

La Luz Esprítica is the title of a new periodical which has just appeared in Saltillo, Mexico. It is the organ of the "círculo" Rafael Sanzio, consecrated to the study and propagation of Spiritism. It has evidently an able, as well as large body of editors, and will appear on the 15th of each month.

The worst woman in America—Molly Maguire.—*Lowell Daily Courier.*

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To Book-Buyers.

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

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (submitted or otherwise) of correspondents. Our columns are open for the expression of important facts and opinions, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MAY 20, 1876.

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COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

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

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

While we recognize no man as master, and take no book as an authority, we most cordially accept all great men and books of the world. The generations of men come and go, and the ages pass, but the light, reverent and thoughtful before, but self-centered in his own individuality. —Prof. S. B. Britton.

The Need of Harmony.

The tendencies to separation, and even to discord, which for the past two years or more have marked the fortunes of Spiritualism, should give the entire body of its professed adherents pause, as the revolution going on in general opinion shows unmistakable signs of culmination. The theory and doctrine of Spiritualism has been from the first, that their faith and philosophy are to supplant the credal superstitions as fast as the latter are broken up. But if that is to be, it must of course be only because the general mind comes over in confidence from the chaotic to what it instinctively feels to be broad and secure. This, therefore, is Spiritualism's opportunity, when the ground is swelling and breaking up under men's feet; but how is it improved? There should be more unity and harmony of spirit than ever among Spiritualists. At least the early feeling of love and fraternity should rule. The last thing they should consent to in such a crisis is to follow the fashions of the credalists themselves; to dispute and wrangle with one another; to struggle for power and authority; to seek to gain advantages when the necessity is for mutual concessions and sacrifices. In this respect we are, as a body of believers, no better than those upon whose faith we profess to have improved. The church people, finding that dry rot is eating out the vitality of their organization, are not going to seek for safety by looking to another class of people, no matter what their professions of belief, who, after all, are able to offer them no better way than the old one from which they have been driven.

No more important subject could engage the attention of Spiritualists everywhere at this time. "By their fruits ye shall know them," is after all the only sound rule. If Spiritualism, with all its blessed revelations to the individual soul, has no power to draw human hearts together, to elevate human views, to enlarge and strengthen human sympathies, to generate and call forth human love, then it manifestly possesses nothing for which the discontented crowd-follower craves, and they will even prefer to remain where they are, knowing the worst there is for them in their present condition, than venture forth upon what seems a broader platform which they question in regard to its firmness. In all seriousness and sorrow do we say it, the present attitude of Spiritualists toward each other is the most unfortunate that could be. Disintegration is fast becoming to appearances a more powerful factor than the inward spirit of harmony. Our common faith is becoming less efficient in producing that fruit of grace which is so influential over men's hearts and minds. Jealousies, bickerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of the early love and faith, and steadily eating out the life of a cause which angels themselves cannot advance without the willing cooperation of mortals. Unless a change for the better sets in within a reasonable time, it will with justice be charged against us all that we have driven the spirit away.

Let us pause in the midst of the din which distressed ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled. Mortals are not competent to carry it on alone. It is the power that comes down out of the opened heavens to which the results so far achieved must be ascribed. And if we turn our backs on these holy influences, thinking in the pride of our small conceits that we can now do without their help, and calculating on personal and earthly benefits where only heavenly work was originally planned, we may rest assured that we shall be rejected from above as worthy instruments and winnowed as chaff from the sound wheat which is nowhere lost or wasted in the whole breadth of God's great field. Brethren and sisters, it is high time for us all to think of these things in a new spirit. We see the soil of the world fast being made receptive for the seed of golden truths, and we, the chosen sowers, already are falling out upon the question of how many grains each shall be entrusted to scatter abroad. It is preposterous. It would never have been believed when Spiritualism dawned on the human mind a little more than a quarter of a century ago. Let us cease quarrelling and fall to silent invocation, praying for the immediate infilling of a larger measure of the spirit of love and harmony than our ranks have manifested from the beginning.

