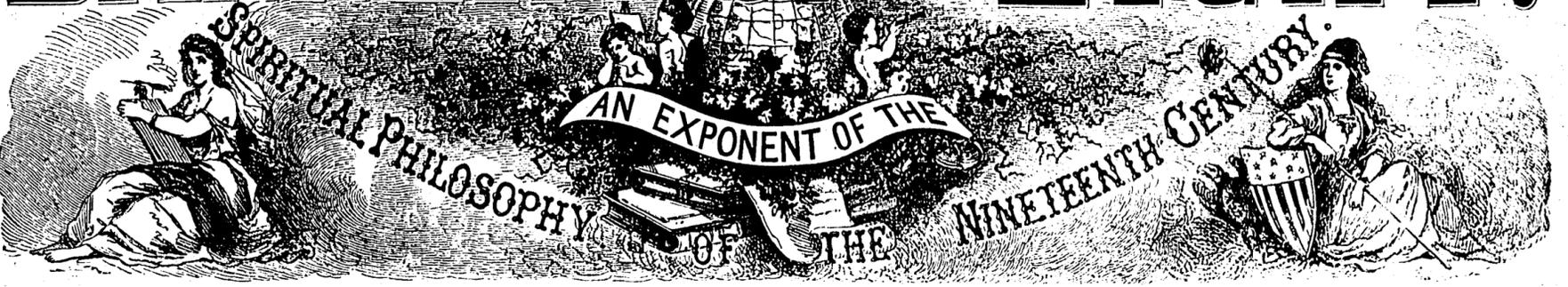


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Original Essay.

PERMISSIONS OF SPIRITUALISM IN ITS PRESENT STATUS.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Thousands, yes, millions, years ago desired through testings by which either the competency or the integrity of any agents whatsoever known in physical science, to produce all the physical manifestations of Spiritualism, should be authoritatively determined—desired testings of representative cases by several independent experts—by MASTERS, not tyros, not scoundrels, in the physical sciences—but by men of such personal elevation, and such eminence in their specialties, that their findings should command the cultured world's most respectful consideration, and justify its saying to any who might call for further testings—"masters have already given a decision; either accept that, or bring on proof that agents they deemed incompetent, have nevertheless been, and are, actual performers of the marvelous works. By no other course can you change public conviction."

The public desire has been responded to. Masters have tested, and the results they obtained are before the world.

Dr. Robt. Hare, of Philadelphia, ranking high among the most expert and able chemists America has produced; Prof. Mapes, eminent for his achievements in agricultural chemistry; Cromwell F. Varley, the proficient electrician who supervised construction of the first electric cable that spanned the Atlantic; Prof. Crookes, able editor of the London Quarterly Journal of Science; Alfred R. Wallace, eminent as a naturalist; numerous able members of the London Dialectical Society, and many other equals of these in intellectual discernment and as scientists, have severally observed and scrutinized spirit phenomena over and over again in their own domicils and laboratories, and other places where they could command conditions, apparatus, &c., which would let them work by processes rigidly scientific. Each of the above-named competent investigators and some unseen intelligent agents, manipulating forces not cognized by physical science, were needful to the production of some of the witnessed phenomena; and each, of them, following the leadings of science, and yielding to the sway of sound logic, became a Spiritualist. All physical scientists of marked eminence, who have carefully and extensively examined and frankly reported upon the subject, have, so far as we now remember, conceded agency unknown to science. Faraday is not an exception; for, although he was patient, honest and frank, his own report makes it manifest that his "table-turners" never manifested anything which a Spiritualist, or anybody else, would call other than the effect of tired muscles.

Correctness of the conclusion that spirits act upon man and matter so as to produce "phenomena called spiritual," arrived at by each one (excepting Faraday) of the eminent men named above, who pursued their investigations separately, has strong claims to be regarded as established by science. It would be, if its obvious results all lay within the province of physical science. But in this case the conclusion of such science acts outside of science's own domain, and manifests dreaded bearings upon cherished opinions, faiths and sentiments. But obviously, prejudice and sentiment act perniciously when they obstruct fair estimation and use of a conclusion to which, even over their life-long convictions to the contrary, well-scanned and thoroughly-tested physical phenomena have logically carried a large number of eminent physical scientists, who were, or are, also high-minded men, and true to both science and manhood, above the average of their class.

Science has established the great fundamental fact that spirits act among us. Therefore Spiritualism may now permit Spiritualists and mediums to dispense with further tests to prove that the basis of their common faith is a rock embedded in the nature of things, for that such has been proved. Henceforth all that investigators should ask, under ordinary circumstances, is fair opportunity to use their senses and judgment for determining whether fraud is being practiced at any séance they are participants in.

There exists a source, too little noted, from which leadings to false inferences and consequent false accusations of mediums quite often flow forth. All man's varied propensities, likings and antipathies both survive and continue to act in the minds of flesh-emanacipated hosts who hover over and move among mortals unseen; and some of these find ability to play most amazing

feats with and among material things where fitting mediumistic auras abound. There may be—analogically there *must* be—many waggish, many mirth-loving, many morose, many contentious ones, many of every character, some of whom will naturally delight, at times, when conditions tempt and favor, to bring into a séance room and to surround or enrobe a medium with articles suggestive of his or her fraudulent intent, and thereby elicit honest allegation of fraud practiced by a medium who yet may be as blank of any intention whatsoever, as is a jumping jack or an antle image at a Punch and Show. Some spirits may act thus, designing to create either general disturbance or a fierce conflict of opinions among the beholders. Others, in playful mood, may designedly humbug human boosters of acuteness and skill as fraud-detectives, and thereby set the spirits all aglee with merriment at the facility with which they can hoodwink earth's eagle-eyed ones and metamorphose fraud-hunters into dupes of playful deception. Masks, skeins of jute, unmentionable articles of apparel, rag-babies, ay, anything likely to be deemed an evidence of preparation to practice fraud, can, in the twinkling of an eye, be brought from many a house, store, closet, even if closed, and, invisibly introduced to a séance room, even through ceiling or closed doors, and placed over or under the medium's garments and fastened skillfully there, or left in the vicinity—all this can be done invisibly and in a moment, by beings of the class who transfer fabrics from house to house through the air and through solid walls and closed doors; who bring invisibly, from greenhouses and gardens, fresh cut flowers and flowers in pots, and place them on tables in rooms where all doors are shut; who also exhibit there sea-weed fresh from the beach; who transport live birds from city to city invisibly; who moved for Redman, from Hartford to New York, a large skeleton, piece, and who often transfer very substantial articles of various kinds from place to distant place, whenever they can command good mediumistic elements. Such agents—agents cognized in Spiritualism—can produce appearances of fraud on the part of an honest medium whenever conditions and motives combine to make it desirable by those controlling. We say this may be done, but not that it is done in all cases of seeming fraud. There are some deceitful and fraudulent mediums, we presume. We presume, also, that many persons eager to detect fraud are often so misled by what they see that they honestly mistake instruments for agents, accuse the innocent, and thereby get into a pitiable condition in the estimation of all observers whose powers enable them to see how essentially these two bands have been gulled by invisibles.

When two orders of spirits, diverse in character and purposes, wage earnest conflict for acquiring general control of some medium whom each would like to supervise and train, either band, if apprehensive that its own purpose will be favored by so doing, is doubtless able to put forth many acts through the organs of the medium, and surround the same by many objects which shall demonstrate to external observation such fraud or fraudulent intent as honesty may and even should be used in disparagement of the medium's honesty.

Perhaps occasions for such strife more frequently occur when several persons, strong-minded, and belonging to the doubting and distrustful classes, gather around an honest medium, tolling thither *en masse* their sympathizing spirits, than at any other times. A band of investigators, bent upon finding fraud, will probably, in most cases, get what to them and to all who ignore spirit action, are convincing evidences of fraud—and this even where the medium is not in the slightest degree a conscious participator in aught that seems fraudulent. Inferences from the facts witnessed are misapplied because of the incompetency of the external senses to trace certain visible performances through their ostensible to their genuine authors. Discrimination between what a medium does and what is done by spirits through him or her, is required by common fairness, and yet only a few investigators ever suspect their great liability to reach false conclusions because of their ignorance or of inattention to this source of error and injustice.

