

A German has deciphered the hieroglyphic records sufficiently to prove that one of the pyramids was built three thousand years before Christ, which is one thousand years earlier than any chronological date previously established. This fixes the building of the pyramids at a period con-

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Banner of Light.

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Letters and communications pertaining to the Editorial Department of this paper should be addressed to the Editor, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

While we recognize woman as master, and take no book as an authority, we most cordially accept all great mental gifts of the world. The generations of men, women and children who walk in the light, reverent and thankful before God, but self-centered in his own individuality. Prof. S. B. Britton.

Mrs. Denton versus Spiritualism.

We give considerable space to another contribution by Mrs. Denton, in opposition to the spiritual theory. It is a clever résumé of the old arguments brought against Modern Spiritualism. It would be useless to answer at length her somewhat prolix and occasionally irrelevant remarks, as she is evidently in a state of mind quite impenetrable to such proofs as affect ordinary mortals. Although she assures us that she has "no feeling of defiance toward the hypothesis, if it be proven correct," she at the same time assumes that in the nature of things it cannot be proven, and that the existence of a spirit is not demonstrable. It would therefore seem a very idle attempt to reason her out of a notion that she has never been reasoned into, but adopts on *a priori* grounds. We have no disposition to fight with windmills.

She alludes to the "reckless and unsupported assertions made through the spiritualistic press in reference to some of the so-called facts." If she here refers to the Banner it would add much force to her accusation if she would point out an instance wherein we have made a statement which, if proved erroneous, we have not frankly retracted. She instances the case of the paraffine molds, as if the facts in regard to their production had been disproved. If she will exercise a little patience she will learn that just the contrary is the fact.

She says she does not deny the spiritual phenomena; oh, no! And yet in the same breath she ridicules the idea of any one's accepting the testimony in their behalf; and she had already set down all Spiritualists (including of course such fellows as Newton, Locke, Bacon, Franklin, Paine and Goethe) as "fanatics." All that she contends for, she says, is that even if the phenomena are true we cannot know them to be true. But for this assumption she does not vouchsafe us the first particle of proof. While charging Spiritualism with "rising superior to mundane matters even in the use of language," she displays her own scientific rigor in the use of language by calling on us to demonstrate the claims of Spiritualism as we would "demonstrate a mathematical problem"—as if she could give such a demonstration even of her own existence or of anybody else's; nay, of the existence of the external world itself!

She says: "No argument, however logical, if based upon assumed premises, can prove the conclusion it is sought to establish," which is a very wild assumption indeed, and contradicted by facts every day. Any number of hypotheses have, in their inception, been "assumed premises," and argument has verified them. It was an "assumed premise" that led to the discovery of the planet Neptune; and what is the argument for Newton's law of gravitation (which if not proved is made extremely credible) based on, if not on assumed premises? The objection that the arguments in favor of spirit-existence are based upon "assumed premises," even if those words were applicable, can have little weight, therefore, with those who know how all great truths have been evolved.

Mrs. Denton says there must be "a verification at every step" in order to adduce palpable proof of any hypothesis. How would a rule like this affect some of the facts and discoveries of science? Often the intervening links have been wanting in a chain that has led up to the grandest conclusions. Many a fact of science has been accepted where "the verification at every step" is still lacking. But who shall say that there are not "verifications at every step" in the path leading to a palpable proof of immortality? Mrs. Denton's mere assertion to the contrary is no evidence. She asks us to point out the arguments; and yet she well knows that these are in the experiences of those who have seen, felt, heard and tested. She may attempt to dash all these proofs aside, with the confidence of one who would make her own negations the measure of other persons' certainties; but her success will be problematical unless she can give us something besides assertion.

Mrs. Denton is very swift to deny "assumed premises" to others, but claims the privilege of using them very freely herself. She assumes that we have a knowledge of our own existence chiefly from our knowledge of external objects. Directly contrary to this assumption are the logical proofs given by Kant, Hegel, and nearly all the great philosophers. According to their teachings what we call matter is only an external phenomenon, of which the *substratum* is unknown; and we are therefore quite justified in assuming of this *substratum* that it is in itself simple and spiritual, although in the way by which it affects our senses, it produces in us the intuition of extension, and, along with it, of composition. If assumptions are the order of the day, therefore, Mrs. Denton must begin by show-

ing why her assumption is any more logical than that of Kant, Swedenborg, Hegel, and many others. In behalf of her own view she asks, "Is such the testimony in favor of our claim to a knowledge of spirit-existence? If so, what means all this effort to prove it a reality?"

With precisely the same reason might we ask, What means all this effort on the part of the realists to prove the external world a reality, in opposition to so much that is highest and most logical in philosophy? Our claim to a knowledge of spirit-existence is every whit as valid and as defensible as our claim to a knowledge of any other kind of existence. Are we so conscious of anything, our own bodies and the external world included, as we are of our own thoughts, these purely subjective creations? Mrs. Denton's reasoning rests upon "assumed premises" that have been shattered and pierced by the keenest logic till there is nothing left of them; and her assumption that we cannot know so much of spirit-existence as of our own objective, external existence, is one that can impose only on the ignorant and unreflecting.

"The existence of the spirit as an entity, independent of the animal organism," she says, "is a fact to be demonstrated." This is a pure assumption which may be fairly offset by the following: "The existence of an animal organism, independent of the spiritual, is a fact to be demonstrated." If logic is to be appealed to, it will be found on the side of the latter assumption.

Certain phenomena occur, and Mrs. Denton assumes a material organism to account for them. Certain other phenomena occur, apparently beyond the known powers of the material organism, and outside of it, and Spiritualists assume a spiritual organism to account for them. The one assumption Mrs. Denton admits as reasonable, the other she denounces as fanaticism; and in this she simply denies to others the privileges she claims for herself, and modestly assumes that those who do not think as she does on the subject are fanatics.

"Why such inordinate haste?" she asks. Why not be content to accept her theory that in the nature of things no spiritual theory is provable, instead of accepting the testimony, objective and subjective, given through phenomena, that spiritual forces are at work? "Is a theory so very essential?" she continues. The question might be retorted upon herself: "Is your theory that there ought to be no spiritual theory so very essential?"

For some thousands of centuries no tenable hypothesis but the spiritual has been suggested for certain ever-recurring phenomena. Mrs. Denton blames "the Greeks, the Romans, and the Christians" for not having been "sufficiently exacting" in their methods of investigating these phenomena. She evidently thinks if they had been as wise and uncompromising as Mrs. Denton they would have spared that "inheritance of superstition, bigotry and folly," of which Modern Spiritualists are now the representatives!

Why not, if only to oblige her, now dismiss as not proven all these phenomena pointing to supersensual activities, to preferential powers, to a godlike intelligence and an undying love and the continuance of a noble aspiration after the true and the fair—why not dismiss them as causeless and objectless bubbles on a swift stream, bearing us all, like a flash, through a godless world to an abyss of annihilation? Why not be content with fading into "the infinite azure of the past," and there an end? "In the influence of our every act, we live on, and perhaps forever," says this wise comforter, Mrs. Denton. What powerful consolation! If we shall never again see the loved ones from whom we parted with such anguish, and reunion with whom is the one sustaining hope of our lives, we may at least believe that our influence for good and for evil, and oh, perhaps much more for the latter than for the former, will last, perhaps forever! What admirable compensation this for that hope of the Spiritualist, which has now been supplemented by knowledge!

There is one assertion in Mrs. Denton's communication so notoriously erroneous that we are amazed she should be so heedless as to make it. She says of the psychologic phenomena that they "are not the phenomena upon which the Spiritualist bases his claim that spirit-existence is demonstrable." Now who does not know that the phenomena of clairvoyance, prevision and supersensual intelligence are those on which all intelligent Spiritualists lay most stress as proving the fact of a spiritual organism? "By the facts of somnambulism," says A. J. Davis, "the double nature of man is proved to a demonstration." Mediums without number have taken the same view.