Giles B. Stebbins, writing from Waverly, N. Y., under a recent date, says: "I was at a séance held by the 'Allen Boy,' (as the young man is still called) last night, and the musical phenomena I there met with were of rare power and beauty."

The Physical Basis of Immortality.

While some individuals are doing their best to invalidate those physical proofs of a hereafter, which have been given in the extraordinary phenomena now so common, and which are believed to be spiritual in their origin, Miss Antoinette Brown Blackwell, who does not claim to be a Spiritualist, is showing us how much there is in the admitted facts of science to confirm us in the theory of an immortal organism. Her new volume, "The Physical Basis of Immortality," is, in many respects, one of the remarkable books of the day and worthy of the study of all persons who would satisfy themselves that immortality is not disproved by physics. The word "spirit" is rarely mentioned in the whole three hundred and twenty-four pages. The physical facts referred to are few and far between. By a process of reasoning based on scientific data such as will be generally accepted by physicists she arrives at the conclusion that all known analogies point to the strong probability that there is an actual continuous, unchanging personal unity in the human being, the living *me*, which is indestructible.

Miss Blackwell's theory, briefly explained, is, that "every living or sentient atom, like every other unit of being, is indivisible and indestructible; and that all its modes of sentient force are unique in kind though interchangeable in mode among themselves; are also definitely related to associated physical forces with which they are not interchangeable in modes of activity, though inhering with them in the same indestructible physical atom. These two sets of energies mutually limit and modify each other; and together form the immutable basis of one immortal existence."

No one can yet say what spirit is, any more than what matter is. The basis of both may be the same. This writer contends that immortality of experience must ally itself to an immortality of adapted physical cooperations; and for this it will need—not literally a spiritual body—but a truly material one through which it can communicate with universal matter and with the universe of minds also; that this "mind-body" is able to ally itself to adapted atoms, material also, but of a more ethereal character, like itself; with these it may enter into its future life, not maimed and helpless, but fully equipped for its new destiny.

Miss Blackwell says: "All matter is not visible matter. No physicist can dispense with the interstellar ether and yet explain a fraction of the phenomena of universal Nature. If several vapors can occupy adapted portions of a given space without interference; if waves of ether called light and heat, can penetrate, pass through, work with, and give most various shades of colors to solids, fluids, and gases; if we must call in the action of a refined class or classes of matter to explain the transmission of all the more rapid and subtle forms of energy, as electricity and gravity, then the supposition that every mind may have a more permanent ethereal body which mediates between it and its grosser organism, cannot involve a shadow of scientific absurdity. It even becomes highly probable."

These views are quite consistent with all that the most cautious Spiritualism has yet claimed in regard to the existence of a spiritual body. The conclusion is wrought out by Miss Blackwell through purely scientific processes without indulgence in a single sentence appealing to the imagination or even to the aspirations of the human being toward immortality. Her work is well worthy the attention of the scientific and the religious world; while by scientific Spiritualists it will be found full of interest. It is published by G. P. Putnam's Sons, New York, and is for sale in Boston by Lee & Shepard.

Certain Phenomena.

It is amusing to see how, in her recent reply to Mrs. Andrews, Mrs. Denton adopts, on the simple authority of spirits and mediums, all that helps her in her arguments, but rejects their authority on the main question, namely, that the operating forces are spiritual. She assumes that the substance with which materialized spirits clothe themselves comes from the medium or from the circle; but she has not an atom of proof for this supposition except what comes from the report of certain parties concerned. Is all this assumption quite consistent with Mrs. Denton's continual warning to us that she is going to be immensely scientific in her processes?

