. Holmes, 614 South Washington

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On and after Dec. 20th, DR. FRED. L. H. Willis may be addressed care of Banner of Light, Boston, Mass. He will be at the Sher-

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witness is true." Would that I could more widely make it known for its many virtues. Long may its inventor Hye to see the happy fruits of his invention ALEXANDER CLARKE, D. D., Ambgist, S. S.

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ire here acknowledged "and set "forth do" eartest; Te<mark>nrien</mark>, and yet reverent guise to many leading indeed, in their day and generation, the waits of whose widely differing earth Change, and who have become blended by after development into a band of brothers in the person of Trach, a glos-rious prophecy of what manking shall yet be when the Kingdom of that I soft shall come, and its will be done on earth as in the heaven: 1

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MESSAGES FROM THE SPIRIT-WORLD THEOREM THE MEDICMSHIP OF

MRS. SARAH A. DANSKIN. (With this in Wichington A. Die Am, of Britman

Thering the fact twenty was headeds of Spirits have this of Mr. Aboption, while shows their entranced con-

Frederick William Haddock, Franklin Avenue, New York.

The ushering into the new life, with all its perfeet beauty, wisdom and truthfulness, has been given, oh, Isaac, my father, and Deborah, my mother, unto your only son, who has entered into those realms of which so much confidence rests in your bosons in regard to my safety. I

Frederick William Haddock is my name. Youth was name. Pleasures of an earthly life. stood before me; but he that fashioned me, mother and father, into life, knew the better way to give me eternal safety.

with the consciousness of perfect safety, giving one's self into the keeping of him " who doethall. things well."

The severing of the ties between ourselves was severe, but 4 know the mind will become calmand quiet when you can read a few lines from His name is Cornelius Ripley: And she that had what seemed the darkest days, the brightest your dear departed boy, he who has only gone before, awaiting the coming of yourselves.

The religion which my parents hold differs very little from your own. They are sitters for the spirit of God -you are sitters for the spirits of your immediate friends.

Franklin avenue, New York, was my resl-

Captain Carroll Smith, New Brunswick.

Is it here that the privilege is given us to telesgraph to our friends? Have those who have been laid in the grave power of speech, power to iden-I converse; whether I be capable of accurately earrying it or no, remains to be seen.

Carroll Smith was my name- Captain Smith, I was thirty-one years old; an only son of Mary and Isaac Smith, of New Brunswick.

My body was carried from the house of my mother-in-law, South Bond street, Baltimore; her

name was Catherine Herring. Do the worms feed upon my body when the spirit has escaped ? Do we have power to speak after death, to see, and to hear, and to know? If It is so, then it is beautiful to die and have the full assurance of a life eternal beyond the grave.

All you friends of earth, whom I have left behind, shed no tears, but rather rejoice that I have escaped the ills, the trials and perplexities of the lower life. I have gone to the land where angels are, making one more in number.

I am feeble, searce able to give that which lies: so deeply seated within my heart, and I feel that what I have said has been feebly given, but, at the present, I have spoken to the best of my

I am being taught that of which I knew not; and oh, how grateful I am, for it has made the light so much brighter.

Friends and mourners, grieve no more for me. for I am happy in the home called Heaven. Fare-

Alexander Betts.

This is strange to me, though there may be some truth in it. I am only trying to learn how and I am told that your journeyings will soon be to communicate with those I've left behind me, at an end, and then we'll meet on Canaan's shore Knox, of Russell, St. Lawrence Co., N. Y. but I 'm afraid to step out for fear I may be doing

I am in a place of perfect safety, free from trials and anxiety. In my death-sickness-inthe trial of death-I leaned on my Saylour, and he in his bountiful love has not forsaken me; therefore, I say, children, do not grieve, nor mourn, nor lament the departure of your father, for he has an abode not made with hands-one that ever was.

There is a difficulty in expression which I am told by the one who brought me hither I will

My daughter, though disobedient in her marriage relationship, was ever kind and tender to me. The man she married I can now see as she sees. He is well adapted to her in every particular, for kindness and tenderness. His name is: Longfellow. I feel that it is due from me to give him words of kindness from beyond the grave for the loving attention which now I can see, as a spirit, he gives to one who was the life of my

The many difficulties of the material world by which he has been surrounded will glide away from him, and its pleasures he will taste, for he has one in the spirit-world who will, with divine permission, assist him and guide him in his daily

My daughter, "father" is not dead; he has only arisen in that heavenly glory of which you lives. so ofttimes read concerning the olden prophets.

Blessed be the name of my redeemer, for from him cometh death, and through death life eternal. Now, daughter, and daughters, grieve no more over the dead, for there are no dead in

The feebleness of the earthly condition comes over me, and bids me speak no longer, but say farewell, and God bless you, and may the angels educate you as they are educating me.

Is it not strange that I should communicate? I broke the bond that held me so closely-I mean the fetters of prejudice and ignorance—for I was so anxious to make hearts light that were sad; but without my Master's permission I could not have done this-by his divine permission have I spoken. Give it to the poor little one who thinks that "father is dead"-that he can no more see her, nor feel her condition, nor hear her uprising prayer. She will then learn that such thoughts are erroneous.

Jacob Weaver, of Baltimore.

Is it quietude, is it peace, or is it forgetfulness of the ashes of one who has been laid aside, that causes earthly friends to know him no more? Is it so? Is there not a kindred soul that will venture to ask the question of his development in that life with which he was so well acquainted?

I do not speak to you, brother Henry, as a reprimand, for I know that your soul blends with my own. Your anxious thought and search is it came from Peter or Paul or John.

for a communication from myself, and now I will

Language fails to bear you a description of the conditions of grandeur and glory which surround me in this beautiful world, that my mind was so well prepared to receive.

You are ever, Henry, the same-kind, tender and thoughtful, and for this I give you thanks not thanks spoken with the lips only, but deeply felt. Your system, like my own, brother, is giving up the material and passing under the spiritual. There will be no sadness with yourself, for there will be, no darkness; all will be light, all will be peace, and all will be katisfaction with you as it was with me.

The reunion between ourselves and the renewal of our beautiful companion-hip is not far in the distance; then we can blend thought with thought and heart with heart, for we will be in that beautiful home where freedom is given to

Henry, as ever, I love and respect you. You have done all that a spirit brother could ask. And now may the angels guide you, and comfort you, and control you as they have comforted

I thank you, Mr. Danskin, for faking my communication to Henry. I have offtimes been in your midst, but have given way to others who needed this more than I.

How sweet, howealm, how serene it is to die Ann Hyatt, Newtown, Long Island, N. Y.