Mrs. Denton denies that the spiritual theory covers the known facts. For this denial she gives not the first shadow of a proof. She states no one instance wherein the theory fails. She vaguely refers to "evidence which tends to controvert the assumption," but does not inform us what it is. Her denial takes this form: We do not regard the phenomena as spiritual; therefore your assertion that the spiritual theory covers the facts cannot be true. She asks us to show the relation between the existence of the spirits and the occurrence of the phenomena. As well might she ask us to show the relation between propitious weather and an abundant harvest.

We must skim hastily over the rest of Mrs. Denton's objections. She brings up the notion long ago put forth by Rogers, Gasparin, Guppy and others (the latter lived to dismiss it as folly), whether or no the phenomena, the spirit-forms, &c., may not be unconscious projections from the organisms of the medium and the members of the circle; in other words, whether, whatever the result, their source may not be the human organism. If ink or any coloring substance is put on the spirit's hands, it may, in the recoil of the atoms or forces, go to the corresponding parts of the medium's body, &c., and why may not the mentality manifested by the supposed spirit also go back to the same source?

But it is well known that the transference of the coloring substance is exceptional and not uniform; so this analogy amounts to nothing. And with regard to the powers of the human organism, if it can project a "perfect woman, nobly planned," appropriately clad, conversing, singing, and telling stories to children, like the Katie King described by Mr. Crookes—this separate organism having power to materialize or dematerialize itself, with its clothing, in a flash—to pass through matter, re-form out of vapor or out of vacuity, and produce thaumaturgic marvels like that of cutting a piece out of a dress, and then making the cut part whole with a whisk of the hand—if the medium can unconsciously duplicate a form and an intelligence to do all this—is it hard to suppose that when the time for the dissolution of the earth-body should arrive, the same powers, latent in her organism, should enable her to project a similar corporeity, capable of materialization or de-materialization, of passing through matter, and manifesting intelligence, life and force, under conditions appropriate to such pre-mortals and supersensual faculties? We appeal to the common sense of our readers whether the very hypothesis, suggested by Mrs. Denton, does not fairly lead to the higher hypothesis of a distinct organism answering the conditions which may be claimed as appropriate to what we understand by the departed spirit of a human being.

After her harmless but most elaborate attempt to show that our facts, if true, do not warrant our theory, Mrs. Denton dismisses them with a frantic effort to be supercilious and disdainful in this wise: "While I believe many of those who have testified to such occurrences are above all suspicion of dishonest motives, they should remember that the person who would accept their testimony as conclusive evidence, in a matter of this nature, would declare, for a like reason, that the sun had forgotten to shine by day and the moon to give light by night."

There! If Spiritualists do not hang their harps on the willows, and acknowledge themselves "squashed" after this, they must be a very callous and impenetrable set. Which of us shall say again, "I still live!"

If Mrs. Denton should succeed in imposing on any bereaved heart or unsettled mind her negation of immortality, let her leave her convert to bear his fate as he may. It will hardly lighten his burden to learn, that though death is the end of him, he will yet have the satisfaction of dying in the knowledge that two and two must eternally make four. Let her spare her miserable mockeries of consolation, and prate not to him of the "immortality of principles," when the mind by which alone, and through which alone, those principles exist, is to be extinguished forever after its brief glimpse here of a possible career hereafter of improvement in knowledge, capacity, virtue, and all the great attainments to which the emotional and intellectual nature of man can perpetually aspire.

Thanks to Modern Spiritualism, the subjective reason that spurs her notions as fallacies is now supplemented by objective facts, the force of which no sophistry can impair. "I have seen, have heard, have felt," says Swedenborg; and so can say many a Modern Spiritualist. To all such the casuistry of Mrs. Denton is as powerless as the skepticism of the tropical monarch who would not believe in the hardening of water by freezing. Spirit, call it what we may, has proved itself the master of matter. "In the presence of spirits," says Dr. Buchanan, "matter is suddenly organized before us and as suddenly dissipated. The invisible controls the visible. Spirit proves to be the paramount reality, and matter but a form which vanishes at the command of its master." It is of little moment whether it be a mortal and visible or an immortal and invisible organism from which this spirit proceeds; for it is spirit still; matter is its slave, and the earnest of immortality is complete.

In this age when the highest science is reducing all phenomena to unity, thus lending force to the belief in a Supreme Power—when even a Tyndall confesses that matter is "at bottom essentially mystical and transcendental"—and when Spiritualism is proving this, in the sudden projecting and vanishing of spirit-hands and other phenomena—there is little occasion to suppose that the retrogressive notions, ventilated by Mrs. Denton, will have any other effect than to stimulate the knowledge that exposes their falsity.

The War on Spiritualism.

The conflict between light and darkness is inevitable and endless. When a great truth comes among men, the falsehoods which are driven out fight with desperation and mendacity. Spiritualism comes to overthrow falsehood and ancient impostures. Of course it is denounced as a falsehood and a system of trick and imposition! It surpasses all existing science by presenting higher scientific facts than any that the academies have been able to discover. Therefore it is pronounced *unscientific*! It develops the highest truths of religion in the clearest light of reason, and therefore it is denounced in churches as irreligious! It tranquilizes the victims of religious terrorism and soothes their morbid excitement—therefore it is accused of promoting insanity!

Really it is not time that Spiritualism should turn upon its assailants and put them on the defensive? The cavilling scientists and would-be philosophers are themselves guilty of the grossest *charlatanism* and humbug in their "toe-joint," "uterine-manic," and "epileptic" theories—guilty too of base frauds and deceptions in their gross misrepresentations of every case that comes before them, from the Harvard committee to that of St. Petersburg. The fraudulent medium—if such exists—who ekes out a subsistence by imitating veritable facts in a deceptive way is less a criminal than the malicious sciolist who denies the facts that others, of unquestionable veracity and intelligence, have tested and witnessed, endeavoring not only to rob the public of truth, but to rob an honest medium of character—crimes not a whit superior to those for which men are consigned to the State's prison.

We cannot sympathize with the course of any who call themselves Spiritualists, but who show the energetic zeal of a professional detective in hunting up and publishing the tricks of mediums, and even exaggerating their number so as to impair the public confidence in the existence of any honest mediumship, while they have little or no reprobaton for the malignant assaults upon the truth and the wholesale slanders by its opponents. Their staple argument is that all mediumship is imposture. It is not to be met by giving undue prominence to every case of imposture that exists, and raising an excitement over every case of imposture that may be charged or suspected, but by fixing attention upon the *unquestionable facts* that do exist and are daily occurring in thousands of cases all over the world.

The appetite for scandal is a morbid one to which the press should not cater. We have sometimes had in cities scandalous publications devoted to giving circulation to the gossip of the slums against respected citizens. In reading their columns the young would be impressed that there is no virtue either in man or woman. Their influence is not counteracted by circulating any of their stories even to contradict them, but they are generally stamped out by public indignation or the process of law.

The case is not exactly parallel, but near enough to illustrate. The anti-spiritual press teems with malignant libels against Spiritualism and Spiritualists—libels which thirty years hence they will not dare to circulate. It is not the business of spiritual journals to lend them any aid in their malicious work, but to keep before

the public the unquestionable facts, the sublime philosophy and the beneficent influence of Spiritualism in contrast with the evils which it supercedes.

We have seen many a libelous paragraph in circulation about the tendency of Spiritualism to promote insanity. What a howl would have been raised if it could be truthfully said that spiritual meetings were followed by insanity, like those of the champions of the old orthodoxy. We saw the other day the following editorial notice in a western daily, opposed to Spiritualism:

"Another man was carried from the Moody and Sankey meeting yesterday a raving lunatic. This makes the eighth since the opening of the revival services at the Hippodrome, and it becomes people to inquire whether the ministrations of these two men are not doing more harm than good. Many of the most eminent divines in the country are of the opinion that conversions accomplished by emotional aids are of little or no value to Christianity; while in many cases they do it decided injury. In the Moody and Sankey meetings the appeal is not made to the reason but to the emotions. Their aim is to create a religious excitement, and to attain this end all the aid that can be obtained through the agencies of music, passionate declamation, personal exhortation and example are brought into play. The result thus far shows that they have been only too successful, and the meetings should be stopped before any more lunatics are made."