She tells us that our exceptional phenomena set "all known natural laws at defiance." Is it not barely possible that it is her own ignorance that would make this seem so? For example, Faraday, Huxley and other great men thought that the phenomenon of the levitation of a human being set the natural law of gravitation at defiance; and yet Spiritualists all know that levitation is a proven fact; and that there is no violation of natural law if we admit the spiritual hypothesis. May not Mrs. Denton be equally in error when she assumes that any of the phenomena are in conflict with natural law? We have every reason to believe that all of them are in perfect harmony with natural law, however difficult it may be for us, with our present knowledge, to reconcile the two.

She reproaches the Greeks, Romans and Christians with adopting the spiritual hypothesis before they had sufficiently investigated the phenomena. Let us imagine how the spirit of Socrates would discuss that point with her.

"What did you mean," she will ask, "by telling the world, when you were in the mortal form, that you had communication with a guardian demon or spirit? Can you prove to the satisfaction of any scientific mind that such was the fact?"

"You claim, madame," Socrates might reply, "to have a psychometric power which enables you to tell on touching a fragment of stone from the pyramids or the ruins of Palmyra, or any other place, the whole history of its origin and of the uses to which it has been put through the ages. A book has been written made up of your claimed revelations. Can you prove to the satisfaction of any scientific mind that those revelations have any basis of fact? When you can explain that to me I will answer your question in regard to my own experiences."

We do not see but that Socrates would have the better of the argument, especially if he could come to Mrs. Denton in his materialized form. Or does Mrs. Denton now hold that her psychometric assertions were fabulous?

A certain "Professor Cooke," said to be a clever sleight-of-hand performer, is now "exposing" Spiritualism in the West. The theological owls are represented as parting freely with their shekels to aid this individual, in his nonsensical tirades; but he deceives no one whose mental optics are able to bear the clear sunlight of truth.

Out of their own Mouths.

Parity of reasoning often leads to results that are not dreamed of and could no more be guarded against. Some years ago Archbishop Whately confessed that at the first he was "strongly reluctant to believe in Mesmerism," but that he was at length "overcome by the facts." Apply the same force of reasoning to the well-attested phenomena of Spiritualism, and why should not the Bishops and Archbishops of all Christendom accept them as readily and as fully as they have the "facts" of mesmerism, which is but a single feature of the operation of the great law by which Spiritualism is established? "Any amount of detected mistake or imposture," says Whately, in continuation, "will no more go to disprove a well-established fact than the detection of a number of pieces of counterfeit coins will prove a genuine shilling and sovereign not to be genuine silver and gold." Now let us just stop and apply that style of reasoning to Spiritualism.

Admitting, as we all do, that fraud and charlatanism are mixed up by perverse and unenlightened human wills with the genuine phenomena of Spiritualism; put the question just as Archbishop Whately puts it in relation to Mesmerism; shall the detection of a number of pieces of counterfeit coins prove a genuine shilling and sovereign not to be genuine silver and gold? Of course not. Why is not this reasoning just as good for Spiritualism as it is for Mesmerism? And what but a worldly prejudice hinders men of position from accepting the one as well as the other, when the facts are so "overwhelming"? Those who profess disbelief in mesmerism, says he, belong to one of two classes either such as have made but "a scanty inquiry, or none at all," and those who "really are convinced but are afraid to own it." How many deal with Spiritualism just this way.

Cured by Laying on of Hands.

An astonishing cure of this nature is reported in the family of Mr. Charles H. Benson, of the Jersey City Evening Journal. The patient, a nine-year-old daughter of Mr. Benson, was prostrated by a bronchial affection in August last. She had all the symptoms of consumption, and three physicians said that she could not live. Early in January the girl's death was daily looked for, and a neighbor, Mr. William Winslow Bennett, a Spiritualist, so says the press account, complained that the girl's cough kept him awake, and he wished it stopped. "On being told he would not be troubled much longer, Mr. Bennett requested permission to cure the child through the aid of spirits, and the parents, having no faith, refused. The offer being renewed, the parents decided to let him try his powers. The child, dressed in a loose garment, was placed in his lap, he having first bathed his hands in salt and water. The medium said, 'I will not move my hands, but will wait the action of the spirits who are present.' In a few minutes his hand began to move around the throat of the sufferer. That night her cough was not so bad as it had been. Mr. Bennett continued his laying on of hands for three months, and Mr. Benson says that his daughter is now entirely well.