I died in Astoria, New York. My name was Ann, and I was the widow of the late John Hyatt. We were of Newtown, Long Island. I was in my seventy-second year. I was buried from the home of my son-in-law, he living in Astoria. sank under the pressure called death has become in some of her faculties quickened into renewedlife, passing through the changes of her babyhood and becoming ripened into girlhood, and as the third stage passes on she takes her womanshood and its individuality, making existence a positive reality.

I am what I was, only more rare and being rarefied under the existing laws of your Creator and ming-laws immutable and unchangeable. that ever were and ever will be.

Time in this grand reality of worlds or lives is not measured out by seconds, minutes or hours; know that it goes and comes at the fiat of Him who made all things.

Read, friends, read and extend the glad tidings that she whom you called dead has life to speak.

Lizzie Cooper, South Brooklyn.

Lizzie Cooper was my name. I don't know that I can speak. I'm going to try, but the lady [spirit] who brought me here has gone away, and I'm afraid I'll forget all she told me.

I was only fourteen years jold. I died with heart disease. My father's name was Henry, and my mother's name was Mary. We lived in Third avenue, South Brooklyn. There was something else I was to tell, but I've forgotten it. I'll have to tell that some other time. No; now I remember-it is this: I was buried at Bay Ridge, Brooklyn.

And the glory of the Lord shone around. The shepherd was attending to his flock when the Lord spake and said, "Let there be one more angel numbered in the courts of the Eternal." Then the spirit of Lizzie Cooper went out to meet her kindred in the skies, and be happy in awaiting the coming of her dear father and loving mother. They weep and mourn me as numbered with the dead, but if they could see me they would feel confident that the glory of the Lord did shine around and about me.

I am happy here, father and mother. I have everything to make me peaceful and contented, where parting is no more.

I have one or two more sentences I'd like to give, but I cannot repeat them till I learn them again from the lady [spirit], but the most important part has been given—that by which I will be

Della Mack, New York.

Della Mack was my name. I was the beloved wife of John Mack. I was twenty one years old. I was the daughter of Bedelia O'Neal. I died in Orchard street, New York.

I fear death! no, not I: for I was pillowed on the arm of my Saviour. Oh, the voyage was so calm and so peaceful when I made my entrance into that new abode! They made me garments of white like unto snow. They bid me wear them because of the purity of my character.

Oh, friends, though I am feeble of lip to speak. my heart overflows in its beatings, not only toward yourselves, but toward my Creator.

When in the quiet stillness of the night, sitting by the lonely fireside, think not of me as down in the grave; think that I have power to present myself within your home, to love you and to

The Judge of all things never made a creature to cast him from his sight. I live with powers renewed. I live with strength unfolded. I live with individuality asserted. I live because God

William Lush Webster.

William Lush Webster was my name. I was en route home, but died at Wilmington, North Carolina. New York was my place of residence. was a grandson of the late Sylvester Lush, of Enfield, Conn. I was buried in Enfield.

The evidences are conclusive to me that in all the route around the globe there are no dead men, for you will find life in whatever direction you may turn your face. Only those who do wrong pay the penalty of wrong doing. It is a plain truth; he that doeth well in the earth-life hath a very acceptable place in those worlds

Heaven, to my conception, is not local; but spreads out in all its breadth and height and depth of conceivability, so that one may have power to see and feel the positive realities of a life beyond the grave.

All ye who are left behind, take advice, not on speculation, but on a positive fact; as much so, mathematically speaking, as that two and two make four. The realities of this life are comparable with-

and more spiritualized. The privilege of adhering to this law is gratifying to myself, for it gives me advantages with which I was not acquainted.

your own, with this difference: they are finer

Read the text and believe it, as much so as if

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDICMSHIP OF

MRS. JENNIES. RUDD. (of Providence, R. L.)

These Circles for spirit communication will be held regularly on the afternoons of Monday, Tuesday and Thursday, and reported regulation for the Banner each week, until further notice.

----Report of Circle held March 9th.

Questions and Answers.

CONTROLLING SPIRIT.-If you have any questions, Mr. Chairman, I will consider them. Ques .- [From J. O. M., San Francisco.] How far, if at all, can a spirit of inferior mind control a medium of superior mind?

Ans.-No matter how superior the mind may be, there is always a chance for an inferior mind to control a superior mind. There are none of us but what have the low as well as the high. The most intelligent woman or man-in the world has peculiarities in her or his organization which an intelligence of lower offier can get hold of. Just so far as that inferior power is developed in individuals can they show forth such inferior natures; but whenever the inferior intelligence

coming in contact with it. Q .- In accordance with the great law of compensation, is the pleasure and pain of every soul made to equally balance during its existence?

takes hold of the superior mind, it is benefited by

A .- I should answer yes; for if you never had a rainy, cloudy day, you could not enjoy a sunshiny, bright day. If you had never eaten sour fruit, you could not enjoy the sweet fruit. We find the law of compensation ever holds goodthat for each grain scattered in the garden of life there is a plant of equal growth raised from that seed; we find that to those who in earth-life have days come in spirit life. Yes, we answer, for every dark day there is a bright one.

Q .- Is the sum of all the pleasures and pains of any one soul equal to that of any other soul? A .- There are no two souls alike, but each one has generally all it can bear, and no more; the burden is always fitted for the shoulders.

Judge McPike.

Mr. Chairman, I am happy to meet you. It is omewhat of a new thing to me to talk in this way, for I have recently come to spirit-life. I have had my share of earth life, and have thrown tify themselves to their friends? If so, then will it glides on, and under its benign influences we off its cares, and stand to-day as an Intelligent being in spirit-life. It is more than I had ever supposed. I had no idea that I should be myself so much, and yet not at all like myself. I feel that the duliness of old age will pass away, and that I shall be enabled to give to my friends in the future something by which they may recognize me. Until then I will be patient. I would say to my friends that Judge McPike, of Alton, Ill., has been here. Aged eighty-two.

Russell Knox.

If I understand things aright, this is the general post office. 'I never was much of a hand to write for newspapers or talk much, but I have felt as though I would like to reach my son Henry.

Like many other old men I thought I would pre pare for death. I believed in God most strongly, and although some of my friends talked to me about this thing, I felt that they were very fool-

More than twenty years ago I made my will, by which I nearly cut off my two daughters from all my property. I supposed my son would represent me, and do justice by his sisters Ildtsey and Vincey, and by his mother, but I find that instead of doing as I supposed he would do, he has been very barsh at times with his mother.

Tell him that he has had several warnings, and that I would beg him, before it is too late, to be just to his mother and just to his sisters. I used to be troubled with my brain before going away, but it is better now. My name is Russell

Willard Manuel.