The millions whose faith in spirit advent is so firm that it cannot be made stronger by any additional tests, need neither fear an overthrow of their belief, nor, for their own sakes, seek further confirmation of the extra-mundane source of the facts on which their faith is based. A large portion of this multitude, resting upon the conclusion of eminent physical scientists, upon their own observations and experiences, and upon accumulated testimony of trustworthy witnesses, having not a doubt of the solidity of the foundation of their house of faith, are now specially solicitous for increased prevalence of the most favorable conditions obtainable, for gaining knowledge of spiritual truths and philosophy, and of obtaining nutriment which shall give growth and expansion to their own spiritual powers. Such application of their faith as shall help them to become recipients of higher wisdom, purity and goodness day by day, and fit them for ever-increasing usefulness and peace in all coming days whether here or above, is what many of them are now earnestly seeking.

Probably such ones can now rationally apprehend that Spiritualism would put forth beneficent influences more widely—would win from error and wrong, and lead to truth and right more extensively, if investigators should cease testing any mediums excepting such as invite the public to witness the phenomena attendant upon them in public halls, and are willing to subject themselves to any conditions deemed needful to de-

fect fraud or trick should such be attempted. These relatively imperturbable mediums, together with such others as high-minded scientists, of eminence in their vocation, may employ privately, are probably as many as it is needful to test in order to determine the validity of Spiritualism's fundamental claim.

May not the great mass of other, and especially all the very sensitive mediums, now wisely both for themselves and the public, rest upon personal characters and deportment as all the evidence of their honesty and of their fealty to a genuine mediumship which the present status of Spiritualism renders desirable? The great majority of our good mediums can find full employment with those whose faith is established and the meeting of whose wants occasions not a tenth of the exhaustion which attends sittings for doubters. With many of them, sittings for doubters, especially for test-exacting ones, impairs competency to meet the wants of believers. If there be doubt whether the reasonable wants of the hosts of such believers as are seeking earnestly to nurture within themselves the fruits of the spirit, can be better supplied through mediums whose course exempts them from disturbance by irritating emanations from such as are solicitous to subject them to test conditions, than through those who, to their discomfort, submit to be treated as though they were suspected possessors of the deep meanness or villainy that might let them descend to fraud or imposition—if there be such doubt we think it is in the minds of others than those who as quasi father-confessors of many sensitive mediums, have become convinced that the mere presence of many a one of culture, respectability and most courteous manners may not only sap a medium's vitality excessively, but intensely pain the whole system. Preservation of physical and mental force for use where the outlay will be beneficent, is too important to be sacrificed in warding off baseless suspicions that fraud may be practiced. Very many among such mediums as are most desirable organs for communication by wise and refined spirits are so delicate and sensitive that they feel any one's suspicion of their honesty, though it be unuttered, and they are both pained by it, and made less facile instruments for use by spirits. Scientific testings are apt to bring on moods so near akin to the needful ones of the vivisectionist, who lacerates living nerves without sympathy, that they ought to be applied only to the least sensitive mediums that can be found.

May it not be true that very many, ay, most, through whose lips the more wise, loving and affectionate angels prefer to speak and emit halting emanations, will render their mediumship more broadly beneficent, will live in greater personal quiet and peace, and be as well sustained by the respect, confidence, and purses of the public, if they shall deny admission of test-hankering ones to their séances, than if they open their doors to all comers and buffet the consequent annoyances? The mediums who most need this course are the very sensitive ones whose vitality is sapped and whose nerves are agitated by very slight causes of inharmony.

We would plead only for general humane regard to the greatest good of the greatest number—ay, the greatest good of all. We have no wish to disparage tests. Many persons lacking belief that, in our day, any departed ones whatsoever have acted back amid survivors here may be in deep need of such proof of spirit return as is not likely to come forth from amid any other than rigid test conditions. Surely whatever may be essential to the enlightenment of any in the great mass who sincerely desire to receive, and are in condition to weigh fairly, and to honestly yield to the logical results of evidence when received and tested, should be furnished if possible.

In our own view of the matter, it would be wise for most beginners at investigation, whose mental structure and habits require the basement of their faith to be facts clearly demonstrated, to take their earlier lessons with such mediums as are not excessively sensitive—whose organisms and temperaments permit the maintenance of fair calmness amid disturbing action, whether designed or unintentional—and that, too, without much suffering therefrom, either mental or physical, and without such disturbance of their electro-chemical or mediumistic properties, as for the time being, will unfit them for use by spirits. Trustworthy mediums of this kind, good as mediums, and of good habits and character, are numerous enough to meet the needs of all who are desirous to commence and prosecute candid investigations under very close scrutiny; and to this class we think all cautious and critical beginners had best resort, leaving unsifted very many mediums of high repute, but sensitive enough to be so pained by the auras of the unbelieving—and especially of the hardened hypocritical—that not many mighty works can come through them where distrust abounds, and who yet are well suited to meet the wants of most who are somewhat advanced in knowledge of the general subject of Spiritualism, or who have in some way—intentional or reflective—become prepared for and eager to receive its lessons pertaining to religion, morals and philanthropy, to duty in its most comprehensive sense.

Each of the many grades in society which result from varied degrees of attainments, culture and character, contributes of its own members to the quota of mediums, and therefore for each investigator there exists somewhere an organ or communicators pretty fairly suited to his or her needs. A besetting medium for him or herself should be sought for by the beginner; but the external perceptive faculties and ordinary mental powers are seldom competent to divine who is

a specially good medium for a particular individual, though clairvoyance sometimes may. The fundamental qualities which fit for ready coalescence are probably innate, and certain, we think, mostly to the physical; and yet such are often greatly modified by culture, by variations in health, and by the varying disciplines of life, so that two whose properties at one time will readily blend, may be quite repellant at other times.

Thousands upon thousands have asked, "Who is the best medium I can call upon?" No one is best for each one of any considerable number of persons. I may be regularly successful with A and constantly fail with B, while you may succeed well with B and generally fail with A, and so through the alphabet. Those mediums whose electro-chemical properties and emanations and whose mental and emotional moods most readily and smoothly blend with the same class of properties belonging to the inquirer, are the best for him to consult; but he can seldom satisfactorily determine who those are in any other way than by trying quite a number and noting his success with each.

The various classes of mediums embrace a supply adequate to the reasonable wants of not only all who earnestly seek to be recipients of spiritual good through their investigations and their communings with the departed, but also of other multitudes heedless as to any special good, who yet are from any extraneous entertainment ready to try a new thing, and some of them to lend a hand at perpetuating roughnesses and in civilities which will mar harmony and obstruct manifestations; these at times like to flock around mediums, and provision exists for the occasional gratification of even such. There are good mediums who do not shrink from the ordeal of exhibitions in the presence of assemblies, a considerable portion of which has but little sympathy with the ostensible performers or with their cause. Such mediums may be doing very good works; for, though circumstances generally exclude truly scientific testing of them, their presentations requiring mysterious force, may convince many a mind that we live in the presence of unseen intelligences who may be our helpers, and knowledge of whom is worth seeking.

It may not be prudent to assume that any class of frequenters at séances are detrimental to Spiritualism itself, for that, like many other things, may become all the stronger from endurance of buffetings and hardships. Yet one class less numerous than past, often represented there, obviously saps the vitality and mars the peace of most mediums. Yes, among the zealous to test mediums are some fearful vampires. Their propensities and interests are frequently undirected, not because of intrinsic impropriety or unfitness in what is asked for, but because compliance with them would subject the mediums to prolonged torture by emanations from the organisms of their testers. These are carping, if not monomaniacal doubters—ever doubting—always learning, or trying to—and never able to come to knowledge of the truth, or certainly not to confession of change in convictions, and their investigations, almost inevitably, must be profitless to themselves, unless gymnastic doubtings are helpful, and the presence of such must be annoying to all associates whose mental powers and habits hold them steadily to the straight tracks of science, which ever run midway between skepticism and credulity, where only can logic command perception and make application of all the ascertainable facts pertinent to any particular subject under investigation, and thus fit themselves to make man's nearest possible deductions of the whole and exact truth. Proud skepticism, not less than weak credulity, often moves, and persists in moving, where error hides truth from her view, and thus forces her adoption of error as truth, because of her obstinate adherence to a standpoint which necessitates a partial view of the field of facts.