The Congregationalist, the organ of its denomination and published in this city, comes to what it evidently thinks is the defence of the late Vice President Wilson in regard to his faith in Spiritualism, and says that though he did pay much attention to the phenomena, he did so more to gratify his curiosity than to illustrate his faith. It cannot permit itself to believe, nor does it want others to believe, that Henry Wilson was in any sense a Spiritualist. No such a man as that! If it has such an abhorrence of our beautiful and elevating faith, why then does not the Congregationalist plumply denounce Mr. Wilson for having manifested any interest in it, whatever? But that it hardly dares do. It merely flutters around the edge of the subject and asserts that he was not a believer. We say that he was a believer, and that his acts and declarations fully attested the fact. A man who puts no faith in Spiritualism does not habitually consult the invisibles through the agencies employed by them in communicating with mortals.

While certain parties in America seem bent on overthrowing each new development of mediumship as fast as discovered, and others are endeavoring to cast down even the ladder of the generally accepted phenomenal facts whereon the Spiritualist of the present-day has mounted to his conclusions, the physical phase of the manifestations appears to be triumphantly broadening out in England. We note, for instance, that Dr. Monck has recently met with remarkable success in Manchester. Besides extraordinary wax molds, he has had full materialized forms, which have been unmistakably identified, also powerful physical manifestations in the light. One remarkable and well-attested phenomenon was the free movement of bodies in the light, and the loud, repeated ringing of a bell, placed under a hat on the table. Other new manifestations of a most singular kind have been given at his sances.

A large number of the friends of Mrs. Clara Dearborn of Boston, assembled at Rochester Hall, on Tuesday evening, May 16th, to join in services partaking of the nature of a loving farewell to this well-known medium, who is about to make the voyage to Europe. The hall was elegantly decorated with flags, the floral display was fine, the music by Masters' Quadrille Band was excellent, and close attention marked the hour from the commencement of the speaking to its close. After various well-known Spiritualist speakers had addressed the people, and united in wishing a pleasant voyage, the highest degree of success and a safe return home to the hostess of the evening, refreshments were partaken of in the upper hall, and dancing supervised till a late hour. Mrs. Dearborn will sail from Boston June 5th, for England, and will, during her absence, visit points in Germany, France and Spain.

We were shown on Tuesday last two paraffin gloves of spirit hands crossed in a graceful manner, and delicately developed as to their every detail. The gentleman in whose possession they were, and who brought them to the office for our inspection, claimed to recognize them as having been made over the materialized hands of two friends of his now in spirit-life. These gloves were obtained at a sitting on the night previous held by our informant with the new materializing medium at the West End, this city.

Mrs. Scattergood, the well-known English medium—whose husband passed to the higher life from this city some ten days since—arrived in Boston from her transatlantic home on Wednesday, May 10th.

The Centennial.

At the time of the present writing the International Exhibition at Philadelphia has been open to the world for just one week. It cannot be determined in so short a time what its pecuniary success is to be, although few persons imagine, who pretend to know anything about it, that it is to make money. It has cost just eight million dollars to launch it, of which sum the Government contributed a million and a half, and the remainder was made up by the State of Pennsylvania, the city of Philadelphia and subscribers to Centennial Stock. Dividends are conceded to be things afar off. But it will be a good thing for the country to accomplish one worthy enterprise without regard to whether "it pays." The opening exercises were simple, and for that reason all the more impressive.