Mr. Chairman, ladies and gentlemen, I do not propose to say much this afternoon, but I would like to make my presence known in Boston. I am an old Spiritualist; some of you, maybe, will know me. I investigated Spiritualism many years ago, became convinced of the truth of it felt its power, enjoyed it, and became a medium myself. I investigated it through my own me diumship, feeling always that I wished to retain my individuality. This was my grand point. I feel now that had I been less of an individual or less of a stickler for individuality, I should have come out ahead of where I am to-day.

I am still an investigator of Spiritualism. Many of my acquaintances and friends tell my other friends that I was carried away with Spiritualism, and lost most of my property in that way, having invested it in the oil regions.

Let me say to these friends who so often repeat the opinion that this was the effect of Spiritualism that they know nothing about my business. I am not sorry for one single experience I could not afford to lose it.

I have a boy who is a good medium, but he feels he is not fitted for public duties, therefore he refuses to work. I believe that did he pay more attention to spirit control it would be better

I would say to all my old friends that each day my faith grows brighter; that the realization of spirit-life is beautiful and grand. I enjoy each moment. I enjoy seeing familiar faces here today. Willard Manuel. I went out from Chelsea.

Orrin Weaver.

I am but a boy, but I would send a message to my mother, and my brother, and my father. Mother is peculiarly situated, strangely situated, may say, yet happier than she ever was before. I want to say to her not to worry over anything. Take life as it comes. She has been led by the spirits. If the path was a strange one, the spirits held her hand. Say to her that I have never tried to lead her astray, but into the sunshine. I could not bear to see her in the condition she was in. If she will only try to be happy now and enjoy it! I know she enjoys it. Cast away all fear, and don't be all the time fearing what grandpa and grandma may think. Just ask her to be happy and enjoy the baby. And I want to say to brother Bennie to be a good boy. I have been with him for the last few days, trying to impress him. A am Orrin Weaver. I went out from Providence. My mother lives on Westminster street, in Boston. I want to say to father that when he gets pinched now a days, I sometimes sympathize with him. My mother's name is Rebecca Barker.

Chitsey Baldwin.

face.] [What's the matter?] Matter enough! I say my name was Bliss.

[I wouldn't rub quite so hard.] I guess you would though, if you had had the small-pox.

Well, now, in the first place, can I say what I am a mind to? [Yes.] At too many of these places you have to wear a straight jacket; I do n't want a straight-jacket over me. I suppose I am-well, they called me a d--d hard case when I was here. I got drunk sometimes, but I had a good heart, and I do n't believe there ever was anybody more willing to help their fellow man or woman than I was.

I could n't help getting drunk. It was born in me. Was I to blame? [Perhaps you did the best you could.] Well, I'll give my name. I was Chitsey Baldwin. That's the name I'll be

I feel a good deal better than I did when I first came up here. I've been trying to work. I see more beauty in this thing than I ever did in any hell-fire doctrine.

I used to like to go fishing pretty well. My business was cobbling. You know they say shöemakers aint very good.

I promised a while ago if ever I got a chance I'd come to this paper. They dared me to do it. It never was safe to dare Chitsey much, even when he was half drunk.

I want you to give my love to Thomas Lane, of Bristol, Conn. That's where I hail from. I died of small-pox. I've got two boys down there somewhere. They don't care much about me now-are glad the old man is out of the way. And give my love to Uncle Philo Sherman. Tell him I'll swear as much as I please, and in his corner of the house too, when I get there. That's all. They'll know me. I only want 'em to know me-to know that I come round, you know. Are you ashamed of me? [Oh, no; you behave pretty well.] Glad you aint. I aint the devil. I used to have times when I felt like crying, after I had a spree. Rum made a fool of me. Ishould have been a smart man if it had n't been for that.

Dr. Alexander Decker.

I stand in your presence to-day and look around me, seeing the different faces, and watching them crowd upon your platform-every grade, every shade of mind. I felt as I stepped upon the platform to day that I stood on holy ground.

It is some years since I passed into spirit life, but could I have had the privilege which you people enjoy to-day I could have entered spiritlife brighter, fairer, and better than I did. Emotions of sadness swept over my soul when I entered the spirit-world. As I looked back uponmy past life and saw whither I had been led, how I had misunderstood God and the angels, I bowed my head in sadness, and said, I will learn of the spiritual laws, and I will endeavor to do all I can for humanity.

I believed in the Second Advent doctrine, in the second coming of Christ. I believed he would come. I know, now, that Father Miller had a truth, and was the John the Baptist before this spiritual light. He felt in his very soul that there was a spiritual wave about to sweep over the country. He supposed it must be that Christ was coming in power and great glory. I prepared for the event. I gave away my substance, and worked with a will until my brain refused to work longer, and the citadel of reason was overthrown. I learned when I entered the spiritual life that it was a grand mistake that I had been making, and to the surprise of some who have known me in earth-life, I come back today to say to the Second Advent people, you sleep not in Christ till the last great trumpet

The trumpet of spiritual truth sounds each day. Then be up and doing, rather than looking for another Christ to come. He is already in your midst. Work for him and be true to yourselves. Alexander Decker, sometimes Doctor. I went out from Newark, N. J.

Sarah.

Mr. Chairman, I would like to address a few lines to my sister, Lizzie D. Chase. I would like to say to her that as soon as possible I will comply with her request. At present I cannot do it. This is from her sister Sarah. This will reach her here. She lives in Malden. [The sister was present in the audience, and verified the mes-

Patrick Shay.

And do ye mind me if I come? [You are welcome.] Shure my name is Patrick Shay. Shure and it 's many a day of hardship I had, yer honor. Shure I wint through the war in Florida; and do ye mind, sir, I was a Catholic, and a good one, and I'm not afraid to admit that, forninst all the gintlemen and ladies that are present. 1 wint out-well, now, aboot thirty years ago, sir. I was in Charlestown Navy Yard at one time. I wint out from the hospital near Richmond, sir, and I wanted to larn, something of the way that it was done, and shure I saw the little woman. and, faith! I wanted to see how it would be, and try it on myself, that 's all. I was helped. That 's

Mrs. Elizabeth Bliss.

It gives me pleasure, Mr. Chairman, to add my voice to other spirits, or to the band of other spirits, for I have sat with you before, and although I may not seem quite myself to day, yet I felt that I would like to come. I see some of my old friends present, who in days of trouble held my hand and gave me words of encouragement, who helped me onward and upward.

Disease laid a heavy hand on me, and I suffered many years. Like most mediums 1 was sensitive to a high degree, feeling almost the whispering of every breeze, and suffering from every inharmonious condition that touched me, but I endeavored to do my duty, and to speak that which the spirits gave me to speak.