Why do not Professors Hammond and Marvin give their attention to such cases?

The U. S. Centennial Exhibition

Was successfully inaugurated at Philadelphia, Pa., on the morning of Wednesday, May 10th. The heavy clouds which had curtailed the sky gave way at about 10 o'clock A. M. to a brilliant sun, a crowd of visitors estimated at five hundred thousand thronged the streets to witness the manoeuvres of the troops, to catch glimpses of the distinguished guests—among whom Dom Pedro, the Brazilian Emperor, President Grant and Gov. Rice of Massachusetts, with his splendid escort of the Lancers and Cadets of Boston, received especial notice—and to enjoy such portion of the services as might reach their sense of hearing.

The exercises began with the Washington March, followed by the national airs of fifteen countries, concluding with "Hail Columbia." Prayer was offered by Bishop Simpson. After the prayer the poet Whittier's hymn was sung, then followed the presentation of the buildings to the United States Centennial Commission, by John Welch, President of the Centennial Board of Finance. The cantata of Lanier, beginning "From this hundred-terrace height," was sung by M. W. Whitney, of Boston, followed by the presentation of the Exhibition to the President of the United States by Joseph R. Hawley, President of the United States Centennial Commission, Gen. Grant responding in a speech whose closing sentence was, "I declare the International Exhibition now open." The following is the choice contribution to our patriotic literature which the sweet singer of Amesbury has laid upon the altar of the Exposition:

WHITTIER'S CENTENNIAL HYMN.

Our fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.
Here, where of old, by Thy design,
The fathers spoke that word of Thine
Whose echo is the glad refrain
Of reborn hope and falling chain,
To grace our festive time, from all
The zones of earth our guests we call.
Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalry of hand and brain.
Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfill
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.
For art and labor met in true,
For beauty made the bride of use,
We thank Thee; but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!
Oh make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old!

What is Superstition?

It was not such a very long while ago that almost any occurrence out of the common course was instantly clothed with a superstitious sentiment, as if sense were the final judge of all truth. It was a materiality far worse than that worshiped now by the scientists, because it was blind and stupid, without life or motion. It was once regarded as a proof of superstition to hold to such a truth as that impressions were continually being made and received by all objects. The daguerreotype was a piece of bewitchment once, just as clairvoyance is so largely thought to be now. An extract that is very pertinent to this reflection is going about, taken out of Draper's "Conflict," which is intended as an assertion of the wonderful attributes of science in these latter days. It is this:

"A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as the proper developers are resorted to. A spectre is concealed on a silver or glossy surface, until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of what we have done."

The passage is certainly striking. But if anything approaching the last clause of the above paragraph were known to come from a spiritual utterance, how quick many who now admire it would be to pour the lip of a scornful unbelief. Yet the statement is just as true, whoever may make it.

It is reported that the manifestations at Bastian and Taylor's séances in Chicago, Ill., still continue to increase in interest. One dress of the spirit is de-materialized in plain view of the circle, disclosing another dress of an entirely different color.

The North of England Critic and Review for April 7th, is illustrated with a lithograph likeness of George Sexton, M. A., LL.D., and devotes three columns of its space to a sketch of the life-work of this gentleman.

"Civil and Religious Persecution in the State of New York."

Our readers will remember the valuable and exceptionally keen course of articles which Thomas R. Hazard has for some months past been contributing to our columns, and we are certain that the announcement on our fifth page that he has embodied the series in pamphlet form will call out everywhere among the lovers of justice expressions of gratification. The book—of some one hundred and twenty-eight pages—is eminently fitted to be thrown out broadcast as a harvest germ; wherever it is taken into counsel by the unbiased mind it will be certain to awaken thought and bring forth abundant fruit for the good of the race. At a time when the old systems of medical treatment seem either secretly and insidiously endeavoring to undermine, or openly and defiantly to crush out the gradually developing orders of healing which are coming into being in direct response to the demand of human needs, this pamphlet will be a powerful quickener of the popular conscience and a valiant defender of right against wrong.

Mr. Hazard's articles during their appearance called forth many enthusiastic encomiums, both in public print and private letter, and from the latter order of testimony we make the following extracts.

A physician at Woodstock, Vt., who has thrown off the shackles of the old system, writes to Mr. Hazard under date of April 20th:

"My good and courageous brother, your zeal and truthfulness in exposing and criticising the regular M. D.s is so just that I cannot keep silent, for my experience has been very much like that through which you have passed. I wish your articles in the Banner could find a place in every family in the land. Go on, brother; your labors are doing great good, and some day in the future you will enjoy the fruit with the millions you have helped."

A correspondent addressing Mr. Hazard from Ogdensburg, N. Y., April 23d, says:

"Allow me to express to you my heartfelt gratitude for the joy I feel in view of the great good that will result from the papers from your pen contributed to the columns of the Banner of Light, under the head of 'Civil and Religious Persecution in New York.'"

If you never again lift your pen to write another article (I trust you may many) you can go to your higher life with the blessed assurance of having struck a blow that will not cease to vibrate so long as time lasts; yea, and through all eternity."

The pamphlet will be furnished in quantities for distribution at cost of paper and printing—the expense of composition and stereotyping being defrayed by other parties—at six dollars per hundred copies, and it is hoped that at this merely nominal price Spiritualists in every State of the Union will see that it is placed in the hands of all official and influential persons, in which case we feel assured great good will result to the cause of liberalism and sanitary reform.

Samuel Watson in Defence of Mrs. Miller.

This distinguished representative of Spiritualism in the South, who, through his journal, The American Spiritual Magazine, is doing such able service in a field in which, up to the present time, the laborers have been few, writes us under a recent date, in vindication of Mrs. Miller, the celebrated materializing medium at Memphis, Tenn. He deplores the present warfare on media, and the evident determination in certain quarters to condemn them without stint. While he is without sufficient personal knowledge of the facts to be qualified to judge of the validity of the charges urged against other mediums who have latterly been denounced, he feels that he is fitted, through long experience at her séances, to express an opinion concerning the reports circulated against Mrs. Miller, and these he pronounces unqualifiedly to be false. He was himself present on the occasion when the claimed "exposure" of Mrs. Miller took place, and the report of that occurrence, as it appeared in the columns of the Memphis press, was without even a moiety of truth.

He states that the parties said to have made the *exposé* have since individually testified (as noticed in the March number of his magazine) that they never offered any such report; that they caught no one, but that the form eluded them, and when the curtain was thrown up, Mrs. Miller was discovered seated in her chair. At once he (Mr. Watson) examined the fastenings of the medium, and found her as securely tied as ever. He cannot conceive what could induce any paper to reiterate this most unjust misrepresentation concerning a worthy and innocent woman, and thinks there is not a person in the city of Memphis who would now dare to repeat over his or her own signature so reckless an assertion. In conclusion he pertinently remarks:

"If mediums are to receive this kind of treatment from their friends, what may they expect from their enemies? I yield to no one in wishing to expose fraud, and have no language to express fully the contempt I feel for any one who would thus trifle with sacred things; but we must defend genuine mediums against opposition and misrepresentation from without—we are not prepared to receive it from within. If this course is to be pursued by our friends toward genuine mediums, how long will it be before every one of them who has respect for him or herself will decline to give séances for materialization?"

Why Held Back?

It is often asked, though not as often as it once was, why, if Spiritualism brings such unqualified blessings in its train, it was kept from the world to this late day? Why, we take leave to answer, is everything in human experience made to follow in an orderly train, as if the race were being regularly educated and elevated, rather than given to men all at once and without any special divine intention? Could such a question be answered, the answer could not be got into the capacity of the conception that framed the inquiry. Spiritualism is given now because, 1st, it is needed now more than at any previous time in the history of man, and, 2d, because mankind is more ready to receive it now than ever before. The world is waking up from its sleep of the past, and infidelity naturally improves its opportunity; Spiritualism is sent to turn the revolution that is going on in human thought into the right channels.