In most instances mediums would do no more than is proper, should they plainly express desire that all those persons would keep themselves away from gatherings in which their mere presence must occasion annoyance, suffering and diminution of mediumistic efficiency, because their mental states goad the mediums into conviction that no demonstration of spirit return, however positive, can command their assent to the fact. The most thorny specimens of the agnizing and obstructive class are generally men of fair standing in society, good members of it in most respects, clear-headed, intelligent, fairly learned, some of them quite learned. Generally they have pride of what the world calls consistency, stronger than is their love of truth. They have such confidence in the extra acuteness of their own perceptive faculties that what they have not learned their inferiors cannot have come to knowledge of. Being habitual doubters, till *born again*, such can't believe that spirits return—*can't*—because all their mental habits, their positions, their external interests and their pride of non-progression, make them determined that they *won't*; and yet many of them are restless from desire to detect and decant upon imagined flaws in the logic or weakness in the positions of the public, and ever eager to embrace opportunities to observe spirit manifestations, and especially to drown the voice of logic by loud allegations of the inadequateness of the tests applied. It is usually wise to avoid offering pearls to animals whose propensities may lead them to rend the glycer.

Such are some among the many thoughts suggested by interested and rather careful observation of mediums and Spiritualism during more than a score of years. The substance of them tends to the general conclusion that the great

mass of Spiritualists need no longer make special efforts to proselyte, but can more effectually benefit both themselves and their cause by study and application of the teachings of wise spirits, and through preparing by practical beneficence here for higher and nobler service in the hereafter. To-day it matters only a little to the general cause whether any modern rulers, Pharisees or Sadducees—any masters in science—any religionists or any annihilationists believe on it or not—the common people receive it gladly, and will, helped from above, move it onward in spite of the learned, in spite of the skeptical, in spite of any obstacles, and they are in no more danger of lapsing from better into the worse than were their counterparts of old in Judea.

Those who still seek tests, should feel free to go on without our special aid, and their chances for finding truth may increase just in proportion as provocative to and opportunities for disputation diminish. Love of the spice of controversy keeps many on the off-side whose convictions do not fix them there. But it is desirable that they should make little use of those mediums whose services are specially helpful to full believers in harvesting the moral and spiritual fruits that grow in the fields of Spiritualism. They would favor us by omitting to sap the vitality of our best helpers in both seed time and harvest, and employ the class better adapted to aid them in examining our titles to the domain we occupy, and determining whether it is safe for them also to invest where their tenure must be precisely like ours.

426 Dudley Street, Boston, Feb. 23th, 1876.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

Two numbers of *El Utero Espiritista*—may its shadow never be less—are at hand. The Spiritualists of Madrid may well be proud of their able exponent. "The True Plagues" of a non-progressive country—ignorance its primary one, the learned "Dis-course" on the death of Sr. General D. M. Plowes, Vice-President of the Central Society of Mexico; a "Letter" concerning the spirit of a lady; extracts from an article in *El Globo* by Emilio Castelar, and "Spiritualism in Russia," are the leading articles of the one; while the other has a continuation of "The True Plagues," "Peace to the Dead," many extracts from the testimony given in the Mumbler trial in New York, "Spiritualistic Controversies," Judge Carter's letter to M. Leymarie, further remarks of Don Castelar (in the *Globe*) and "Spiritualism in the United States."

The last named article is a summary from the Banner of Light, in which spiritualistic phenomena are recorded as occurring with Dr. Shade, Mrs. Tappan, Mrs. Thayer, Mrs. Danks, Mr. Foster, and others in the West. Here are also evidences of the spread of our doctrine in the rural districts of Catalonia; for, says the editor, the parish priests begin to combat it, which is the best proof of its progress. It is gratifying also to notice that a society in Cadiz for the Prevention of Cruelty to Animals, is making a protest against the long-established national sport, bull fighting.

The dissertations above referred to are non-phenomenal in character, each one having its own peculiar merit and value, but hardly admitting of any condensation that would not largely detract from its beauty and worth.

The Revue Spirite (Paris, March, 1876) has the article entire on Mr. Hartmann's photographic experiments in Cincinnati, translated from the Banner of Light by M. A. Bruce, Professor of Languages. "We do not Know Everything" is a communication in the same magazine from the pen of M. Leymarie, in which he quotes from Gazzali, a disciple of Mohammed, a sublime paragraph on the nature of soul and body, and their relations to each other and to God; also from Huber, who says that he who watches the actions of an ant will see that he reasons and acts as we do; from Du Bois Raymond—his views of the microscopic molecule; from the sagacious and erudite Brodie, who affirms that the intelligence of animals is of the same nature as our own; from Messrs. Crookes, Huggins and Cox in their various views of matter and spirit; and finally from Dr. Draper's "Intellectual Development of Europe," where he refers to the social system established among the Incas of Peru, and as being a complete parity with the social institutions and personal conduct of the insect. This is followed by an extract from Sir W. Scott's "Demonology," which embraces more particularly the case of Elizabeth or Bessie Dunlap; then comes a further account of those mysterious manifestations which I recorded as taking place in the presence of a servant girl on a farm near Chartres. The *Journal de Chartres* ridicules the phenomena, and thinks that the girl should be severely punished for her tricks; but she though removed to another place, she could not divert herself of her qualities as a medium, and through her the same fantastic tricks were played; and for twenty leagues around the people were excited about them. Sticks, stones, plaster, cooking utensils fell from—no one knew where; and this in the presence of persons whose testimony could not be called in question.

Materialization at Guanajuato, Mexico, claims attention in this number. This phenomenon appears to be gaining in positiveness, an indistinct white form being seen at the last séance. M. H. Coutant writes from Alsne to the editor

of the *Revue* as follows (in brief): "At six o'clock in the morning on the 30th of December, 1875, my sister—a woman sitting by the fire which was lighted in the fireplace. Her face indicated great suffering. She had on a cap with a large border, such as is worn at night. My sister thought she recognized her mother-in-law, but had to say no to her with such a *confiance*. This vision my sister told to her husband and myself. The next morning, by a horrible accident, our mother was nearly burned to death, and after thirty days of intense agony succumbed. My sister was present when the old lady died, and when her last terrestrial battle was played upon her, and my sister saw her, she exclaimed: "No! that is not it, it is not her!" It was, you may say, mother, when I saw her. Indeed, that peculiar kind of a cap worn by the apparition, and appropriate in this case, made the whole thing specially impressive."

Another article in the *Banner of Light* appears in the *Revue*, that communication purporting to come from W. B. Aster. I numbered 1 and 5 of the little *Loy De Amor* have also been translated. This publication, from the quiet little corner of the earth, Merida, Yucatan, reaching out into the Gulf of Mexico as if reaching all the continents of the world, has its valuable contribution to the "Parity of Habitable Worlds," on the "Influence of Education," on the "Parity of the Existence of the Soul," and the "Parity of Spirituality."

The *Psychic Studies*, New York and Leipzig, February, 1876, embraces the whole field of spiritistic literature and phenomena, as it were, in a nut-shell. It will hardly be possible to do more than name its various articles, though I know that the readers of the *Banner* would be pleased with all that emanates from the pen of such persons as Prof. Perry, Dr. Jacoby, Dr. Prof. A. Butlerow, Chancellor Aksakoff, Prof. E. Hoffman, Count Pawinski, Gr. C. Wittig, etc. I will, however, state that among the "short articles" appears a brief notice of Mr. Sargent's able reply to Prof. Tyndall; but the more lengthy communications are concerning a séance with Home, where those manifestations took place with which we are all familiar; the tingling and other phenomena which occur with Williams and the Eddys; "New Experiences of a Dutchman in England," (manifestations in full light,) in which a long and accurate description of Spiritistic doings must be very satisfactory to the German-reading public; further experiences of Prof. Butlerow in London and Brussels, where John King and "Peter" were prominent characters; "Materialism and Spiritualism," Dr. Miller's letter to the *Graphic*, and other matter that cannot fail to elicit marked attention.