I tried to be true to myself, and some have thought I was at times harsh; yet I believe that we are all led in paths that are best for us; though it may be dark while we travel along on the earth, yet if we are only true to ourselves and to the best teaching-which comes to our souls, we shall in the end leap all barriers and enjoy a perfect rest-ay, not a perfet rest, for the spiritworld is a place of work, and still I am used as an instrument to transmit messages from one band or circle to another. I am called to preach sometimes to the spirits in prison. I am called to visit hospitals, as you would call them, and minister to minds diseased. I love the work, and endeavor to do it to the best of my ability. Some have asked whither have I gone, and what am I doing. Still working for the glorious cause of Spiritualism. I was burled in the sea on my [The spirit came in rubbing the medium's journey to California. You will know me when

Nellie Culbert.

Wilson man, I had the promise of coming some time. Can I come to day? [Yes.] I haven't got much to say. I am only a spirit-messenger. I was a little girl, four years old, when I went up top. I came from New York State-from Canandalgua. My name is Nellie Culbert. I am one of the medy's band. They said I might come, so I 've come to-day; and I haven't got much to say, only I'm glad to come. I want to bring you the sunshine and make your hearts glad. Go home and give the sunshine to your next door neighbor. Good-by. I'd like to say my prayer before I go: God bless everybody and everything. When they done that, what more can they do.

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Communication from a Spirit.

To the Editor of the Banner of Light:

The communication given below is a part of quite a large mass of valuable material that I have recently been receiving through a highly gifted and, as I think, spiritually elevated medium, with whom it is my privilege to hold almost daily séances. I hope to be able to use largely of this material for the public good. Some of it is not only exceedingly interesting, but also of a strikingly novel character, even to one who has been a close student of Spiritualism for a full quarter of a century. I send this communication to you now, because, as will be seen, such seems to be in accordance with the wish of the one who gave it.

San Francisco, Cal., 1876.

THE TRANSITION OF THE SPIRIT.

"I beg your pardon for this intrusion; and yet it is not an intrusion, for I have the permis-sion of your spirit-band to come and give a brief episode of my own experience, which may have an important bearing on an existing error in regard to the laws of transition from your earth-sphere to ours of the higher life.

It seems to be generally thought with you that a cessation of consciousness, however brief, must necessarily take place at the time of the transi-tion. But this I know from happy experience is not the case; for at my own transition the entire process was clearly and minutely watched by my conscious self, as evenly and quietly as is the breathing of an infant. And at each step leading still more out of the material into the spiritual organism, an increasing ecstasy—for no other word can rightly express the feeling—enfolded the consciousness still more and more in its enrapturing embrace. No experience of mortal life

can be justly compared with this, excepting perhaps that of a successful entrancement to the subject of it.

It is true that in certain exceptional cases, prompted by some unnatural cause in the individual biform unconsulations. vidual history, unconsciousness may exist for a very long period, reaching even to centuries in some extreme instances. But in most cases, as they usually prevail, the unconsciousness is of very brief duration, and even this is simply a kind of magnetic condition induced by beneficent spirit attendants to protect the subject from the painfully exciting scenes which are of very frequent occurrence at what is called the death-bed. But the greatest quiet should prevail at that time, But the greatest quiet should prevail at that time, and if this could be maintained, and if the previous life of the departing individual has been reasonably in harmony with natural law, then the departure might be one of a quiet and conscious unrobing oneself of the coarser outer garment, and amid the most delightful surroundings imaginable. And here I wish to say that my own happy experience in this respect was owing largely to the fact that when my departure took place I was entirely alone, so far as mortal com-pany was concerned, my attendant having left me for some brief purpose, and during this absence my release was rather unexpectedly and quickly accomplished.

And now I would make this as a very impor-

tant suggestion: If the friends present on such occasions find themselves unable to practice the

occasions find themselves unable to practice the quiet self-control so essential to the easy release, or rather the delightful ebbing away of mortal life, they had better by far wholly leave the room until the joyful transition is over.

I regard these thoughts, and also my own positive testimony upon the subject, as having an important bearing upon the well-being of humanity, and I should therefore be greatly obliged if you would take such means as may be at your command to bring them to the public notice."

OUR CHILDREN.

EDITED BY

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Jan. 17.-

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Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1876.

The Twenty-Eighth Anniversary of, in Investigator Hall: Grand Ball, etc.

1 Concluded from last week. 1

The evening meeting was called to order in In-Bession.

Miss Hattie W. Harrington sang, Mr. Henry C. Lull accompanying, after which Mrs. N. J. Willis, of Cambridgeport, Mass., was introduced. She wished that we had met to-day in a spiritual temple dedicated to the use of those embracing the billief in the spiritual dispensation, a home fitted for the needs of the mediums wherein to make known the teachings of the Spiritual Phi-losophy, and to demonstrate the marvels attending its phenomena. The want of such a home at present in Boston argued a remismess in duty on the part of the Spiritualists.

After a song by Miss. Harrington, (musle by

Mr. Lail, Dr. Samuel Grover, of Boston, was entranced, and delivered a brief address, prefacing the same with an invocation. His remarks treated of the various orders of manifestation, the gradual development of new ones to meet the needs of the times, and the indefatigable manner in which Spiritualism was presenting its claims in every department of society, and throughout

the civilized world.

Misses Annie Folsom and Rosa Taber favored the audience with a song, and Ella Carr gave a recitation, at the conclusion of which Mrs. M. S. Townsend addressed the people. She said we were standing in the midst of a greater revolution than earth had, ever known before. In her remarks she considered mainly the question of remarks she considered mainly the question of social reform in the relations of manhood and womanhood. There could be no real progress in Spiritualism till the problem of a free platform at its conventions, etc., was solved. She entered into an argument, to prove the general fallibility of statute law as now seen in the courts and elsewhere, and believed the true status would not be attained to until the laws of God stood in place of the enactments of human beings.

J. B. Hatch believed that whatever Spiritualism was to be in the future depended upon the children of to day, and therefore he wished the people to consider the claims of the Lyceum movement, and aid it as they might be able. Spiritualism imposed a duty upon its believers

Spiritualism imposed a duty upon its benevers not only to enjoy the light they had gained, but also to impart it to others.

Miss Amanda Bailey, of the Salem Lyceum, sang "Angels eyer bright and fair," accompa-

nied by Robert Cooper at the melodeon. Dr. H. B. Storer, of Boston, was then introduced to the assembly. He said Spiritualism, from being the theme of a country village, had widened to a demand upon the attention of the whole world. This advance was owing to three things: First, to our spirit-friends, who inaugurated the movement; second, to the sensitive beings denominated mediums; third, to those pa-tient, sincere, intelligent investigators who, being convinced of the truth of what they examined, continued at all times to bear witness fearlessly to the same.