The musical feature of the inaugural exercises was regarded with more favor than any other. The opening day found the Exhibition in an unfinished condition, but since then goods have been pouring in at an unprecedented rate from all parts of the country, and from foreign countries, so that with the addition of a few weeks more all will be in a completed state. The main building covers twenty acres, and is a thing of beauty. Accessory edifices have been erected to the number of between thirty-five and forty. Those who were present at the opening of the Paris and Vienna Exhibitions declare it to have been fully as forward on the opening day as those were. The universal verdict was one of admiration and wonder, and the Exhibition is at the outset pronounced a success. The months during which it will remain open are to be regarded as a holiday season, to be employed in the exchange of congratulations, sight-seeing, inter-State visiting, and local celebrating.

Reduction in Price.

By reference to announcement in another column it will be seen that the proprietors of that elegant steel plate engraving, *THE DAWNING LIGHT*, have reduced its price from two dollars to one dollar. As is well known to our readers, the picture is rendered from a beautiful painting by Joseph John. The engraving is not intended as a monument to the services and memory of the mortals who passed in and out of that humble Hydeville cottage in 1848, but as a historic souvenir recognizing the time and place when and where spiritual telegraphy began its unceasing mission of work and love. It is a specimen of art which should grace the walls of every Spiritualist home in the land.

Mrs. Maud E. Lord.

The distinguished physical medium, so well known in New England and throughout the West, has taken up her residence in Philadelphia, Pa., where she will hold sances during the centennial season. The friends in that city should not only attend her circles personally, but seize the opportunity to introduce their skeptical friends as witnesses of the wonderful phenomena transpiring thereat.

A correspondent from Baltimore writes: "The purpose for which this new dispensation [Spiritualism] was opened was to enable men by offering honest, unselfish and harmonious conditions to the spirit-world, to draw the purer, more enlightened and unfolded denizens of that world in close rapport with themselves, by giving them a sphere not repulsive to their more refined and etherealized natures. How can a Spiritualist expect the advanced spirits to mingle in an atmosphere of strife and discord?"

The messages on the sixth page of the present issue, given through the mediumship of Mrs. Danskin and Mrs. Rudd, are worthy in a special manner of the attention of the reader. That spoken by "Morning Star" is a fine example of conveying through dialectical utterances the deepest truths; the Black Hills bubble, and the general treatment of the red man by his white brother, here receive a searching exposition.

During its recent convention in Ann Arbor, Mich., the "Volverine" Medical Society (Regulars) disgraced itself by opening a war upon the Homeopaths, and steps were taken to endeavor to induce the legislature of the State to abolish the Homeopathic College. All which is a disgrace, and shows the bitter animus with which the allopathic system looks upon all other modes of treatment.

We are pained to learn that, by a disastrous conflagration at Somerset, Pa., recently, Major George Chorpensing, well known in connection with his yet unsettled claim against the Government, was a severe sufferer, all his remaining property there being consumed. It is hinted by the Washington press that the sympathy of his friends will take a practical shape. Right.

Read the oration on our first page, delivered through the lips of Cora L. V. Tappan, in Chicago, and specially reported for our columns. A query which skeptics are continually repeating finds here a complete and satisfactory answer, while the Spiritualist can obtain added light by perusing the address. We have on file for publication another lecture by this inspired medium.

Mrs. Josephine Shaw Lowell has been appointed to the office of Commissioner of the Board of State Charities in New York—this being the first instance in the official history of that Commonwealth in which a lady has been chosen to fill a position of public importance.

The new building for the Courier-Journal, of Louisville, Ky., was formally opened May 16th, at which date a marble statue of George D. Prentice was unveiled with appropriate ceremonies.

On Sunday, the 30th of April, Dr. Washington Barr, of Harrisburg, Pa., passed on, in the 66th year of his age. Services were held on Wednesday, May 3d, by the Rev. A. F. Bryant and Dr. Child.

We regret to learn that John Lamont, a prominent Spiritualist of Liverpool, has recently met with a severe bodily injury by reason of a railroad accident at Halifax, Eng.