The *Message*, of Liege, of 15th February and 1st of March, is also at hand. Its principal articles are "A Bird's-eye View of the Social Situation," "Spiritualism in Russia," the "Necessity of a Renovated Religion," "Spiritualism Everywhere," "Spirit-Photography at Naples," by Sr. D. Damiani, and "Victor Hugo's Thoughts on the Immortality of the Soul," translated from the *Banner of Light*. Regarding our cause in Russia, the *Message* quotes from a speech made by Chancellor Aksakoff, in which he stated that the difficulty in the way of the advancement of our cause in his country was the governmental supervision of all publications, which was extremely rigorous—no books treating of politics or religion being admitted into Russia that might tend to subvert the established order of things. Hence the works of Davis, Haro, Edmonds, R. D. Owen and others, are prohibited. Mr. Boulton had translated into the Russian language the works of Allan Kardec, but the printing was prohibited. The same in regard to Swedenborg's works, which Mr. Aksakoff had translated, and which he consequently had printed at Leipzig. Further, no public lectures can be given without special permission, and none ever on Spiritualism. Mr. Crookes's pamphlet was permitted publication there because it was purely a scientific treatise; and only under such an aspect can Spiritualism ever hope to win a position in that empire.

A Jesuit father residing in Brussels said recently in a sermon on the immortality of the soul, in which Saul and Samuel are referred to: "You see clearly, my brethren, that there exists an immortal soul, hence one can evoke it as they do in *Spiritualism*." The faithful, however, were warned against the mafia, for "God permits the demons to tempt men," of course to their destruction.

Spiritualism in Japan. In Mr. Milford's work on Japan is an account of a manifestation known as *The Spirit of Sakura*. One Sogoro, a teacher, and all his family had been put to death for pleading in favor of his profession. When dying he predicted that his royal murderer would be punished for the crime. Soon nocturnal noises were heard in the chambers of the wife of the latter, and then she fell ill and died. The prince himself was pursued by these knockings or sounds, and by the spirit of Sogoro and his murdered wife, till he was converted and became humane. Sogoro was proclaimed a saint, and a particular chapel was erected for him. This story, the facts of which were known throughout Japan, was very popular and extensively circulated, printed, in the seventeenth century.

No. 1 of a new little paper is before me. It is in the Swedish language, and is called *Agathe Kraten*. The price is fifty cents a year, and one may subscribe for it, or send money, through the Monticello post office, Minnesota. "The Agatecrat, as the word signifies, is the government of the good, and cooperation with all its rational consequences; demonstrating that one can live well with little and honest work, and that all rogues are fools." It desires exchanges, and intends soon to appear in English as well as Swedish.

Another number of the *Revolution Medicale*, of Brussels, is also at hand; but as it is entirely devoted to the Homoeopathic school of medicine (though evidently progressive in its tendencies, and hence deserving of encouragement,) its contents would not particularly interest the readers of the *Banner*.

Several numbers of the *Scandinavian Dagstytet* have been received since my last. It is published at Chicago, for one dollar per year. Its most lengthy articles are on the Thomas Paine's birthday celebration, as carried out in Chicago, Milwaukee, Pitts-ton, Pa., Topeka and Lawrence, Kan., New York and Boston; and "The Religion of Ibrahim." These show that fraternizing and liberal spirit which will be the marked characteristic (as compared with the present) of the next coming century.

Another number of "The Critic," of Madrid, has a good notice of the "Biography of Mrs. J. H. Conant." "This interesting work," says the editor, "offers to the skeptic in a compendious and impressive form an unequivocal individual-

ized example of the good there is in Spiritualism. Those who doubt the immortality of the soul will find here irrefutable arguments and the bases of a firm conviction that the drama of life is not completed on this stage of our being. "The Critic" contains also notices of a work by Sr. D. Victor Ozeanyz Lavaga, *El Universo Espiritista*, and of which it says it evinces rare erudition; "Pastoral Instruction Concerning Spiritualism," by the Bishop of Toulouse, and "Refutation," by M. Tourner; "Le Photo-graphic Spirite," etc., by M. L. Legas; "Spirite-chronos," etc.—studies by Dr. Huguet; "Soyez-mes de Poily," obtained by Antoinette Bourdin, (medium by the use of a glass of water); and "Setta di Comunicazione Spirite," second edition, published at Turin, Italy, by G. Baglioni & Co.

Among the short notices of "The Critic" are: The formation of a new Spiritualistic Society in the Spanish city of Loja, and in Orgaz (Toledo); the rapid propagation of our doctrine in the Island of Puerto Rico; that in Rio Janeiro there has been demonstrated the reality and possibility of spirit photographs; that in Lima, Peru, much activity prevails among the Spiritualists; that Baron M. de Gunderode Borzi has published in Turin "Three important communications that respond to all the objections raised against the truth of the manifestations of intelligences from the other world;" that the "Spiritual Society of Pesaro had sustained a curious 'polemic' with the Catholic clergy who do not deny the Spiritistic phenomena, but (like those of Belgium, and of our own country, and elsewhere) attribute them all (with us, however good, virtuous, holy we may be) to the devil." This is the first notice I have seen of any movement in our cause in this little city of the Adriatic. In Montevideo the *Revista* has published an article on the "Circular" of the "Nuncio Apostolico" in Spain; but our Spanish friends may not deem it prudent to reproduce it. The angels of truth and light are no less active than the demons of darkness and falsehood.

Written for the Banner of Light. A MOTHER'S TRIBUTE.

I feel thy presence round me, I know that thou art near; Though angel hands have crowned thee, And faithless still surround thee, Earth ties still bind thee here. Thy years were full of sorrow, Sickness and pain were thine; And hope no ray could borrow, To cheer the coming morn, Save from the love divine. Full well we knew life's pleasures, Life's joys were not for thee; In heaven's crowding measures, Better than earthly treasures, Were laid up, love, for thee. So kind and patient ever, Dear boy, 't was hard to part; But though death comes to sever Earth-links, 't is not forever, So faint not, stricken heart. Thy life was sad and weary, Thy cross so heavy, love, But from the shadow dreary, Looked forth the spirit cheery, Which saw the light above. Scarcely could I live without thee, My precious angel-boy, Were not thy love about me, Did not hope shine from out thee, And fill my heart with joy. Blest hope! which comes to cheer us, And check the rising sigh, Death does but more endear us To loved ones hovering near us, Not lost, but ever nigh. E. P. M. Cambridgeport, Mass.

The Rescue of the "Donner Party."

Readers of Bret Hartle's "Gabriel Conroy" will remember the following foot-note, which occurs in connection with the author's description of scenes in Starvation Camp: "I fear I must task the incredulous reader's further patience by calling attention to what may, perhaps, prove the most literal and thoroughly attested fact of this otherwise fanciful chronicle. The condition and situation of the ill-famed 'Donner Party'—then an unknown, unheralded cavalcade of emigrants—starving in an unfrequented pass of the Sierras, was first made known to Captain Yount of Napa, in a dream. The Spanish records of California show that the relief party which succored the survivors was projected upon this spiritual information."

In the thorough scrutiny to which everything relating to the Heroic Age of California has been subjected, there are, probably, few beyond the mountains who are not familiar with the details of the above expedition. There are many in the East, however, who will be interested in Captain Yount's own version of this strange occurrence, as related by him to the late Rev. Dr. Horace Bushnell. We quote from "Nature and the Supernatural," pages 475-6: "As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Yount, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as literally unsophisticated in the expression as if he had never heard of a philosopher's doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on Spiritualism, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries."

At my request, he gave me his story. About six or seven years previous in a mid-winter's night he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very exact of the scenery, marked by a huge perpendicular front of white rock cliffs; he saw men cutting off what appeared to be tree-tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the Pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were

laughing, meantime, at his credulity. "No matter," said he, "I am able to do this, and I will, for I verily believe that the fact is according to my dream." The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive. "A gentleman present said: 'You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of a saviour.' These names he gave, and the places where they reside, and I found, afterward, that the California people were ready, everywhere, to second his testimony."—*Scribner's Monthly*.

Dr. Crowell's "Silk Theory."

To the Editor of the Banner of Light: Since the publication of my article in your Journal of March 25th, on the property which silk possesses of insulating a medium from the psychologizing influence of his controlling spirit, I have had the opportunity of experimenting with Dr. C. T. Buffam, of Worcester, Mass., who for the past week has been a visitor at my house.