To-day the ranks of Spiritualism were divided; mediums who had stood before us for years without a stain upon their characters till their names had become known allover the world assynonyms for honesty and reliability in the mental phase of the spiritual phenomena, and who had since been developed as instruments in whose presence the spirit intelligences unseen to the general eye were able to take upon themselves a sufficient degree of materiality to be recognizable in some form, had been shamefully set upon by those claiming a faith in the verity of spirit communion, and unsparingly denounced in the face of the well known delicacy of conditions necessary for the obtaining of the phenomena; and some papers also claiming to be spiritual, had so far forgotten themselves as to hasten to give publicity to the flansy suspicions of would-be exposers, while they refused to print the other side of the question. If youth was assigned as the reason why the editorial function had been so grossly misused, age might correct it; but it became all inexperienced, to take a stand firmly and unequivocally in favor of their mediums. Not a medium of note was there in the country, who had not at one time or another been called to pass through this ordeal of wholesale denunciation on the part of those who presumed to "know it ali." The Eddys, whom the speaker believed to be genuine mediums for materialization, had been widely belied, and there were found at the time papers claiming the patronage of the spiritual public, which showed an indecent haste to republish the ridiculous diatribes of the New York Sun concerning them; and this case was but one in-stance of the general procedure complained of. It was the duty of Spiritualists to demand of every paper—whether secular or spiritual—that the charges brought against any medium-be sustained by a degree of irrefragable proof, equal to that required to demonstrate the verity of that medium's claim to acceptance as a chosen instrument for the manifestation of the power of invis-

ible intelligence.

However much would-be exposers had plumed themselves upon their achievements in the past, the great fact of the spiritual origin of the manifestations continued untouched, and no point had is hardly communicable. The whole affair is yet been raised which could be successfully held—just one continuous course of examination and against the reality of spirit communion. We as Spiritualists had never—been forced to "take the The speaker did not mean to be understood as saying that every medium's claim of the truth as he can discover, and is able to asto truthfulness had been demonstrated to be just, similate. He accepts along with the truth some but that each order of manifestation, as severally portion of error, and he gets rid of this by dedeveloped, bad been demonstrated beyond all cavil to be the product of spirit power. Honest, earnest investigation was sure of its reward, while inconsequential, surface examination, or the practice of jumping at conclusions and scorning all adequate foundations for the same, would invariably lead—those who followed such courses into error and shameful discomfiture. The speak er was ready to admit that he had been much troubled by the condition of affairs—the want of charity, the keen seert for suspicious circumstances, instead of a longing for an harmonious sequiring of points sustaining the grand fact—as met with to-day among Spiritualists. He did not know how one paper, at least, in Boston— which might be-honest—would account for what had been accomplished at the recent crucial test scance of Mrs. Hardy, but he felt that any one who had been present at the trial circle at Paine Hall on the Saturday among the did to the Hall on the Saturday evening preceding that vic tory (as he the speaker had, and during which he had the best possible means afforded him for observation) and watched the conclusiveness of the conditions, the care taken by those present to render themselves certain that whatever resuits might be achieved could be fully ascribed to a spiritual origin, could not have failed to arrive,

Hebraic Jehovan. The very power of individual active materializes a sality which Spiritualism induced, was not only the chief glory of the cause, but also its strongest bulwark of defence. When Spiritualism really organized, it would do so as it had around W. II. Murray, a man full of life and thought; Mur
what purports to be a "spirit" materializes a form for itself, and so is made visible and can be to touched.

Now, as for the genuineness of our alleged of the catabilishment, including attaches of the publishing, reportorial, and mechanical departments, numbers upwards of one hundred and fifty persons.

ray's Spiritualism was bold and outspoken, but he did not give it a name. Spiritualists could not accept Mr. Murray as their leader, but leav-ing his old-time society and striking out for a course of action more in accord with his interior feelings. Mr. Murray could draw around him a body of men, and woman who follow-bined body of men and women who fellowshiped with his thought, whatever they felt concerning the Twenty-Eighth Anniversary of names; and this system of organizing for spirit the Advent of Modern Spiritualism; ual freedom through this disorganization of the The Celebration in Boston; Meeting old ties, the speaker thought was going on in a nuch wider degree than was generally under-

stood among the people.

He expressed himself as much pleased by the remarks of Mrs. Townsend. The activity of this sentiment in favor of free speech and unvestigator Hall by Dr. A. H. Richardson, of Charlestown District, who informed the audience that he did so at the request of Dr. H. B. Storer, the regular chairman for the hour, he desiring to be reheved from the duty of presiding, though he would address them later in the Bession.

This septiment in favor of free speech and untrammeled inquiry, which she had defended, was to be seen in no clearer fashion than in the experiences of Victoria C. Woodhull: thousands, who perhaps failed to entertain sympathy with all her views, had in the past battled for her right to be heard on a free platform; they did not care, perhaps, so much about what she said, as that she should have the opportunity of savient the South. of saying it; and to day, throughout the South and West, she was—through the same sentiment among the people, even if in a different phase gaining the attention of immense audiences. No fears need be entertained at the utterances of the broadest individuality, or the most marked eccentricity—radica ism could be safely left to run its course and be glorified—for there was a conservative sentiment in human society which would naturally balance it. The only thing which had aught to fear from freedom of speech and thought was the thing which was wrong, and against the wrong Nature herself was ever in active conspiracy. He thought the method pursued by the spiritual intelligences since the advent of an acknowledged communion with them had been the best-they had instructed us to endeavor to get at the truth for ourselves, and led us in sure though often rugged ways to the attainment of the same; we were called upon then (and also to-day) to gain that truth for ourselves, not so much for our neighbor—just as we breathe for ourselves, and not for another. He felt truly grateful to Spiritualism for tak-ing his feet out of the "horrible pit and the miry clay," and setting them upon the rock of eter-nal truth. Spiritualism had revealed to us a power within ourselves as well as the presence of angels around us, the joint action of which would fit us more truly to do our duty in this life, and prepare us for the life to come. At the conclusion of Dr. Storer's speech, the