New Orleans Academy of Sciences.

Some of the *savans* of New Orleans, appreciating J. M. Peebles's work on "Travels Around the World," and his love of antiquarian studies, took his name before their Academy soon after he left for Mexico and Yucatan, and unanimously elected him a "Fellow of the New Orleans Academy of Sciences." Dr. Walker presented him, when returning, the document of election.

Read the article on our second page entitled "A Cure for Intemperance," by A. B. Newton.

Execution in York.

the valuable and articles which months past, and we are on our fifth page in pamphlet form the lovers of it. The book—eighty-eight pages—in out broadcast. It is taken into it will be certain forth abundant. At a time when ment seem either voring to under- to crush out the healing which t response to the pamphlet will be opular conscience against wrong. their appearance enconiums, both after, and from the make the following

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Academy of Sciences.

New Orleans, appreci- rk on "Travels Around re of antiquarian studies, their Academy soon after

Euatan, and unanimous- flow of the New Orleans Dr. Walker presented

on our second page en- temperance," by A. B.

An Act of Justice.

Not many months ago, Gen. J. M. Roberts, of Burlington, N. J., with the products of whose piquant pen our readers are familiar, felt called upon to enter a suit for libel against the Herald of Philadelphia, in consequence of that paper's misrepresentations concerning himself and the Holmes scéances. We are pleased to note that the issue of the Herald for May 4th contains the following *amende honorable*, which has been drawn from the editor rather, so report has it, because he has become converted to Spiritualism himself, than because of the legal steps taken in the matter. The result of the contest has been the opening of the columns of that paper to equitable articles on Spiritualism. We are exceedingly gratified to note this sign of advance in the Centennial City.

A CORRECTION.

In the Herald of December 4th, 1875, a local article appeared (without the knowledge or approval of the proprietor, or other responsible party) referring to a certain spiritual scéance given by Mrs. Jennie Holmes, at the residence of Mrs. Suydam, No. 615 Walnut street, Camden. The article alleged that the manifestations exhibited at the scéance were the result of fraudulent collusion between the medium and Mr. J. M. Roberts, of Burlington, N. J., and other confederates. From information since received, we are satisfied that the article in question did great injustice to all the parties named, and we therefore, cheerfully and as an act of justice, fully retract the injurious imputations against those parties, which were thus inadvertently published by us to their prejudice.

What it Costs to Import a Book from England.

The following is a *verbatim* transcript of the charges incident to importing one single bound book from Great Britain—the original price of the book, it must be remembered, does not enter into the calculation. The volume in this case was of some four hundred and fifty pages. Do our readers wonder, in face of this fact, that so few of the Spiritualist publications of the mother country find their way to an American market?

OCEAN FOREIGN EXPRESS AND FORWARDING AGENCY. Per Steamer *Helia*. Boston, Mass., May 5, 1876. MESSRS. COLBY & RICH.

To Entry at Custom House.....	\$ 10
100 lbs. Freight, 20.....	20
1 Duty 75, Gold at \$1.10.....	85
75% 10, Warehouse.....	15
100 lbs. Freight, 20.....	20
1 Brokerage 50, Oath.....	1.25
1 Collector's Order, Proportion.....	25
Collection.....	\$3.30
Paid, Wm. Gibbs, Jr.	

The Only Conclusion.

A learned man and a Christian clergyman has said of Spiritualism that "testimony is so abundant and contemporaneous that either the facts must be such as they are reported, or the possibility of certifying facts by human testimony must be given up." That is just about the truth of the situation. Either horn of the dilemma has now got to be taken. If the facts concerning Spiritualism are such as they are reported by such multitudes of witnesses, then the truth of spirit-communion must be accepted without any more talk; but if those who cannot destroy the testimony still refuse to accept its significance, then the rule of certifying facts by human testimony must be given up. It is about time that these carpers and loose users of language were brought to terms and made to face something from which they cannot get away. Which horn of this dilemma, now, will they prefer to take?

Charles H. Foster

Is now in Boston, and will be found by all who wish to witness for themselves his wonderful powers as a test medium, at the Parker House, School street. Here is an opportunity for investigation of which skeptics and inquirers particularly should avail themselves at once. Boston Spiritualists themselves are well acquainted with the robust character of the evidence he gives in proof of the verity of the new dispensation, and will need in the premises no further word from us other than the announcement of Mr. Foster's arrival among them.

A correspondent writing from Philadelphia, Pa., refers to the scéances held at 614 South Washington Square, that city, by Mr. and Mrs. Holmes, and says those parties who have attended them speak in high terms of what was witnessed there—many skeptics concerning spiritual matters unhesitatingly pronouncing the test conditions perfect and entirely satisfactory, whatever the source of the marvelous phenomena.

A valued correspondent in the West writes: "I must commend your manly course in behalf of Spiritualism and its representatives—so much more dignified and liberal than that of some other spiritual journals. I do not like to see the skeptical element encouraged among Spiritualists, or to see unfriendly reports so eagerly welcomed. Our enemies can do enough of that."

Colby & Rich have received and offered for sale a number of copies of a pamphlet entitled, "THE TWO WAYS OF SALVATION," in which the Theological and the Rational methods are logically and dispassionately considered by Dr. Dean Clarke, of San Francisco, Cal. The price (fifteen cents) is low, and the *brochure* should meet with a ready circulation.

Prof. J. R. Buchanan, of Louisville, Ky., has been chosen President of the "Mississippi Valley Trading Company—American Section." Gen. Beauregard, of New Orleans, is Vice-President. The company has a large capital in England.

Mrs. Markee, the Havana (N. Y.) medium for materializations, has (so we are informed) returned from giving scéances in Penn Yan. Mrs. M. is in much better health, and intends to accommodate all who can visit her home, with scéances during this summer.

We are informed that Dr. Ernest John Witheford, of 217 West Madison street, Chicago, Ill., is having excellent success as a materializing and paraffine-glove medium.

An interesting letter on Spiritualism and its concerns in England, from the pen of J. J. Morse (and written specially for our columns), will appear next week.

The seventh annual convention of the Boston Eight Hour League will be held Wednesday, May 31st, at the Melancon, under Tremont Temple, all day and evening.

The unselfish services of true friendship should not be rudely sundered.

We received last week a pleasant call from J. Bisby, Hamilton, Ontario.

BRIEF PARAGRAPHS.

A six-pound cannon ball was unearthed by some workmen who were digging a drain in Bow street, Charleston, recently. It was probably fired by one of the British frigates stationed between Boston and Charleston, at the time of the landing of the British troops for their attack on our intrenchments on Bunker Hill, on the morning of the 17th of June, 1775.

Anna Dickinson, the celebrated lecturer, made her debut with flattering success, both as an actress and a play-wright, at the Globe Theatre, Boston, Monday evening, May 8th.

Thomas W. Piper has confessed that he murdered Mabel Young and Bridget Landrean, and made the assault on Mary Tynor.

Jennie Lawson, a little Utica girl, got up in her sleep in the darkness of the night, and, while in bed, clapped out some stanzas that she had been unable to solve the before.—*Ex.*

A private letter received in New York announces the death of ex-President Dominique of Hayti.

Forgiveness is better than vengeance.—*From the Persian.*

Chicago was visited by a terrific tornado on Saturday evening, May 6th, a large number of buildings being unroofed and otherwise injured. The damage to property is estimated at a quarter of a million of dollars. Advice from different parts of Missouri and Kansas note the prevalence of heavy rains for several days past, accompanied by high winds, the loss of property in consequence being very extensive.

A man who generally does a pretty good business—The glazier.—*N. Y. Com. Adv.*

Well, yes, he does have a good pane business.

Not as with thunderbolts to smite, Need any aim who enter here; We garner only sheaves of light, And conquer with the sunbeam's spear.

Pluck will carry a man where a palace car will not.

A riot occurred at Salomina, European Turkey, on Saturday, May 6th, between the Christians and Mahomedans, said to have been instigated by the American consul. During the night the European consul's residence was assailed by the exasperated populace.