On Thursday last, while Red Jacket was controlling his medium, I proceeded to test the latter as I had previously tested Dr. Kenney, both medium and spirit consenting to the experiment. I suspended a silk handkerchief by two corners behind his shoulders, and slowly raised it to the back of his head, where I held it for a minute, when Red Jacket said he felt as if a pressure were made upon that part, and soon after complained of painful sensations in the lower limbs of the medium, and upon covering the head but not the forehead; he said his ability to see was much diminished and his mind obscured, and I noticed his articulation was affected, when I removed the silk altogether, and all these symptoms immediately disappeared.

I then proposed to Red Jacket to release the medium, and, when fully restored to consciousness, for me to cover his head entirely with the silk, and that then he should endeavor to control him. He accordingly relinquished control, and as soon as the medium was fully restored, I covered his head—he wearing a silk undershirt which protected his body—and requested Red Jacket to renew his attempts. I had previously agreed with Red Jacket to remove the silk at the expiration of five minutes. In about one minute the medium complained of painful sensations in his hands and wrists, and in a short time thereafter of similar sensations in his lower limbs, and of a pressure on the top of his head. These sensations were experienced continuously, the consciousness of the medium being unaffected, when, at the expiration of the five minutes, I removed the silk, and in less than half a minute he came under control, and Red Jacket declared that his attempts to control had been altogether unavailing, and a continuance of them would have resulted in exhausting his own strength, and he felt weakened by the efforts already made. He was much interested in the experiment, and was equally emphatic with the controlling spirit of Dr. Kenney in declaring his opinion that no spirit could control a mediumistic person thus protected.

It will be noticed that the painful sensations experienced by the medium were confined to the lower limbs and hands and wrists, which were not covered by the silk undershirt, and this experiment has satisfied me that the body can be thoroughly protected by such a garment, while silk of a single thickness is equally effective in protecting the head.

In answer to my question whether he had ever visited a lunatic asylum, Red Jacket replied, "Yes, a number of times," and he was satisfied that fully one-half the inmates were victims of obsession, and he believed could be permanently cured by this remedy, as a few fruitless attempts by the obsessing spirits to accomplish their purposes would give them a great repugnance to further attempts, as the feelings produced in spirits by their failure would not only be exceedingly disagreeable, but their strength would be exhausted in a singular manner and degree.

As to the reliability of this medium and his controlling spirit, my extended and unrestricted intercourse with both justifies me in expressing my perfect confidence in their veracity and honor, and in bearing witness to the intelligence of Red Jacket and the accomplished mediumship of Dr. Buffam.

This discovery relates to every class of cases in which the influence of disembodied spirits upon mortals is apparent, or reasonably inferred. Epilepsy, like insanity, is in a very large proportion of cases the result of spirit obsession. Melancholy, though not so frequently, is yet in some instances equally dependent upon this cause. The means are now placed within the reach of that class of the intemperate who are the victims of obsessing spirit—and very many are such—by which they can protect themselves from this demonic influence, and be left free to strive alone against the cravings of their own appetites, instead of as now being compelled to helplessly struggle not only against these, but those of invisible drunkards as well.

The disposition to suicide I believe to be quite often dependent upon the promptings of disembodied spirits. Ordinary somnambulism probably is sometimes the result of spirit-control, while trance and ecstacy, in the great majority of instances, are wholly the results of the action of foreign spirits, and enveloping the subject in silk will probably prove efficacious in restoring him to his normal condition. It is also highly probable that in those instances—many of which are now well established—in which certain highly impressive persons are subject to the will of certain other persons, the former may be perfectly protected from this influence by the application of this remedy.

It would afford me much pleasure if some of the intelligent and advanced minds in our ranks would assist in prosecuting these experiments and publish the results, as the field undoubtedly is more extensive than I now suspect.

EUROPE CROWELL, M. D. Brooklyn, N. Y., April 16th, 1876.

"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

Free Thought.

CUI BONO?

BY J. WETHERBEE.

To the Editor of the Banner of Light:

What a shallow expression are the words so frequently uttered in reference to the spiritual manifestations—"Well, suppose they are true? what is the good of it?" A table is moved without physical aid, and Simmons says "Cui bono? why can't the spirits lift a few barrels of molasses from the hold of a vessel on to the wharf, and so be practically useful?" wholly losing sight of all that is interesting in the subject, the intelligence connected with the phenomenon. To the Spiritualist, who has had evidence that these things can be, and has fair rational inference as well as often unmistakable proof that a human being passes through the portal of death with his line of thought unbroken, that he is the same man on the "to-morrow of death" that he was on the yesterday of spirit minus his jacket, and his only evidence is in the phenomena referred to—what a cold chill or feeling of pity comes over him when he hears this oft repeated expression, "What is the good of it?" as though Spiritualists were looking at the manifestations, instead of through them to the intelligence that is their potency.

I was at Mrs. Hardy's crucial test séance, where the paraffine mold was produced in the locked wire box, where every one and any one knew from ocul. r observation and otherwise that she had no tricky connection with it. For the purpose of this article I need not extend into an account of the séance; that has already been done by others. I have merely referred to the occasion, as a setting for what I have to say.

A stranger sat by my side. He was intelligent, a man apparently of a good mercantile and social position. He had a matter-of-fact, business way with him. He watched the operation. It was evident to his mind that it was not a neat trick, as he had supposed it would be. It was clear to him that it was fairly done. He knew Kerwin, of the Herald, one of the committee, and then he had eyes himself; he knew there was no illusion and no confederacy. The committee were skeptics, and if they had not been it would have made no difference, for, using common language, an impossible thing had been done before his face and eyes, and being done, the cause was in the unseen world. The man referred to said, after tacitly admitting what I claimed, "Well, what is the good of it?" Right here the sage of Galveston would say—in fact, he did say when I was telling him about it—"What does the man mean by 'good'?" What is the definition of "good"? Think, dear reader, it is as hard to tell as to answer the question, What is truth? Here is the logical place to define what is meant by good, but I will leave it for another essay; the expression just made, "unseen world," is alluring for the moment, let us drift into that.

There are two "unseen worlds." My neighbor was thinking of one in this connection, and I was thinking of the other. The materialist has an "unseen world;" savans have lectured on it, and grown even poetic in their inferences; what wonderful effects from that unseen world of matter, manifesting in this—silent, unintelligent workers, which blossom into visible use and beauty in tree and bird; learned discourses by thoughtful, scholarly men, lift the listening soul by their sentiment and eloquence. How much of activity there is in the forces of that unseen world, and entirely beyond the domain of human sense! Listening to one rapt with the subject of these deep material soundings, and of the lower depths beyond soundings and even sensings, speaking of sounds for which man has no ear, and rays of light wholly lost to man's narrow scale, but I heard no one say *cui bono?* The man at my side that I have referred to listening to learned words on the persistence of force, silver tipped with atoms, and atoms which are wholly inferences without proof combining into molecules, and so in wandering mazes lost; but the listener did not then say, "Well, what is the good of it?" Astronomers may grow old watching stars, resolving nebulae, telling us that in some thousands of years the pointers in the constellation of *Ursa Major* will cease to point, and all this lore may not boil his pot or butter his bread, but no one says *cui bono?* because there is something in life besides common sense, or even the sphere of bread and butter. Still when I see so much wading through slaughter to say "Eureka!" to some new asteroid, or some fossil found that connects or points to a connection of two distinct species, I feel like saying *cui bono?* much as I like culture, when I compare material research in the domain of matter and its primary potencies, which we know as much about as we do about God, with sounding into the other, or spiritual, unseen world, which is just as reachable as the material one. We know just as much potentially of the world of spirit as we do of the world of matter; the latter is just as much a *terra incognita* as the former.

As savans of the Tyndall stamp infer but do not prove in their lower soundings, so may we infer also, and inferring, I think the two unseen worlds are parts of one piece, and matter and spirit are two strands of one cord; they are a unit somewhere; their junction is below the human horizon, and may forever be, so that don't trouble me, and "*cui bono?*" in a certain sense may not be out of place. Still the same persons, like my neighbor at the Hardy séance, never ask the question when the scientist gets beyond his depth and assumes and supposes, he never says to their probabilities or possibilities, "Well, what is the good of it?" It is only when dredging the deep soundings of the other unseen world, that the knowledge, inferences, or manifestations, are of no account in a matter-of-fact or business point of view, or in the words of our subject, "what is the good of it?" Whittier says in his *Maud Muller*, "are the sad words, it might have been." More prosy but full as sad were my neighbor's thoughtless words, "what is the good of it?" in their reference to the life to come.