chairman called upon John Wetherbee to close the meeting. Mr. Wetherbee excused himself (on account of the lateness of the hour) from making any extended femarks, and in a few words delivered in his characteristic manner, awoke the risibilities of the audience, while he rendered in cheerful guise good offerings to the altar of thought. There was an ancient aphoaltar of thought. There was an ancient apho-rism, he said, which declared that "if you would pass for more than your value, be silent." It was easier, he thought, to look wise than to be wise therefore the saying was aproposto his ease, and he had better remain quiet—at least in as great a measure as he might be able. Were such a thing possible, he should declare that he (Wether-bee) had influenced Dr. Storer all the time during his smooth as that garlange had throughout his speech, as that gentleman had throughout given expression to identically his ideas and sentiments on the subjects treated; therefore he thought it best to stop at once, merely calling attention to Dr. Storer's speech, and saying "that is my speech, too," but a few thoughts which arose in his mind had best be uttered before he sat down. Spiritualism was very dear to him; from the first moment that he felt convinced it was true, it was a great satisfaction; it was the only proof or con-viction that he had ever obtained concerning the fact of human immortality, though his search be-fore he found it-had extended in real experience from the domain of the strictest religious tenets to that of the baldest materialism. He was now at a point—and had been there for some time— where he could say: "I know I have talked with a disembodied spirit!" These invisible intelli-gences claimed to be his departed friends, acquaintances, beloved ones, he felt assured that their claim was founded in truth, and that he had been made a better man by the lessons taught him by the revelations of Spiritualism. Buckle had said that if the faith in the immortality of the human soul were taken away the world would be wrapped in despair; Renan had de-clared that two words with those who had died would settle the whole matter; and in his (the speaker's) opinion Spiritualism.came at the right moment to save that sentiment to the world, and to give more than those "two world" so much

BALL AT PAINE HALL.

After a song by Miss Amanda Bailey, of the Salem Lyceum, accompanied by Robert Cooper, the evening meeting in Investigator Hall ad-journed, many present ascending to the upper floor to join in the grand ball there in progress. This saltatory enterprise—also carried out un-der the auspices of the Children's Lyceum of Boston-was characterized by the most com plete success; the music, which was excellent, was furnished by the first Regiment Band-E. W. Masters, prompter—and the details were faithfully carried out by J. B. Hatch, jr., floor director, aided by a fine corps of assistants. The dancing was participated in to a late hour by the large company with the most undisguised satisfaction, and with the waltz which terminated its "order," the Boston anniversary celebration for 1876 became a matter of history.

The Spiritual Hypothesis.

Mr. Samuel Pride communicates to the London Medium and Daybreak the following well-considered remarks on the subject of the spiritual hypothesis in explanation of the prevalent phe-

The oreus probandi with respect to Spiritualism lies certainly with the Spiritualist, but the proof verification from beginning to end—if it ever have an end—and the inquirer in this, as in any other branch of knowledge, accepts just as much grees as his experience widens and his wisdom grows. The subject assuredly is involved in many difficulties, but some of us think the end

worth all the trouble.

Deception does of course creep into Spiritualism, as into everything else which frail humanity takes in hand. To obtain manifestations, it is takes in hand. To obtain manifestations, it is necessary that among the company of investigators there shall be one who is what we technically call a "medium," and to some extent the inquirers are dependent on the integrity of this person; but the strength of Spiritualism lies in the fact that these mediums are numerous; it is supposed that on an average one-sixth part of the people is so gifted. Hence nearly every household can set up investigation on its own ac-

count, finding the requisite mediumship in some member of the family circle. As to the results usually obtained, their general character is this: A force of some sort is found to be present—a force apparently quite different to any hitherto generally recognized by our sci entific men.—Then, as the inquiry proceeds, this force is found to be accompanied and guided (sometimes very clumsity) by intelligence. A plan of communication is arranged; the "force" as priftual origin, could not have failed to arrive, as he did, at a conclusion favorable to the claim set up for the paraffine mold phenomena; and he felt to say that if the sympathies of that paper had gone out as strongly toward Spiritualism and its media as its fears, we should not have had the sad spectacle which was now afforded us.

The speaker, however, thought that Spiritualism could take care of itself, and needed no favors; no feeble soul was called upon to steady the ark of its progress, as Uzzah tried to do of old for the peripatetic sign of the presence of the old for the peripatetic sign of the presence of the ark of its progress, as Uzzah tried to do of old for the peripatetic sign of the presence of the old for the peri is questioned as to its own nature, and at once it claims to be "spiritual." It almost invariably describes itself as a human being who was once dwelling in this world of ours. Sometimes a what purports to be a "spirit" materializes a form for itself, and so is made visible and can be

jected. There are three courses open to every man:—1st, he may examine for himself; 2d, he may allow himself to be guided by the labors of other investigators in whom he can put confi-

dence; 3d, he may elect to leave the entire mat-ter alone altogether.

I may as well get this point say—using your own expression—that we never expect to find, either within the spirit circle or out of it, "an effect without a sufficient cause." For my own part the possibility of our making any such discovery as that is not even imaginable to me.

Next, as to the source and "motive power" of all this. Speaking for myself I have long felt convinced that it is pretty much what it professes to be. I take it that the phenomena for the most part are produced by the spirits of real men and women who, as is said, are "dead and gone." I appear to be driven to this conclusion, it being the theory of all others which in my judgment is best fitted to the facts as I have witnessed them. Other theories are sometimes offered, such as imposture, delusion, mesmerism, and so forth, but these are of no use to me, simply because I can-not suit them to my own spiritualistic experi-ence, which, I may say, has been of somewhat considerable extent.

Matters in New York.

Persecution of Mediums.

Editor of the Banner of Light:

It was really refreshing to read in last week's Banner the two communications from Professor Buchanan and Mrs. Louisa Andrews. With the aid of such able defenders, I hope the long and sorely persecuted materializing mediums will soon feel themselves able to dispense at their sé-ances not only with all testing scientific enemies, but with what are still more caviling, scientific and would-be scientific friends. Let all such be debarred the privilege of joining in spirit-circles, until they become humble enough in their minds to be willing to receive spiritual truth in crumbs apportioned by the guardian spirits of the mediums to their respective needs and capacities to swallow and digest. Then perhaps they will-be able to discern by slow degrees what many others already clearly perceive, that of all ignoramises in respect to spiritual phenomena the falsely called scientific men of our day are in the

rear of most other classes.

They stand, in fact, on the plane that the persecutors of the early Christian mediums did, when, after nailing Jesus to the cross, they called derisively upon him to come down, and thus prove to them that he was God. Or to bring a parallel nearer to the times in which we live, their bagging, wire-netting and tying of mediums to insure their honesty, is exactly on a par with our mediaval ancestors subjecting witnesses to tor-ture in order to compel them to speak the truth. THOMAS R. HAZARD.

St. Denis Hotel, New York, April 10th, 1876.

Concerning Mrs. Hardy's Scances in New York from March 12th to 19th, inclusive.