One million dollars' worth of ammunition and 5500 stand of arms from the United States have arrived at the city of Mexico from Vera Cruz.

The directions for roasting a hare and portraying grief on the stage are identical—first catch your hare.

Spain, through its Congress, by a vote of 163 to 12, has decided that dissenters shall have the same religious and civil rights as are accorded to Catholics.

A terrific explosion of dynamite occurred in Jersey City, N. J., on the 6th of May, by which about 5000 houses more or less injured, occasioning a loss of property to the extent of \$50,000.

WASHINGTON.

Where shall the weaver's loom be placed? When gazing on the great? Where neither gully nor glory glows Nor despoils the sun's rays? But one, the first, the last, the best, The Cheltenham of the West.

When every day the sunbeams shine, Requested the name of Washington, To make men blush there was but one.—*Brown.*

It is reported that Dom Pedro will shortly return to Brazil.

The supposed reason why they call a sensational report a "canary" is because one cowardly fellow, it you know.—*N. Y. Com. Adv.*

A correspondent writes to the Country Gentleman that he has driven thousands of caterpillars from apple trees in less than thirty-six hours, by plunging sulphur in the body, and supposed it was by tainting the sap and making the leaves distasteful.

The great "Uns of America—the Great Unidentified, the great Unwashed, and the great Unknown"—*N. Y. Graphic.*

A Pennsylvania man has invented a little instrument by the use of which a man may soar in church without making any noise. Lots of men foot away their time on motors and such things, and do no good to any one. Here's a man who's a real benefactor of the human race.—*Ex.*

Rubenstien, the condemned murderer of the Jewish girl Alexander, died in his cell at the Haymarket-street jail, New York, Tuesday morning.

"AN EPITOME OF SPIRITUALISM AND SPIRIT-MAGNETISM," is the name of a neat little work just published by Colby & Rich, which undertakes to convince the world of the truth of the doctrine of Spiritualism, and the only ones to live and die by.—*Saturday Evening Express, Boston.*

"The sunset of Rome," says the Newburyport Visitor, "is the morning of earth."

The Chinaman of Gold Hill, Nevada, are petitioning the authorities for a public school, in which they and their children may learn the English language.

Cannel coal is one of the purest in existence. It is rich, satin-black appearance, and under heat splits into plates or layers, until thoroughly united, and burns completely to ashes. The term is a Lancashire rogue for candle, pronounced "can" by the miners because it lightens and burns like a candle. It is so called to the only pure mine of cannel coal in the United States exists in Clarion County, Pa.

About 18,000,000 feet of lumber were burned at Wilmansport, Pa., on Saturday night, May 6th, causing a loss of \$20,000.

Now death the little onion Poked up its little head, And the restless little radish Stood in its place of bed. The sunbeams and the minnow Wag their shiny little tails, While the chipmunk and the robin Adorn the forest's rails.

There is a great scarcity of food throughout the Black Hills. Sugar is 40 cents per bushel, lard 50 cents per pound, corn 10 cents per pound, and flour 25 cents a sack, in Custer City.

The entire National Guard of New Jersey will be present at the Centennial July 4th.

The spiritual world, the eternal home of men after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with the angels and spirits.—*New Church Doctrine.*

The Chicago Post and Mail says: "In 1850 Chicago had five Protestant churches, and very plain ones, too. Now we have between one hundred and two hundred, most of them ornamented with mortgages."

Great Britain consumes alcoholic stimulants and beer of the value of £130,000,000 in a year, and still continues thirsty.

A cable special reports that \$3000 in gold was recovered from the wreck of the steamship *Swampscott*, making \$200,000 thus far recovered.

The Bradford Sun, which is not a great illuminator, fails to perceive why the sale of the Sunday Herald is not profitable. We fail to perceive why the B. S. should be bought by anybody.—*Boston Herald.*

He is a bigoted fossil, neighbor Herald. Let him go.

Since our last acknowledgment the following sums have been received in furtherance of the noble purposes designated below: GOD'S POOR FUND.—From M. Sprague, 20 cents; a friend, \$1.25; friend, 25 cents; J. A. G., 50 cents; a friend, \$2.00.

IN AID OF DR. H. P. FAIRFIELD.—Testimonial from a few Spiritualists of Glen Falls, N. Y., \$10.00.

As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in their favors each week 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, spiritual meetings, etc.

We have received from the Countess of Cathness a copy of her fine work entitled OLD TRUTHS IN A NEW LIGHT, which we shall refer to more fully at a future time.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LANCET.—A Monthly Journal of Zoölogical and Medical Science. Published in London. Price 2s. 6d. THE SPIRITUALIST.—A Weekly Journal of Psychological Science. London, Eng. Price 8 cents. THE HERALD OF LIGHT.—A Weekly Journal of Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE LANCET.—Published in Chicago, Ill. Price 10 cents. THE SPIRITUALIST'S WORK.—Issued fortnightly at CHICAGO, ILL. Price 10 cents. THE HERALD OF LIGHT.—Published in New York. Price 10 cents. THE SPIRITUALIST.—Published monthly in New York. Price 10 cents. THE LANCET.—Published in New York. Price 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first line, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate type, each insertion. For all other rates in advance. Advertisements printed on the 5th page, 50 cents per line for each insertion. Advertisements to be removed at continued rates must be left at our office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by look of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Inclosed Lock of Patient's Hair and \$1.00. Give Age and Sex. Remedies sent by mail to all parts of the United States and Canada.

Special for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. My. 13.

West Fairlee, Vt., Jan. 11th, 1871. Dear Sir—For seven or eight years past I have been in poor health, and for the past year or more very feeble. My health continued to decline, and my flesh and strength wasted away, until I was unable to work or even go up stairs without great exhaustion. I suffered from frequent and distressing attacks of palpitation of the heart, my food distressed me, causing acidity and pain in the stomach; and I suffered from extreme nervousness, constipation and debility of the system generally, my blood being thin, and poor, and sluggish in circulation, and I was for years suffering all the tortures of a confirmed dyspepsia. About six weeks ago I concluded I would try a bottle of PERUVIAN SYRUP, and received the most benefit from it that I purchased five bottles more, and have continued the use of the SYRUP until quite recently. It has restored my health to such an extent that I feel myself as good as new. My digestion is good, and my weight has increased in the past four months from one hundred and twenty to one hundred and thirty-eight pounds; my strength has returned, and my general health is thus wonderfully improved, and I can truly say I owe it all to the use of your PERUVIAN SYRUP. I earnestly recommend all sufferers from dyspepsia and debility to give it a trial, hoping it will do them as much good as it has me. Yours very truly, Mrs. S. B. BEHNS.

CHARLES H. FOSTER, celebrated Medium from New York, at Parker House. Hours from 10 A. M. to 4 P. M. 2w. My. 13.

Mrs. H. Wilson, Materializing Medium, 204 West 31st street, (late 4 Grand,) New York. Scéances Sundays, Tuesdays, Thursdays, 8 P. M. My. 13.2w

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Phelan, 100 W. 56th st., New York. Ap. 22.10w

The well-known medium and successful healer, Dumont C. Dake, M. D., can be consulted at the Mattison House, Chicago, May 12th; Joliet, 4th, 5th, 6th; Galesburg, Ill., 8th, 9th; Chicago, 10th, 11th; Rockford, Ill., 12th, 13th, 14th; Beloit, Wis., 15th; Chicago, 16th; balance month, Huntington House, Richmond, Ind. 4w. Ap. 29.

JAUNDICE AND BILIOUSNESS. Who knows a good remedy for these disorders? We are assured ATWOOD'S Vegetable, Physical, Jaundice Bitters will effect a speedy cure. They have NEVER FAILED TO SATISFY ALL WHO HAVE USED THEM for Jaundice, Dyspepsia, Biliousness, etc. Beware of imitations. Sold by J. F. Henry over the cork. Sold by all dealers. Manhattan Med. Co., proprietors. JOHN F. HENRY, CURRAN & CO., New York, Wholesale Agents. 4w. Ap. 27.