If there is one thing more important than any other in this world it is to know beyond a peradventure that death does not extinguish us, that the dissolution of the body does not dissipate the conscious soul. Wealth, knowledge, power, position, culture, charity, are all important; they are the juices of life; what a tasteless institution life would be with any or all of these left out, and still more, what a desolate domain life would be with them if death finished us! Henry Thomas Buckle says, if he believed in a future life were eradicated from human thought it would drive most of us to despair. Well, the belief was getting in this materialistic age to be very thin and weak. What, then, is there so deeply inter-

esting, by the side of which all other interests pale, as to know or even suspect that the great congregation of the dead is a world of living entities, human beings marching forward as their fancies, inclinations and capacities dictate? Intuitions are great collateral to more positive evidence, the heart's desires also; the testimonies of what the intelligent world calls superstitions also; the Bible spiritually explained is also evidence, but unendorsed by current facts they hold no water; so long as "death is the bourne from which no traveler returns," these cumulations or collaterals are valueless. Now it appears to me, when without any preconceived impression, a few raps heard by a little girl, that responded intelligently to her request, "now rap six times," and it did; so the mystery then was intelligible, and interviewed further, it said, "I am A. B. I was a peddler. I was murdered, and my body was buried in the cellar," it was the brightest flash of light ever thrown into this dark and dying world. The history of Modern Spiritualism, the manifestations of the succeeding twenty-eight years, is but persisting wide-spreading proof of this all-important fact, by the side of which all other facts pale. Ah! does some one say, are you sure of your facts? I can only say I am, and thousands can say the same; and it is worthy of attention and investigation if there were but one chance in a thousand of its being the truth claimed by Spiritualists, and never yet disproved, nor any other solution offered that would fit the case equal to it. The Nazarene said, "Seek first the kingdom of heaven and all other things shall be added," &c. The human heart says, seek first the truth that death does not end us, and all things shall follow. It is the one fact of all other facts that the world needs to day, and yet an intelligent, matter-of-fact man looking at a phase of manifestation, that was the act of no one in the form, he admitted that the cause was in the spirit world, it was an intelligent cause, claiming to be some one who had lived on the earth and died in the usual way, and allowing it to be true, as claimed, said, "Well, what is the good of it?" God have mercy on the thoughtless soul who sees superlative good in words or manifestations that enrich materially the life that now is, but sees none when it bears upon the life to come, without which this life would despair. What good? why, it gives me a hope without which I would curse, with Job, the day that I was born, and I am not alone.

Newton may see the apple fall, and the knowledge of the law of gravitation born thereby, and you may say "What good?" for the world would have revolved without Newton. Kepler may discover his celestial laws, and still you may say "What good?" You may see the fossil fern leaf in the shale or the coal, and learn that the world was an old institution six thousand years ago, and still say "What good?" I will pity your proclivities, and will not discuss the matter; but when intelligent manifestations claiming to be from a disembodied source are witnessed, insoluble by any other hypothesis than a spiritual one, and that one the desired and needed of all others, don't respond *cui bono?* You are a man and not an animal, or ought to be; but go and sell everything else and buy this truth, for it is the pearl of great price.

I am not overlooking the inconsistencies found in its company; frauds, also, too numerous to mention; the people also who believe it; often no better than outsiders, and often worse; but sad would be the day if this light should go out. True or false, speaking from an outside standpoint, it is worthy of thoughtful attention, for there is no other light but this as yet, and I feel in my soul that it is the light of truth, and ample evidence to sustain the feeling. I wish one thing of the looker-on, and that is to give this credit to spiritual believers that it is not the manifestations in themselves that are attractive. Tables are moved far better by mortals than by spirits, and as to that, ledgerman far surpasses in cuteness these "dealings with the dead," (?) so it is not the phenomena that are fascinating, it is the intelligence back of all, claiming every time, and persistently, to be our departed friends, that commands our attention, and to that claim no thoughtful man can say *cui bono?* even if it be questionable, for as yet the spiritual theory has the inside track. There is no other explanation within a thousand miles of it.

Thoreau (looking at the glass in a window, I suppose) says:

"A man who looks on glass On it may fix his eye; Or through it let his vision pass, An ill the heavens say."

This quality is not confined to glass—there is transparency in most everything—to be looked at or looked through, and the spiritual manifestations are no exception, looking at them *cui bono*, though no argument may not be out of place, but looking through them the remark is both thoughtful and meaningless.

CAN CHRISTIANS PROVE THAT THE HUMAN SOUL IS IMMORTAL?

To the Editor of the Banner of Light: We are told by Orthodox Christians that it is not necessary that we should receive communications from spirits; that we can get all the information that it is necessary for us to obtain in regard to the spirit-world, from the bible. We want stronger proof of the immortality of the human soul, than statements found in books written eighteen hundred years ago.

When we read the bible, we find that portions of it teach that the human soul does not live after the death of the physical body; that "the dead know not anything, neither have they any more a reward;" that "he that goeth down to the grave shall come up no more;" that "they are dead, they shall not live; they are deceased, they shall not rise;" that "a man hath no preeminence over a beast;" and that there is no "work nor device nor knowledge nor wisdom in the grave whither thou goest." Orthodox preachers say that the human soul is immortal, but they bring forward no facts or sound arguments to prove that this assertion is true. They do not admit that we can receive communications from spirit-friends. They say that the spirit-world is a country "from whence no traveler returns." Thirty millions of the earth's inhabitants pass every year to the spirit world. If none of them can return, and if we can receive no communications from human spirits, how can we know that they still live? How can we know that the human soul is immortal? If we can get no communications from any of the inhabitants of the spirit-world, how can we know that there is a spirit world? The people of this country are paying millions of dollars to support preachers, and it is the duty of the preachers, instead of talking about heaven "and the burning lake," to prove to the people that the human soul is immortal, that we shall all live after the change called death. If they cannot do this, they should leave the field. J. W. C. Jackson, Pa., 1876.

Banner of Light.

BOSTON, SATURDAY, APRIL 29, 1876.

"Psychopodia" in Russia.

To the Editor of the Banner of Light: I have received from St. Petersburg the proceedings of the Commission of the Honorable Alexander Aksakoff, with a report from the latter gentleman...

Paper Addressed by Prof. A. Butler to the Commission Appointed by the Society of Physical Sciences of the St. Petersburg University.

On the 27th of May, 1875, in a letter, now on file among the papers of the Commission and addressed to one of its members, I pointed out the importance that "the Society of Physical Sciences should not form any preconceived opinions upon the question of its existence as a scientific body."

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Even had they taken place they might still have been pronounced unverified if the apparatus had not worked satisfactorily. Meanwhile, the position assumed by the Commission toward our subject had become so evident that the result could hardly be doubted: if the phenomena should occur, but be unauthenticated by the apparatus, their reality would be at once rejected, while if they did not occur then the Commission would still promulgate the verdict given in the public lecture!

It is true that we have discovered by private experiment at Mr. Aksakoff's house, that one of the apparatus, a mechanical table, is capable of giving such indications as afford conclusive evidence of the reality of mediumistic movements, if the latter are only allowed to develop themselves; on the other hand, another apparatus, consisting of a parchment skin tightly stretched over the mouth of a glass jar, and with a galvanometer attached—an apparatus which is extremely sensitive to tones—proved wholly insensible to raps. At one of Mr. Aksakoff's private sances, the mediumistic raps resounded, not only in the sides of the jar, but, judging by the sound, also in the membrane, and the galvanometer never deflected.

At the last sances of the Commission, I, personally, was forced to the conclusion that its chief object was not to solve the problem, whether mediumistic phenomena occur or not, but to detect, at any price, that trickery which it was assumed beforehand, as a matter of course, must exist. Such a policy is diametrically opposed to that which I laid down in the letter mentioned by me at the beginning of the present report; and this is why I regard as useless the slightest interference on my part with the future meetings of the Commission.