Dr. J. R. Newton, who has for some years been on the Pacific coast, has returned to New York City, where he anticipates a permanent abode.

Leymarie, the French martyr to free thought, is now confined in the prison "La Sante," Paris.

Read the card of Mrs. Mary M. Pratt, on our fifth page.

The Camp-Meeting Season.

Is rapidly approaching, of which fact our readers have already been apprised by the varied notices which have appeared in our columns concerning proposed Spiritualist meetings in the East, West and South. Notwithstanding the prevalent stagnation in the general business of the nation, the confident feeling for the future, born of the Centennial, seems to be gaining full sway among the people, the Spiritualists being in no wise backward in exhibiting its action, as evidenced by the extensive preparations now going on among them to appropriately welcome the advent of summer by camp and grove gatherings, picnics, sea-side parties, etc.

Drs. Gardner and Richardson have, as we stated some time since, secured a new camping ground whereon in future to carry out the details of their highly popular course. This is situated on the line of the New York & New England Railroad, (dépot at foot of Summer Street, Boston,) and is designated as the Highland Lake Grove. The grounds are in close contiguity to the town of Walpole, Mass., and are about twenty miles distant from Boston. The N. Y. & N. E. Railroad Corporation are showing a most liberal spirit regarding the appointments of the grove, and already a fine bridge at one end of the lake, many rustic "crossing places" over the brooks which flow into the greater basin, a commodious dining-hall, an airy and convenient building for dancing, a bowling alley, and a headquarters building, have been far advanced toward completion. Good boats, "flying horses," swings, etc., of an improved pattern, together with bath-houses, will in a short time give added attractiveness to the grounds. The spot is admirably calculated for the purposes for which it has been selected. Thomas Barnes will be caterer at the grove, and Geo. R. Buttrick will have general charge of boats, etc. In order to give the Spiritualist public an opportunity to view the locality before the commencement of the regular camp-meeting—which will be opened July 19th, to continue some three weeks—Drs. Gardner and Richardson have projected a picnic to take place at this new grove, June 28th. Particulars hereafter.

The announcements from time to time printed in these pages indicate that the Lake Pleasant Camp-Meeting Association is, through its committees, actively at work in preparing for the next session. We are informed that the Fitchburg band has been engaged for the meeting, and that tents will be furnished by a Boston party at eight dollars each, which includes ground rent. The Children's Progressive Lyceum of Boston will hold a picnic at Silver Lake Grove on Tuesday, June 13th, full particulars as to the arrangements of which will be given in due season.

James S. Dodge, well known to the Spiritualist public in the past through his pleasant camp and grove meeting enterprises, announces that he will during the present summer hold three sea side parties in lieu of picnics; one will probably take place at Nantasket Beach, the other two at Downer's Landing. Notice will be given when the arrangements are completed.

The friends in Connecticut are moving in the matter of having a camp-meeting in that State, as appears through the call of the president of the committee, contained in our issue for May 13th.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, 1876, at two o'clock P. M., and holding over Sunday, the 11th, five full days. Extensive preparations are being made for the event, and all signs promise that it will be one of the greatest successes known in the history of Spiritualist meetings in the West. Movements of a kindred nature, Conventions, etc., are also outlined in Vermont, Minnesota, Michigan, and elsewhere.

The Fairfield Fund.

Dr. H. P. Fairfield writes from his home in Greenwich Village, Mass., forwarding acknowledgments of money sent to his address by various kind-hearted individuals, in response to the call in these columns. We are glad to see the sum increasing, for the doctor is worthy of assistance, and should receive the same. The condition of the fund at present is as follows: Previously acknowledged as received at Banner of Light office, \$40.00. Amount individually forwarded to Dr. F.'s address, \$21.50. To wit: A. E. Giles, Esq., \$10; John Du Bois, \$2; Severance and Herrek, \$2; T. G. Howland, \$1; J. Judson, \$1; George Hosmer, \$1; S. C. Whiting, M. D., \$1; A. Roundy, \$1; G. B. Stone, \$1; Mrs. W. Ward, \$1; Springfield, Mass., 50 cents.