To the Editor of the Banner of Light:

We are glad Mr. Hardy had the opportunity of replying to our statement, and of contradicting it or explaining its facts. We perceive he has done neither. We do not propose, at present, to notice his statement of other facts, nor of his challenge that they should be refuted. Some of them are inaccurately stated, but let that pass. Neither do we propose, at present, to notice your intimations as to our motives, as to your yearlong kindly sentiments for some of us, the wis-dom or speed of our action, the appropriateness of your Latin, the correctness of our style, the "entity" of spirit manifestations, nor whether Mrs. Hardy is or is not a genuine medium. None of these are to the point. We want no side issues. Our criticism is connected with the heading of our article, viz., "Concerning Mrs. Hardy's Scances in New York from March 12th to 19th

Pursuing our inquiry in this matter of the gen-uineness of the molds produced in New York by Mrs. Hardy, we observe 1st, That our statement of 23d March and its

facts are not contradicted nor denied by Mr. Hardy, Mrs. Hardy, yourself, nor any one in your last issue.

2d, That statement, beside other facts not necessary now to be used, asserted: a, that dry cotton wool was found in the molds claimed to have just come from paraffine floating on water; b, that the paraffine placed in the pail at scance of 24th March weighed twenty ounces when it went into the pail and twenty ounces when it came out of the pail, while the mold claimed by the Hardys to have come from it weighed two and one-half ounces; c, that the weighing was rate; d, that when the seams of the bag were known to be out of Mrs. Hardy's reach no mold

was produced. 3d, From the above we deduce that, measured by the standard selected by Mrs. Hardy, viz., weighing, these New York molds did not come from the parafline in the pails (as claimed), but did come from some other source. We wait for an explanation as to what that source was. In absence of such explanation, from you, Mr Hardy, or any one else, we propose in our next to state where they may have come from much more naturally and easily than from the spirits or the water, and how they could have been deposited by Mrs. Hardy under the table, as Mr. Hardy desires that we should do.

Bronson Murray, 238 West 52d street,

THOMAS K. AUSTIN, 418 West 57th street, MARGARET Z. AUSTIN, 418 West 57th street, ELVINA ANN LANE, 66 Park arenue, MALLIE A. LANE, 66 Park arenue, J. DE FOREST HULL, 140 West 42d street, LITA BARNEY SAYLES, 140 West 42d street. New York, April 2d, 1876.

State of New York,

City and County
of New York.

Enforceme, S. G. Hyatt, a Commissioner of Degels in and
for said city and county, personally came Mrs. Margaret
Austin, of said city, who being duly sworn deposes and
says that on the evening of Wednesday, the 15th day
of March last, crossing Broadway in said city at Fiftyseventh street, in the full blaze of a street gas-light, she
plainly "saw a parafine mold lying in the gutter where
Mrs. Mary Hardy had just passed, "and that said "mold"
was the mold of a full sized hand, and was not a "handful
of pieces," as stated by said Mary and her husband in the
Bameer of Light newspaper dated April 8th, 1876. And
said deponent further says that much other matter in the
letter of said Mary Hardy and John Hardy in said Banner
of Light is unirue and faise.

MARGARET Z. AUSTIN.

Sworn before me this 10th day of April, 1876.
S. G. HYATT.
Commissioner of Deeds, County of New York.

The undersigned with entire unanimity sustain and as-

Commissioner of Deeds, County of New York.
The undersigned with entire unanimity sustain and assert the truthfulness of Mrs. Margaret Z, Austin, whose devotion to the cause of true Spiritualism and sterling veracity are beyond question where she is known.

BRONSON MURRAY,
ELVINA ANN LANE,
MALLIE A. LANE,
J. DE FOREST HULL,
LITA BARNEY SAYLES.

Priority in Spiritualism.

To the Editor of the Banner of Light: My attention has been called to a statement made at the recent anniversary meeting at Paine Hall, that the speaker "delivered the first public lecture on Spiritualism ever heard in Boston, in

I had supposed it must have been generally known that the subscriber ploneered Spiritualism into Boston, and numerous other cities throughout the New England States. In the fall of 1850 out the New England States. In the fall of 1850 I gave a course of weekly lectures, extending through three months, in a hall at the head of Hanover street, where I edited and published the first spiritual paper ever issued, and which was started in April of that year.

I also gave the first public lecture on Spiritualism in Providence, R. I.. Bangor, Me., New York City, Philadelphia, Utica, N. Y., and numerous other places soon after.

merous other places soon after.

LAROY SUNDERLAND.

Quincy, Mass., April 6th, 1876.

New Publications.

THUTH SEEKER TRACTS upon a variety of subjects, by different authors, come to us in three neat and handy little volumes, which can be slipped into the pocket or the carpetbag, from the Liberal and Scientific Publishing House of D. M. Bennett, New York. These tracts treat of a great variety of subjects, and are as readable as it is possible to They, cannot but meet with great popularity in their present attractive and convenient form.

ACTIES; A New Law in Physics, is the title of a pamphlet, from the press of James Campbell, of this city, by the author of "Religion and Science," and other works. The word " Action " is used to blustrate a theory of light, heat and color. This little work embodies a new theory of the origin of light, heat, color and the molecular and atomic aggregations of matter in the creation of the universe, together with historical notes and ancient and modern theories of astronomical physics, as manifest through the solar system.

THE SIEGE AND EVACUATION OF BOSTON AND CHARLESTOWN, with a brief account of Pré-Revolution-ary Public Buildings, is the title of an exceedingly interesting and timely brochure, in paper covers, from the careful press of Lee & Shepard. It is full of points of local interest, and is prefixed with a portrait of Gen. Gage, who held Boston in his hand for the first year of our Revolutionary history.

HOUSEHOLD TREASURE AND MEDICAL ADVISER, by C. A. Von Cort, wife of a Prussian physician, with por-trait, is a book filled with practical receipts for the care of human health and relief in sickness and suffering. It reads like the receipts of one who knows personally of the virtue of what she recommends.

Movements of Lecturers and Mediums.

A. S. Hayward, magnetic physician, intends to locate in Philadelphia on or about the 1st of May, and remain during the Centennial Exhibition. Persons in the vicinity of Boston who desire his personal treatment can govern themselves accordingly.

Mrs. N. M. P. Fox (formerly Nettle M. Pease,) has again entered the lecture field, and will respond to calls not too distant from her home. As a speaker she is favorably known in Baltimore, Philadelphia, Washington, New York, and several of the Northern States. Address 21 Denison avenue, Toronto, Ontario.

Mrs. Carlisle-Ireland will be in Lowell, Mass., April 23d. Lyman C. Howe is lecturing at Grow's Opera Hall, Chi-cago, Ill. He is an able expounder of the Harmonial Phi-

Mrs. C. P. Foss, 21 Sawyer street, Boston, is spoken of very highly by a correspondent, as a clairvoyant and magnetic physician.

Spiritualist Meetings in Boston. ROCHESTER HALL. - Children's Progressive Lyccum Ko. I holds its sessions every Sunday morning at Rochester Hall, 739 Washington street, commencing at 104 o'clock. The public are cordially invited. J. B. Hatch, Conductor;

Julia M. Carpenter, Cor. See'y.