In conclusion I must add that the Commission may just as well as not follow up their investigations without any foreign mediums at all. Mediums can unquestionably be found here, as well as abroad, even perhaps among the members of the Commission! Besides, when organizing the members must have had in view, as at that time they had not, the fact that Mr. Aksakoff only promised either assistance or participation. Experiments with our own Russian mediums, even although weak, may have the advantage of ridding the Commission of their suspicions of fraud and charlatanism. If the members should be able, even at this late day, to follow up their object patiently, objectively, and for a sufficient length of time, I have no doubt they would finally be obliged to endorse the reality of the mediumistic phenomena. But if—as seems more likely—they close their proceedings with their present negation of the whole subject, then, alas! facts will still remain facts in spite of all the commissions in the world, and persons who had assured themselves in a proper way of the existence of such facts, will remain convinced as before.

Instead of placing themselves at the head of the movement, guiding the public, and warning it of the false roads on which one is so easily led in such questions as these, the members of our Scientific Commission will only swell the number of instances which gave Wallace the right to affirm that: In all ages, whenever men of science, basing themselves on a priori grounds, have rejected facts reported by observers, they have found themselves, in every case, mistaken.

Society, becoming daily more acquainted with these phenomenal facts by personal experiment, will go forward, leaving the scientific negators behind, until, whether willingly or otherwise, they will find themselves forced to move also. But then, instead of taking the lead, they will find themselves obliged to follow the others.

I would sincerely prefer that it should not so happen, but that Science, represented by a vast majority of its members, should occupy from the beginning a place which belongs to her by right.

A. BUKHAROFF.

Mediums and Materializations in Washington—A Letter from George A. Bacon.

While on a flying visit to this centre of political attraction, this "city of magnificent distances," and the seat of the National Government, where aspirants for favors, political and otherwise, "most do congregate," I am moved to send you a fraternal note, concerning certain materialistic matters having an unmistakably spiritualistic origin.

The latest phases of spiritual manifestations are those of a materializing character, which at the present time are experiencing the same kind of opposition which has greeted every other phase, since the movement arrested attention, enlisted human sympathies and satisfied human hearts.

In the order of their appearance, the rap, the tip, the trance, and indeed all the subsequent expressions of spirit-power, which have demonstrated themselves to the senses and reason of men and women through our media, have in their turn encountered a similar opposition to that which materialization finds itself confronted with to-day. A like result will surely follow this phase of spiritual unfoldment that followed the others—many of these who are now most denunciatory will eventually become its warmest defenders.

Despite the loud pretensions of self-assumed, and in their own opinion, infallible judges; despite the hue and cry of friends, real and pretended, as well as the bitter opposition of the intolerant, bigoted, but scientific skeptic, who declares a spiritual manifestation impossible; notwithstanding even the exposure of fraudulent transactions sometimes on the part of genuine mediums, materializations are an established fact—and facts of a kindred nature are what the material universe itself rests upon. Beyond the power of mortals to gainsay or ignore, these phenomena have become a recognized part and parcel of Modern Spiritualism, by birthright and kinship belong to its domain, and which neither the theological nor the scientific world can either give or take away.

Other developments in the same direction, like and unlike those now familiar to us, of a yet more overwhelming and startling character, will follow these over which we are now contending.

Messieurs Critics, continue your opposition, increase the severity of your examinations, exhaust your ingenuity in applying crucial tests, Phenomenal Spiritualism will elude your utmost vigilance and baffle your combined efforts for its overthrow. It stands impregnable against human assault, because 'tis not of man.

Shortly after the departure of Mrs. Hardy from Washington—whose visit here, by virtue of the open and unquestionably genuine character of her manifestations (naufrage the statements and assaults of her New York friends) created the deepest and liveliest interest on the part of those who had the good fortune to witness them—the spiritual fraternity of Washington was again made happy by the visit of another materializing medium in the person of Mrs. Wilson, of New York, formerly well known in the West as Mrs. Thakberry, who, from all I can learn by those witnessing her representations, is another reliable and genuine agent for materializations.

The following account has been furnished me by parties whose names are a guarantee for intelligence, respectability and reliability, second to none in any community, and who attended several of Mrs. Wilson's sances. Disposed to question the verity of all materializing manifestations, one of my informants acted as a committee. He securely tied the lady's hands together behind her back by a series of doubly fastened knots. Then her mouth was completely covered with adhesive plaster, over the first layer of which two additional strips were diagonally placed. In this condition she was seated in a cabinet made of thin boards simply held together by hooks, the door opening in the middle, with an aperture fifteen to sixteen inches square. This cabinet stood in one corner of the room, around which the company formed in a semi-circle. A full lighted kerosene lamp on the mantel-piece was burning all the time. When all was ready, a committee of three ladies, including Miss Kate Stanton, took Mrs. Wilson into an adjoining room and, completely disrobing her, examined every fold in her apparel, then re-dressing, led her to the cabinet, where she was tied and sealed as before described.

Immediately after singing by the company, a heavy male voice from out the cabinet would hold converse with those in the circle concerning personal and general matters, usually aggregating over two hours in duration, some of whose emphasized words, it is declared, could be heard full a square distant.

At each sance, from two to five different personalities, and sometimes different nationalities, would show themselves at the aperture, and be distinctly seen as to face, features, eyes, etc., in each instance differing radically from all appearance of the medium, and from each other. One of the committee told me he was called to the aperture, and placed his own face within a few inches of that of the materialized person, and, while it was not that of the medium, it bore every trace of the physiognomy of a man about thirty years of age. The Indian, who appeared and partook of confectionery furnished him by one of the company, reaching out his hand, taking and eating the candy in full view of all present, had all the peculiarities of dress, speech, act and facial resemblance to the genuine red man. He even, by request, severed a lock of his long black hair, which hung in profusion from his head, and gave it to one of the party. While these manifestations were going on, one gentleman, who sat in front of the aperture, but behind two ladies, upon the back of whose chairs he rested his arms, closely scanned all the proceedings through a powerful field glass. The size and color of the Indian's eyes and face were plainly visible, and the movements of his lips, mouth and teeth were distinctly recognized by all while he indulged in eating the sweetmeats.

my husband, as Mr. Home insinuates in his letter, an insinuation equally gratuitous and false. Having replied to the first of the falsehoods so imprudently put forth by Mr. Home, I now assert that his second statement is equally false, and that Mr. Leymarie never stated to Mr. Van Raalte, (as asserted by Mr. Home,) in speaking of Firman, "We know nothing of that American fellow; we never saw what he calls his Indian." There is not one word of truth in these assertions, which are, on the contrary, the opposite of the truth. Both my daughter and myself declare the statements of Mr. Home in regard to the denial he puts into her mouth respecting the "little Indian" to be entirely unfounded and untrue.

I heartily regret that Mr. Home should resort to the use of poisoned weapons in attacking those who, holding different opinions from his own, are devoted to the great cause to which his remarkable physical mediumship has in the past done good service. It is evident that he cannot forgive Allan Kardec for having been chosen as the channel of communication for ideas that were not transmitted through him; but even from that point of view, could Mr. Home not find some mode of attacking those ideas—opposed as they are to the views which have taken him over to the Church of Rome—more honorable, more manly, than the dissemination of calumnies against those who differ from him?

The letter to which I am replying has led me to think that there may be truth in the remark which has so frequently been made of late: "Mr. Home is no longer a friend to the cause of Spiritualism. Since he became a Catholic, he has become an enemy of the movement with which he was formerly identified, and would fain undo his own work." But it needs not the gift of prophecy to announce to him that the only result of the employment of such weapons as those to which he has recourse will be—worthy of those weapons and of those who use them!

I beg to add that I assume for myself the entire responsibility of this reply, which I request you, sir, to do me the favor of inserting entire in your earliest number; and remain, yours cordially in the great cause,

MAIRIE LEYMARIE, JEANNE LEYMARIE.

7 Rue de Lille, Paris, France, March 31, 1876.

Tidings from Over the River.

Feeling it a duty as well as a pleasure, the undersigned desire to give your readers the result of a visit, this present month (April), at the rooms of the well-known and most wonderful medium, Dr. Henry Slade, No. 18 West Twenty-first street, New York City. Only a few salient points can be given in this letter; persons desiring details can have them by communicating with either of the parties. At the first sance, each double slates, with a very small piece of pencil slat within, and held within our own hands, were covered with writing similar to that of a darling daughter, who went to the summerland nearly a year before; the manner of expression was like her, and the signatures were exact copies of hers in earth-life. One of the slates contained a message from our Kitty on one side, and the other side bore a communication to Mrs. Ramsdell, signed, "Your loving husband, T." who had been long in spirit-life. He, as well as Kitty, mentioned other members of the family and sent messages of love to them! The slates with these letters are now in our possession, and held as priceless treasures, evidence that they who wrote them "are not dead, but gone before."