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.

Read the account on our sixth page of the return and identification of Mrs. Annie Denton Cridge, in presence of an English medium. Truly says her brother, Prof. William Denton, in a note transmitting the account from Mr. Cridge to us: "This from my brother-in-law adds a page to the great volume of evidence that we survive death."

Colby & Rich have just issued a neat little work entitled "DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY," by Mary F. Davis. The pamphlet treats of many important topics in the foreful and earnest manner always observable in the products of her pen. Read it.

R. Linton, Esq., of London, England, a gentleman of culture and a fine speaker, and who for some time past has been connected editorially with the Medium and Daybreak, is soon expected to arrive in this country.

An interesting article from the Harbinger of Light, Melbourne, Australia, concerning the mediumship of Mrs. Paton, will appear in our next.

Our thanks are tendered to Mrs. G. M. F. Wood, of Concord, N. H., for a box of beautiful May flowers, and the good wishes which accompanied it.

An article entitled "Rich Men," by Thomas R. Hazard, Esq., will appear in our next issue.

Colby & Rich, No. 9 Montgomery Place, Boston, have received the Spiritual Magazine (London, Eng.) for May.

Several sanguinary engagements have recently occurred between the forces of Guatemala and Salvador, in which the losses on both sides were very heavy. The city of San Miguel was captured by the Guatemalans on the 19th ultimo, and the Salvadorians have made peace propositions. On the 23d Gen. Miranda assumed the provisional presidency of Salvador.

SPIRITUAL AND SPIRITUOUS.—Underneath the rooms of the Boston Young Men's Christian Association is a grocery store where liquors are sold. Salvation above and damnation below!

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BRIEF PARAGRAPHS.

When persons or parties attempt to do an unkind or spiteful thing, for a sinister purpose, and suddenly awake to find themselves overcome by the weakness of a false position, the public not only see the poetic justice of their discomfiture, but also hope that the experience may do them good.

Japan has a Bible-in-the schools controversy, the Buddhists endeavoring to have the reading of the Bible in the Christian schools in Kivoto prohibited by order of the Emperor. The Buddhists are very influential, and are favored by the Emperor, but his chief counselors and the ministers of education are friendly to Christianity.

The American Social Science Association will hold a Conference of three days at Philadelphia, beginning May 31st. Reports will be made by F. B. Sanborn, General Secretary, and others, and a number of papers on practical and vital topics will be read and discussed.

Everybody is expected this centennial year to plant a tree. If you can't do that make a bough.

"Spiritualism will reestablish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation, under improved conditions, of the scheme of things around us."—*Westminster Review*, October, 1875.

The new magazine, "Record of the Year," published by G. W. Carleton & Co., is a great success. Several extra editions have already been called for.

Mrs. A. T. Stewart will build a church at Garden City, in memory of her husband, whose body will be buried in the new church.

The Methodist General Conference, held recently in Baltimore, agitated the question of calling a "world synod" of Methodism, for the evangelization of the world. A big job surely to accomplish with the blunted tools theology furnishes.

The Emperor of Brazil will visit Boston in June—decidedly the pleasantest month in the year—here.

The largest feet known to history must be those of the Maryland editor who writes: "We black our boots with 15,000,000 boxes of blacking a year."

The new silver coin conduces to economy. It is a terrible strain to make up one's mind to spend a new silver dime, while a ten-cent rag awakens no computations as it goes.—*Lowell Daily Courier*.

England is increasing her iron-clad fleet on a formidable scale. The inflexible, launched recently, will cost \$3,000,000, and be protected by double armor of from 16 to 24 inches thickness. She will carry four 81-ton guns, capable of piercing armor 20 inches thick at the distance of a mile and a half.

Motto of a Portland temperance reform club: "We bend the knee, but not the elbow."