Mr. and Mrs. Holmes, 614 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. P. 19.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Ap. 1.

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 Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th. Ap. 1.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap. 22.4w

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. J. 1.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 51st st., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 1.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap. 29.4w

Dr. J. T. GILMAN PIRE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

CONSUMPTION. HUDSON CITY, NEW JERSEY. Mrs. Wm. Lawrence, writing to Mr. Fellow, says: I cannot tell you how many have called to see me to inquire if I really had been as ill as reported, and if it was the Syrup alone which wonderfully restored me (a consumptive) to such good health. With grateful feelings I tell you that my recovery is due to Fellow's Compound Syrup of Hypophosphites, with the blessing of God upon it. Fellow's Hypophosphites being peculiar in its effects and composition, no other preparation is a substitute for it. A standard preparation, also an agreeable one, of Quinine, and approved by the Faculty, is a desideratum achieved in Campbell's Quinine Wine, the great invigorating Tonic. For sale by all Druggists. 2w. May 13.

DR. E. D. SPEAR. So much celebrated for his remarkable cures, office and residence, 27 Washington street, Boston, Mass., may be consulted on all diseases of the eye, or by letter, with stamp. References.—The many in New England and elsewhere who have been treated by him at different times during the past 30 years. Medical Hand Book free, sent by mail on receipt of five cents. 2w. Nov. 7.

PHILADELPHIA BOOK DEPOT. D. H. HUGHES, 93 Spring Garden street, Philadelphia, Pa., is the sole and exclusive agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale above, and will also receive orders for Colby & Rich's and all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Hughes.

BARTFORD, CONN. BOOK DEPOT. A. R. BENT, of Bartford street, Hartford, Conn., keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER (N. Y.) BOOK DEPOT. WILLIAMSON & HUBBARD, Booksellers, 24 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLICATION HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. D. M. KELLY, Bookseller, 100 North Main street, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give him a call.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REAGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers, stand at the corner of Nassau and Broadway streets, New York, keep constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. 17—Nov. 1.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 39 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pen, Finest, Spencer's Positive and Negative, and other valuable and useful preparations. Dr. Moore's Nutritive Compound, etc. Catalogues and Circulars mailed free. For terms of sale, currency and postage stamps received at par. Address, HERMANSON, P. O. Box 117, San Francisco, Cal.

ST. LOUIS, MO. BOOK DEPOT. B. T. CO. MOHRAN, 60 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

VERMONT BOOK DEPOT. J. G. DARR, Bookseller, 100 North Main street, Burlington, Vt., keeps for sale the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEE'S BAZAAR, 10 Woodland avenue, Cleveland, O., has the Spiritual and Liberal Books and Papers kept for sale.

LONDON, ENG. BOOK DEPOT. J. BURNS, Progressive Library, No. 6, Southampton Row, Bloomsbury Square, London, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agents for the BANNER OF LIGHT, W. H. TERRY, No. 54 Market street, Melbourne, Victoria, Australia, has on sale the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS. COLBY & RICH, Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money is not accompanied by cash, the balance must be paid C. O. D.

Orders for books, to be sent by Mail, must invariably be accompanied by cash, or the balance must be paid C. O. D. Any book published in England or America, not on hand, will be sent by mail or express.

Books, to be sent by Express, must be accompanied by all or part cash. When the money is not accompanied by cash, the balance must be paid C. O. D. Any book published in England or America, not on hand, will be sent by mail or express.

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Foreign Correspondence.

Spiritualism in London: Return of Dr. Mack; the Work of Dr. Ashman, Willie Eglington, Lottie Fowler and Others.

To the Editor of the Banner of Light:

Dr. Mack, the Bonnerges among healers, has just returned from America. A welcome was arranged for him at "Doughty Hall," Sunday evening, April 9th, presided over by the faithful friend of all mediums, Mr. James Burns, who opened the meeting by introducing the doctor, and saying that the highly respectable audience which crowded that hall was an unmistakable testimony in favor of the work of which Dr. Mack is such a well-known promoter. A meeting of the kind implied that the people were now depending more upon unseen agencies to operate on the nervous system for the restoration of health, than upon more material means which operate in a manner more mechanical, and therefore at variance with the spiritual laws of the organism. The meeting was also a high compliment to Dr. Mack, who was, however, too retiring to pride himself much therein. His desire was to work, not to talk; to make his work apparent, rather than to show himself. It was quite evident that there was a deep interest manifested in the doctor personally, and that hearty meeting ought to extend to him a sympathy to encourage and aid him in his arduous task.

The doctor then stepped forward to a table provided for him on the platform, upon which was placed a basin containing water. The chairman then invited those who were suffering from any cause to come forward. The first was a lady, who was required, as a preliminary to the treatment, to state publicly just what was the matter with her, with such history of the case as might be necessary for the public to understand the true condition of her illness. This being done the doctor placed his hands in the water (before referred to) and then took the hands of the patient in his, and holding them about one minute released them and returned his hands to the water.

The water is used as a conductor of magnetism from himself to his patient, and again for the absorption of impure magnetism which he might receive from his patients.

Dr. Mack then made a few passes from the crown of the head backward and downward, when he requested the lady to turn around and relate to the audience the benefit she had received, if any. Her troubles had arisen from intense nervous exhaustion and neuralgia. She said she was wholly released from pain.

A gentleman who was suffering excruciatingly from an open wound on the ankle was also immediately relieved.

A lady with chronic facial catarrh was completely cured.

Thus the doctor laid his wondrously magnetic hands upon eleven sufferers in less than one hour, curing or relieving every one from pain. During the time he was healing, several clairvoyants saw distinctly a brilliant star-shaped light above his head, which faded as his work absorbed the spiritual power.

Since that evening Mr. Hudson, the spirit-photographer, has photographed him, and the star showing upon the picture, proves it was a magnetic power.

Success to him and his angel-guides who leave such a train of light whenever he works, as the result of his labor.

There are many excellent mediums in London. Dr. Ashman, one of the earnest disciples of Dr. Newton, is weaving a crown of imperishable beauty for himself by "golden deeds" in magnetic healing. I had the pleasure of seeing the renowned "John King" and his gentlemanly medium a few nights ago—this noble spirit presenting himself many times under test conditions of the strictest kind. I shall not soon forget his "God bless you" to our circle.

Mrs. C. Woodford is an excellent trance and developing medium, her physique being a reservoir of spiritual forces which the angel world have given her to enable them to unfold the inner or immortal nature of sensitives.

Mr. Arthur Colman and Willie Eglington give sances at her drawing rooms every week, proving immortality and making it possible for our loved ones to commune with us. Their manifestations are of the most convincing character, molds of hands, and even faces, being obtained under strict test conditions. Our own Miss Lottie Fowler is developing marvelous power for physical phenomena of a high order.

Mrs. Olive, a test and trance medium, has done a noble work here, as one of the pioneers in our glorious cause, and many others whom it has not been our good fortune to meet. The dear Banner's familiar face greets us in many homes. May it wave over all this earth, and carry light into every spirit, until all humanity is reconciled to the highest through spirit communion and eternal progress.

ANNA KIMBALL.

London, 2 Vernon Place.

Prof. Cooke on Prof. Crookes's Radiometer—A Singular Mistake.

To the Editor of the Banner of Light:

I have just seen in your last issue Prof. Cooke's letter describing Prof. Crookes's "Radiometer." His conclusion is that the instrument demonstrates simply a curious action of heat, and not any mechanical action of light.

If the radiometer and the mode of using it which he describes were a correct illustration of Prof. Crookes's discovery, his conclusion would be unquestionable. But it is not so. A full account of the meeting of the Royal Society, at which Prof. Crookes exhibited his discovery, was published the next day in the London Daily Telegraph. A copy of it in some English or American paper I read at the time; about a year ago. In the instrument exhibited by Prof. Crookes, in the first place, the revolving discs were not colored black on either side; and in the second place, in all the experiments, a cake of crystallized alum was interposed between the luminous radiator and the glass tube for the very purpose of intercepting the heat rays, and thus proving that the motion produced was not attributable to them.