The Ladies' AdS Society will until further notice hold its meetings at Rochester Hall, on Tucsday afternoon and evening of each week, Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

M. D. Barrett, Secretary.
LUBLINE HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, every Sunday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Charlestown District. - Raymond Hall, 172 Main street. - Spiritual meetings have been held in this place during the past three Sundays, which have been attended by good audiences. The exercises consist of speaking and tests by different mediums, interspersed with singing-the meetings being thus made interesting and instructive. Next Sunday afternoon, April 16th, at three P. M., Miss Clara Mayo, of Wakefield, Mass., and other mediums will be present. Admission free. All are cordially invited

Lake Pleasant Camp Meeting.

The members of this Association assembled at Liberty Hall in Springfield, Mass., on the 1st inst., and made arrangements for holding their third annual camp meeting at Lake Pleasant, Monta-gue, Mass., August 9th to 31st. The meeting was quite fully attended, and much harmony and enthusiasm prevailed. The committee on finances recommended certain reductions of expenses, which were concurred in. A charter for incorporation was presented and discussed. It was thought best to defer the formal act of adopting thought best to deter the formal act of adopting the legal organization till August. The public exercises will begin at Lake Pleasant August 13th, Sunday. There will be speakers nearly every day in the week, and frequent conference meetings. All shows and games will be prohib-ited on the Sabbath, and the sale of all kinds of spirituous liquors be forbidden. The prices for tents will be much lower than last year, as will the price of board. A number of the ablest speakers in spiritual faith have already been engaged, and their names will be announced in proper season. The music will be of a very high order, fully sustaining the reputation of former

years.
The executive committee will do everything in their power to make every one happy and contented who comes to the Lake. From what was learned at the Convention it is probable that the number who will be there as campers will far exnumber who will be there as campers will far exceed previous years. Arrangements will be made with every railroad within one hundred miles to bring people for half fare. Fishing will be allowed at the Lake this year. The Association, and the public generally, are to be congratulated upon the flattering prospects for this, the third annual camp meeting at Lake Pleasant.

For the Committee.

OREGON, MO.-I. writes: "Although learned speculators may convince some of the fact of immortality, yet a few simple reflections bring the truth nearer to us all. Were all the narratives of such things false, and there are millions, except one, that one being true, establishes the theory as true. One thought has great weight with me: that is you cannot get half a dozen people together to talk on it, but what story after story of occurrences can be called out, that if true, prove an existence beyond the grave. other thought: I never heard of a seeing medium recanting on his death-bed. In all other cases, where men have lived lives of deceit, the time of confession comes; but, on the contrary, the seeing mediums invariably on the death-bed testify more strongly. I defy any one to produce an instance to the contrary. If Foster or Slade should at their last hour confess to having lived lives of fraud, it would be a wonderful thing. Out of so many proofs in Epes Sargent's 'Proof Palpable,' the most striking thing I ever saw is the saying that either all matter is conscious, or consciousness is a thing distinct from matter and lives outside of it. As we know it is so distinct, then the finding of it in any matter shows it is somewhere outside of matter. So the finding of electricity in some wire (but not in all) shows conclusively that it has an existence outside of telegraph wires To illustrate familiarly: does not this follow as surely as that twice four are eight follows from twice two being the half of eight. It seems to me nothing in all reasoning on the subject is so like an axiom. Can you show its falsity if it be so?"

—Religio Philosophical Journal.

The Investigator assumes that Mrs. Hardy has been "exposed," but it don't explain how the paraffine mold got into the box.—It is much distressed that people should "use the uncon scious dead as decoy ducks," but—it is a trifle rough on conscious, living people who will not accept its dreary materialism as the gospel of truth. If the dead are really unconscious, they are beyond the reach of harm and the Investice. are beyond the reach of harm, and the Investigator's concern in their behalf is necessarily quite gratuitous and uncalled for. But if it has a latent, lingering belief that the dead are not unconscious, will the Investigator explain why they are entitled to more consideration than people who continue to walk in this value of the continue to walk in this value. ple who continue to walk in this vale of tears? Is there a more sacred thing than a living man or woman?—Boston Sunday Herald.

To the Editor of the Banner of Light:

Having had the good fortune to listen to La-Roy Sunderland's poem, or three cantos, on "The Mystic Rap," I most cheerfully commend them to the attention of all free and radical thinkers. The poem is interesting and full of the most radical truths. Rarely have I heard such radical thoughts advanced; and, notwithstanding the doctor has passed the meridian of life, he delivers the poem with the force and energy of youth. Sparkling with wit and filled with thought most profound, the poem cannot fall to interest an unfettered audience. Ly East Marshfield, Mass. Lysander S. Richards.

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

"What is Organic Life?" by Hon. Warren

"What is Organic Life?" by Hon. Warren Chase;
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"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq.;
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being;

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"Rational Spiritualism," by Prof. S. B. Brit-

With the number for April 1st, the Banner of Light entered upon its Thirty Ninth Volume. The Banner is the exponent of Spiritualism as held by the better class of Spiritualists, and is a fair and candid reporter of all matters interesting the public. While firmly maintaining the reputation of all good mediums, we think it will as readily expose a humbug as it would chronicle

It takes the humanitarian side on all great questions, and is therefore opposed to capital punishment; and is the friend of the Indians, of temperance, of the tender care of the insane, and, in fact, of all movements for the welfare of the

If it were read by every family in our land, there would be less bigotry, ignorance, sin and unhappiness. We are glad to know that it is now perused by more people than ever before.— The Gardiner (Me.) Home Journal.

BIOGRAPHY OF MRS. J. H. CONANT, the World's Medium of the Nineteenth Century, with opening remarks by Alben Potnam. Boston: Culby & Rich, publishers, Banner of Light office.

In this book we have the history of a remarkable woman, who was from carliest childhood in frequent Intercourse with the spirits of the departed, and for years sat in public for the reception and transmission of messages from the world of spirits, messages which were vertified thomsands of times by parties unknown to her or those by whom she was surrounded. In reading its pages we are frequently reminded of the wonderful experiences of the great German medium, Jung-Stilling, whose life has been generally accepted for many years as a true account of the doings and impressions of a man in communion with the invisibles. But while Jung-Stilling in his autobiography was frequently profix and sometimes dull, this work is generally witten in crisp, short paragraphs, going at once to the point of the case, and can be opened and read with interest in many places without compelling one to go back for several pages to get the beginning of a narrative. However much a person may be disinctined to believe in the idea of spirit-communion generally, he will find in the storles of Mrs. Conant's experiences things which will go far to remove his prejudices, and the teachings of the messages published cannot but tend to make better those who read them.—Sarratoga (N. T.) Sentinel.

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