The second sitting was for materialization. The cloth cover from the table was thrown over a low-backed chair—an cabinet being used at the doctor's sances—and soon there arose from behind and above it a white, vapor-like cloud; the features of our beloved child seemed to develop out of it, while the rest shaped itself into a loose, gauzy drapery, making up the entire figure; she gazed upon us a moment, and then descended behind the chair, soon reappearing; this was three repeated.

At the next sance, she was dressed in a close-fitting garment of purest white, and as before presented herself three times. A bouquet of choice flowers had been brought in by one of our number and laid upon the table; this she took up in her hand and presented to the medium, Dr. Slade. At one time we heard her voice, which was like hers in her last illness; much of her talk was in whisper, but that which was uttered was wholly characteristic of our dear departed Kitty. Other persons demonstrated the certainty of their living presence; one, an old lady—Mrs. Semml—known and loved many years while in the flesh!

Various tests were given during these sances which cannot be mentioned here. I rest trespass on the space we have presumed to ask in the name of the angels—one or two points more must suffice. At our last sitting Kitty said (by slate writing), "You know, mamma, I did not have the bridal veil," referring to her marriage, which occurred a short time before she passed away, "I will wear it to-night." She did so, and a more beautiful vision it is scarcely possible to conceive! She came to us, put the veil over each of our heads, the while it fell softly down over our heads. The table standing between us seemed no obstruction as she moved, or glided forward to us, kissing each as tangibly as ever while in the flesh! She took our hands in hers, holding them in a firm clasp, and pressing them earnestly.

I desire to mention also that near the close of one of Jennie Lord Webb's sances, while I sat weeping, my handkerchief was taken from my pocket, by some power unknown, unseen, and my eyes repeatedly wiped by it, as if to soothe and restrain my emotion; the room being totally dark no mortal person could have known of the tears, or have carried the handkerchief so directly to my eyes.

"If a man die, shall he live again," is no longer a question; he lives on, loving with increased tenderness, while blessing the bereaved with proof positive of immortal life.

MARION SKIDMORE, THOMAS SKIDMORE, MARIA RAMSDELL.

Fredonia, N. Y., April 21st, 1876.

New Publications.

OUTLINES OF THE PHILOSOPHY OF SWEDENBORG, by Prof. Theophilus Parsons, is the title of a valuable little manual on the subject indicated, expanded with illustration and argument sufficiently to establish the views of any one who is inclined to accept the claims of this truly spiritual seer or church. The book is written with remarkable clearness and simplicity, and in its distinguished author's best style. Previous books of his on the doctrines of Swedenborg have been extensively and profitably read, and this last one is equally sure of a faithful and wide perusal. All the doctrines which are peculiar to Swedenborg's revelations as a seer are set forth in this little volume with striking lucidity, and it may in fact be regarded as a complete compend of the belief and philosophy of the church which styles itself that of the New Jerusalem. Roberts Brothers, of this city, publish this book in a neat and handy style.

THE TWO BARBARAS is a new story, pronounced brilliant, by Grace Mortimer, who has already achieved a striking success with her short stories in the weeklies. This being her debut as a regular novelist-writer, her maiden effort will be read by the devotees of light fiction with curiosity and increasing interest. It is well stocked with characters, and its scenes and movements are handled with skill. Published by George W. Carlton & Co., New York.

"THE INTERNATIONAL," a cosmopolitan review, of universal interest, published by A. S. Barnes & Co., New York, for May-June, 1876, will contain the following: "Reform in Higher Education," "Dean Swift," by J. Barnett Smith, Esq., of London; "Some Checks and Balances in Government," by Judge T. M. Cooley, Supreme Court Mich.; "The Austrian Currency Question," by Herr Max Wirth, of Vienna; "The United States Land Grant Policy;" "International Prison Reform," by the

well-known philanthropist, Dr. E. C. Wines; "Localities of Burma," a new poem by the brother of England's Laureate, Charles Turner; "Chaldean Genesis," a new work by George Smith; "Three Old and Three New Poets," by Hazard Taylor, and "Contemporary Literature," "Contemporary Art," and "Contemporary Science."

MR. OF THOMAS PAINE, COMMON SENSE, AGE OF REASON, etc., have all been combined in a single volume of the proportions and striking typographical effect, by Josiah P. Mendum, of the Boston Investigator. We need not remark on the excellent qualities of Thomas Paine's writings at this day, nor speak particularly of his recognized masterpieces of thought and expression. The biographical portion of this volume, which is the only preliminary setting the ensuing essays require, will prove, on perusal, to be conceived and executed in the genuine spirit of Paine himself, and he would without a doubt have expressed himself fully satisfied with it if it had been done in his day. Those who would possess the great *Apocryph of Freedom's* writings, between two covers can do no better than to secure the copy offered by the present faithful and enterprising publishers.

ISMAEL, OR, IN THE DEPTHS, by Mrs. E. D. E. N. Southwell, is a powerful story by a popular author, in which allusion was made in our last issue. The story first appeared under the title of "Self-Made, or, Out of the Depths," some few years ago, in the columns of the New York Ledger, and in response to a call from a multitude of readers is now for the first time published in book form, with illustrations. It comprises some seven hundred pages and is sold at \$1.75. It is needless to commend Mrs. Southwell's actions to any who have already made the acquaintance with them. This is the first of her novels published in handsome style by the popular house of T. B. Peterson & Brothers, Philadelphia.

Movements of Lecturers and Mediums.

"Mrs. S. A. Rogers Heyler, of Haverhill, Mass.," writes Mrs. E. D. Young, "has been lecturing Sundays in Dover, N. H., for three weeks past and holding test sances week evenings, and has been very successful in convincing people that our loved ones live after death and can return and communicate with us. Her lectures were delivered in a frank style, and touched the hearts of many. She has done much good here, and we hope to keep her awhile longer."

J. Edwin Churchill has been speaking of late in Macon, Ga.

Mrs. H. Morse is lecturing in Iowa. She spoke in Marshallville the last week in April.

The well-known medium and successful healer, Dumont C. Dake, M. D., can be consulted at the Mattison House, Chicago, Chicago, 12th, 14th, 16th, 18th, 20th, 22d, 24th, 26th, 28th, 30th, 32d, 34th, 36th, 38th, 40th, 42d, 44th, 46th, 48th, 50th, 52d, 54th, 56th, 58th, 60th, 62d, 64th, 66th, 68th, 70th, 72d, 74th, 76th, 78th, 80th, 82d, 84th, 86th, 88th, 90th, 92d, 94th, 96th, 98th, 100th, balance of the month, Huntington House, Richmond, Ind.

Miss Nora J. Barker will hold test circles in Templars' Hall, 108 Washington street, every Sunday evening until further notice. A correspondent writes that "she has already given two sances in this hall, and very general satisfaction was expressed; the tests given were very clear, positive and convincing. Miss Barker is a young medium just coming before the public, and is worthy of patronage."

The Banner of Light, one of the best printed and most liberal publications we are acquainted with, has just entered upon its thirty-ninth semi-annual volume. It is published weekly, at Boston, by Colby & Rich, and is devoted to the promulgation of the Spiritual Philosophy of the nineteenth century. Terms \$3 per annum, in advance. — Haverhill, Mass., Tri-Weekly Publisher.

PERSONAL.—We received a call from the noted medium and successful physician, Dumont C. Dake, M. D., who holds test circles every Sunday evening in the Mattison House, 12th, 14th, 16th, 18th, 20th, 22d, 24th, 26th, 28th, 30th, 32d, 34th, 36th, 38th, 40th, 42d, 44th, 46th, 48th, 50th, 52d, 54th, 56th, 58th, 60th, 62d, 64th, 66th, 68th, 70th, 72d, 74th, 76th, 78th, 80th, 82d, 84th, 86th, 88th, 90th, 92d, 94th, 96th, 98th, 100th, balance of the month, Huntington House, Richmond, Ind.

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