Among the Fellows stated to have been present, and to have expressed themselves satisfied with the demonstration, were Tyndall and Huxley (both, if my memory serves), and Dr. Carpenter.

F. J. LIPPITT.

Washington, D. C., May 8th, 1876.

Hugh Miller's widow, who recently passed on, deserves, says an English paper, to be held in remembrance for her own as well as for her husband's sake. There is no story of the kind more beautiful and impressive than that which tells of the courtship of the elegant, accomplished, high-spirited young lady with the slow, ponderous and reticent stone-mason of Cornbury. She belonged to the upper middle class in a small Scotch district, where social distinctions were very sharply marked; and she did not one woman in a thousand in such a community could do, when she discovered that, under the homely garb of the working mason, there was a gentleman of God's own making, whom she would be proud to have for her husband.

Mediums, Beware!

To the Editor of the Banner of Light:

DEAR SIR—I take the earliest opportunity to warn mediums generally—but particularly American mediums—that a plot against the cause has been hatched in St. Petersburg. The particulars have just been received by me from one of my foreign correspondents, and may be relied upon as authentic.

It is now commonly known that Prof. Wagner, the geologist, has boldly come out as a champion for mediumistic phenomena. Since he witnessed the wonderful manifestations of Breidl, the French medium, he has issued several pamphlets, reviewed at great length Col. Olcott's "People from the Other World," and excited and defied the anger of all the Scientific Psychopaths of the Imperial University. Fancy a herd of mad bulls rushing at the red flag of a pioneer, and you will have some idea of the effect of Wagner's Olcott pamphlet upon his colleagues!

Chief among them is the Chairman of the Scientific Commission, which has just exploded with a report of what they did not see, at scenes never held! Goaded to fury by the defiance of Spiritualism, which they had intended to quietly butcher, this individual suddenly took the determination to come to America, and is now probably on his way. Like a Samson of science, he expects to tie our foxes of mediums together by the tails, set fire to them and turn them into the corn of those Philistines, Wagner and Butlerow.

Let me give mediums a bit of friendly caution. If this Russian Professor should turn up at a sance, keep a sharp eye upon him, and let every one do the same; give him no private sances at which there is not present at least one truthful and impartial Spiritualist. Some scientists are not to be trusted. My correspondent writes that the Professor "goes to America to create a great scandal, burst up Spiritualism, and turn the laugh on P. Wagner, Mr. Aksakoff and Butlerow." The plot is very ingeniously contrived, but he is coming here under the pretext of the Centennial, and will attract as little attention as possible among the mediums.

But, Mr. Editor, what if he should meet the fate of Hare and become a Spiritualist? What a walling would there not be in the Society of Physical Sciences! I shudder at the mortification which should await my poor countrymen.

But another distinguished Russian scientist is also coming, for whom I bespeak a very different reception. Prof. Kittara, the greatest technologist of Russia, and a member of the Emperor's Privy Council, is really sent by the government to the Centennial. He is deeply interested in Spiritualism, very anxious to investigate it, and will bring the proper credentials from Mr. Aksakoff. The latter gentleman writes me that every civility and attention will be shown Prof. Kittara, as his report, if favorable, will have a tremendous influence upon public opinion.

The unfairness of the University Commission has, it seems, produced a reaction. I translate the following from a paper which M. Aksakoff has sent me:

From the St. Petersburg "Berjessy Viedomosti" (Exchange Reports).

"We hear that the Commission for the investigation of mediumism, which was formed by the Society of Physical Sciences attached to the University, is preparing to issue a report of its labors. It will appear as an appendix to the monthly periodical of the Chemical and Physical Societies. Meanwhile, another Commission is being formed, but this time its members will not be supplied from the 'Physical Science Society,' but from the Medical Society. Nevertheless, several members of the former will be invited to join, as well as the friends of mediumism, and others who would be able to offer important suggestions pro or con. We hear that the formation of this new Commission is warmly advocated, its necessity having been shown in the above faith by the 'Physical Science Society.' Its failure to hold the promised forty sances, its premature adoption of unfair conclusions, and the strong prejudices of the members."

Let us hope that this new organization may prove more honorable than its predecessor (pence to its ashes).

H. P. BLAVATSKY.

New Publications.

THE ATLANTIC for May—H. G. Houghton & Co., publishers, give to its readers the following choice arrangement of articles: Private Theatricals, XIII., XV., (Conclusion), W. D. Howells; The Khedive and his Court, Charles Hale; A Visit to a Certain Old Gentleman, T. B. Aldrich; The Madness of George III., Ezekiah Butterworth; Literary Aspects of the Romantic School, H. H. Boyesen; One Woman's Gospel, N. M. Kemble; After the Battle of the Wilderness, Basil Holme; The Harvard Education, Edward Spencer; For the Last Time, Dudd Fletcher. The poetry of the number is by Mrs. Spofford, Ross Terry Cooke, Edgar Fawcett, and others. The departments of Recent Literature, Music, Art and Education are fully up to their usual standard. The Atlantic for June will contain a paper by Mark Twain; the beginning of a story by Henry James, Jr.; a second paper by Mr. Adams; The State and the Railroad; a sketch of A. Sher Village, by W. D. Howells; Mrs. Kemble's Gospel; a Centennial Hymn, by Mr. Whittier; and poems by T. B. Aldrich and others.

THE POPULAR SCIENCE MONTHLY—conducted by E. L. Youmans, and published by D. Appleton & Co., 54 and 55 Broadway, New York—is received for May. Herbert Spencer considers "Society an Organism." Dr. Carpenter receives a mild reproof from James McCosh, LL.D., for carrying his doctrine of "prepossession" too far, but the critic is however willing to allow him credit for what he has accomplished (and what is it, pray?) for "common sense." (2) In breaking down (1) the alleged evidence in behalf of table-turning; (2) Eliza A. Youmans contributes No. Two of an interesting series of papers on the life, work and experiences of Caroline Lucretia Herschel; G. J. Rossignol, M. A., tells many interesting stories illustrating "Conscience in Animals," and other articles of merit fit up the measure of his pages.

THE GALAXY for May—Sheldon & Co., New York City, publishers—contains among other attractions, an article entitled "A Plea for a Patriot," in which Marcus A. Casey puts before the American public in this centennial year a strong appeal that Thomas Paine, the author-hero of the revolution, should receive the position rightfully his own in the memory of the nation. Says this writer, in closing:

"The work of the hour is one of reconciliation and forgiveness. Look at the palmetto planted on Bunker Hill! Remember that loyal soldier, Maryland's tribute to Massachusetts, which Baltimore soldiers left at Boston! Think of the evolutions and receptions tendered to Southern troops in New England! If such a spirit of reconciliation be forth to pervade the whole nation, true Christians may forgive Thomas Paine for a lack of orthodoxy. Let them not forget that this is our country, the land of the Christian soldiers on the field of battle and at Valley Forge, and that his name was murmured with their latest prayers to God. And let the American people, the champions of justice and fair play, heretofore acknowledge and properly appreciate the services of Thomas Paine in the war of the Revolution, and restore his name, his national writings, and his portrait to a companionship with those of his immortal countrymen."

Custer continues his "War Memories." Bull Run being treated of this time; Julius Henri Browne discourses with interest on the "Phenomena of Sleep;" and other matters, prose and poetic, combine to recommend the number to the widest popular attention.

A. WILLIAMS & Co., 233 Washington street, (corner School) Boston, forward to us the May numbers of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, which they have for sale. Finely illustrated articles on "William Penn," "The True Peconias," "Howdon College," "Hearing with the Eyes," etc., together with stories, sketches and poems, make the first a marked issue for excellence. The second, in the field of its specialty, the amusement of young readers, is eminently successful, this month, as is always the case. A fine frontispiece of the "Valley Forge" is a beautiful illustration of the truly valuable contents which follow are sweetened by the mirth-provoking (continued) story translated from the

French by T. B. Aldrich, and illustrated in silhouette by L. Hopkins, entitled "The Cat and the Countess."

WIDE AWAKE—D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—is out for May. "Hanging a Bear" is the attractive engraving which introduces its monthly installment of good things, which is, however, somewhat belated by a faithful attempt in the guise of a story, "Young Hick" to ridicule (by implication), through a shallow plot, the modern phenomena.

THE AMERICAN SPIRITUAL MAGAZINE for May—Samuel Watson, Memphis, Tenn., editor and proprietor—leads off with its Inner Life Department, of which Mrs. Anne C. T. Hawks is the medium; gives an article by Dr. Eugene Crowell, on the non-conducting properties of silk; continues Jeffries's "One Hundred Reasons Why I Am a Christian Spiritualist," and presents other communications, editorials, etc., of interest. Bro. Watson is accomplishing much for the cause.

WARE'S VALLEY MONTHLY—Wm. M. Leftwich, editor, Charles E. Ware & Co., publishers, N. E. corner Fifth and Chestnut streets, St. Louis, Mo.—is received. This magazine is in make-up and matter an honor to the West. With its issue for April it closes its first year and second volume. The "Legend of the Mass," a poem by L. V. Fenn, is a production which is a production which would do honor to any of America's masters of song.

These standard issues, THE PHYSIOLOGICAL JOURNAL, and SCIENCE OF HEALTH, for May, have reached us, from the publishers, S. K. Wells & Co., 737 Broadway, New York City. Those who regularly peruse these magazines need no word of praise from us to sharpen the edge of anticipation; those who do not, will do well to obtain copies of the two. They make a most valuable instrument of medium walk through their pages hand in hand. We regret to state that financial reasons led the publishers to announce that with the June number the Science of Health will be discontinued, and in July it will be merged with the Physiological Journal.

PARTS 13, 14, 15 and 16 of ZELL'S ENCYCLOPEDIA and UNIVERSAL DICTIONARY, have come to hand from Horace King, Eastern agent, Thompsonville, Ct. A fine map of Asia, showing the boundaries of the various nations, the numbers of which treat many matters of interest and profit. No. 16 reaches a classification, COPE, This is a work which in its entirety occupies the highest point of fitness for the needs of the popular mind, being admirably adapted for instant use, and giving what it has to say on each topic in a terse and straightforward way—the further removed from circumlocution, Appleton, Crocker & Co., 11 Broadway street, are the Boston agents. A specimen number with a beautiful map will be sent to any address on the receipt of twenty cents.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at Rochester Hall, 101 N. Washington street, from 10 to 11 o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Sec'y.

ROCHESTER HALL.—Free Public Circles are held at this hall, No. 3 Winter street, every Sunday at 10 A. M. and 8 P. M. by the City of Boston. Good music provided. All are invited to attend.

RAYMOND HALL.—Spiritual Meetings are held at this hall, 123 Market street, District Sunday afternoons, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free.

RAYMOND HALL.—Meeting every Sunday at 10 A. M. and 8 P. M. Miss Nora J. Barker will give test sances every Sunday evening at 7 1/2 P. M. Jones, Chairman.

BOSTON.—Rochester Hall.—A large audience was present to witness the exercises of the Children's Progressive Lyceum on Sunday, May 8th, and the groups were also well filled, those being one hundred and nine children in attendance. Readings and recitations were given by Mrs. Carpenter, H. B. Johnson, Grace Fairbanks, Johnny Balch, Mabel Edson, Ella Carr, May Potter and Carrie Osgood. Piano solo by Helen M. Dill, and a pleasant song by Mr. Fairbanks. Dr. Grover addressed the children briefly, after which Mrs. Dearborn spoke in a feeling manner of the children, and her desire to contribute something to its support. She presented the children with a collection of books, and placed in the hands of Mr. Hatch a sum of money to be used as he should think proper, for the children. Mrs. Dearborn announced her intention of going to Europe at an early date.

JULIA M. CARPENTER, Sec'y.

THE LADIES' AID SOCIETY.—All members of the Spiritualist Ladies' Aid Society are requested to meet at Rochester Hall, No. 77 Washington street, on Tuesday afternoon, May 16th, as business of importance will come before the meeting. Mrs. JOHN WOODS, Pres.

MISS M. L. BARRETT, Sec.

Codman Hall.—Moses Hull and E. H. Heywood hold a debate in this hall next Sunday forenoon and afternoon, and at New Era Hall in the evening, on the rights of individuals, meetings, towns, cities and general governments to suppress or protect themselves against individuals or mobs who would intrude upon their rights.

Movements of Lecturers and Mediums.

J. M. Peebles speaks for four Sundays in Chattanooga, Tenn., and lecture before each May, to all ages. His addresses thus far have been well treated and extensively reported by the press of that city. His address is care of Reed House.

Mrs. N. J. Willis has removed to 233 Broadway, Cambridgeport, Mass.

Dr. Charles A. Barnes, of Rochester, N. Y., will spend the summer months, from May 10th, at Watkins, N. Y. Address Box 62.

Moses Hull and Mattie Sawyer speak in Vineland, N. J., the last two Sundays in May, after which they enter immediately upon their tent campaign.

Mrs. C. C. Van Duzee, of 604 Vine street, Philadelphia, trance speaker and test medium, will leave for Wheeling, W. Va., on about the 15th of May, to give sances and engagements. Societies wishing her services in that vicinity or in the Ohio Valley can be accommodated by addressing her at Wheeling.

Dr. J. H. Dewey will speak at Investigator Hall, Paine Memorial Building, Sunday, 10 1/2 A. M., May 14th. Subject, After Spiritualism—What? The public cordially invited.

Dr. W. L. Jack, of Haverhill, Mass., expects to attend the Lake Pleasant Camp-meeting.

Mrs. Nettie M. P. Fox can be addressed at 175 Mutual street, Toronto.

Dr. J. K. Bailey has been lecturing at Versailles and other places in New York. He is now in Pennsylvania. He can be addressed until further notice at Millport, Pa. Gilles R. Stebbins is to take a tour East. He will be in Philadelphia May 23d.

Dr. E. C. Dunn's permanent address is Rockford, Ill.

Mrs. S. A. Rogers Heyder has a short engagement at Newburyport, Mass. She would like to make further engagements to speak and use those other mediumistic gifts which have been developed in and through her to prove the immortality of the soul.

On File for Publication.

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

"The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter.

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

"Heredit," by J. Dille, Esq. An able and important article, of great value to every human being.

"Spirit and Matter," by F. Smith;

"The Evidences of Immortality from Spiritualism," by Rev. E. R. Sanborn;

"Rational Spiritualism," by Prof. S. B. Brittan;

"Cured by Prayer," by Allen Putnam, Esq.;

"The Mission of Modern Spiritualism," by R. W. Thorne;

"Holding Forces," by Lois Walsbrook;

"Spirit Communion," by Alfred Grudge;

"Christian Spiritualism—A Response to William Fishbough," by J. E. Bruce, M. D.

Mass Meeting at Washington, N. H.

The Spiritualists of New Hampshire will hold a three days' mass meeting at Washington, N. H., in Union Hall, June 23d, 24th and 25th. The services of Geo. A. Fuller, of Rochester, N. Y., and of Mr. S. B. Brittan, of New York City, have been secured. The design of this meeting is to bring together all who are interested in the cause of Spiritualism, and to present the principles of our philosophy, the most efficient methods of promulgation, the conduct of the present State Association, and the best means to promote harmony and our march.

The Spiritualists of the State should make earnest efforts to be present at this meeting, for business of importance is to be presented. Washington is of easy access, situated on the high hills of the western part of the State, and is a beautiful city, and the most desirable place for a vacation. Cars leave Concord for the Contoocook River Railroad at 3:40 P. M., for Hildesheim Bridge, where they connect with the Concord and Amherst Railroad, and the train will arrive at Washington at 10:30 A. M. on Monday morning. Tickets may be secured at reasonable rates. Come one, come all, for we expect a general outpouring of the good spirit.

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