The latest disturbing circumstances in the quiet experiences of Montreal, is that the office editor of the *Witness*, a radical temperance paper, was killed addicted to drink for many years, was mania week by falling down stairs in his residence while in an intoxicated condition.

"An Omahog" is the way the Alta-Californian speaks of a citizen of Omaha.

A SPINNING EVENING.
Across the glory of the glowing skies
A veil drawn of shadowed mists that rise
From invisibility of God's late gift, the rain.
So, after farewell, and fond memories
Of words and looks, now over, come again,
Across the glowing heart, a veil of pain.

Mr. Benjamin F. Bowles, of the firm of Samuel Bowles & Co., publishers of the Springfield Republican, died in Paris, May 4th.

Commodore Vanderbilt's birthday, the 27th of May, will be observed as an annual holiday by the officers and students of Vanderbilt University, Nashville, Tenn.

The Daily Advertiser advertises a "chestnut horse" for sale. Wonder if he was made of horse chestnuts!

Dom Pedro is so very republican in his manners that American shoddyites stand back agnost.

The Independent voters should nominate HON. GEORGE RANCROFT for the Presidency. He is the ablest statesman in the nation to-day, and should be nominated by the reformers, would doubtless command a strong vote in every State.

May is a skin-milk month.
When feebly does the pulse stir,
"Tis warm enough for a calico cat,
And you feel like a fool in an Ulster."

Gross adulteration of drugs, it is said, has been discovered in Boston of late. It is a shame that wholesale druggists should demean themselves in this manner in order to undersell the honest dealer. Besides, it is positively criminal.

We are inclined to think that the English have the right in this Winslow matter, and that a little red tape is a good thing. It is not of much consequence whether Winslow is tried or not, but it is of a good deal of importance that principles should be established, and more especially those which protect the life and liberty of the individual. Call it red tape, or what you will, it belongs in the same category as the Declaration of Independence or the Massachusetts Bill of Rights.—*Newburyport Herald*.

The Washington Republican says: "One of the saddest things to contemplate just now is the large number of persons in this country who have no relations in Philadelphia."

Thirteen cartridges of a half-pound each of "rendrook" powder were recently found in different places on Jersey City Heights, all in the neighborhood of residences, and not far from the tunnel and the scene of the recent explosion. The fact caused the greatest excitement.

Sometimes you see a sun-browned man with a slouch hat, and with the ends of his fingers turned down as if he imagined himself about to strike the keys of a piano. He is not a pianist; he is a base-ball player, and his fingers will always stay that way.—*Exchange*.

Look out for counterfeit quarters.

Cardinal Antonelli's health is regarded as critical, and it has been found necessary to transfer the affairs under his charge to other hands.

A Georgia exchange recently headed a marriage announcement: "Cramp Kollock." He was the Cramp, and she was the other party.

Gen. Custer is "cussed" generally. First, by the Indians, whose territory he caused to be invaded by the whites on account of his rose-colored lies about the Black Hills "gold fields"; and

secondly, by the adventurous miners who are starving there. Result: an impending Indian war, which will cost the Government probably millions of dollars.

The attendance at the Centennial exhibition, Thursday, May 11th—the day following the opening—was very large, reaching something like forty thousand persons. Everybody was delighted at the magnificent display, and profuse in praise of what they saw. Sir Edward Thornton gave a brilliant dinner party in the evening at St. George's Hall, many distinguished persons being present.

If you would have an egg-plant on the Fourth of July you should plant your seeds about the first of June.—*N. Y. Mail*.

The Franklin Typographical Society of Boston has a fund of \$204, a library of 200 volumes, and a membership of 250, of which 217 are active, 31 honorary, and 2 free.

The Prince of Wales has returned to England. He was tendered a public reception on landing at Portsmouth, May 11th.

Boston has appropriated \$30,000 with which to celebrate the 4th of July.

Dr. William H. Hall, editor of "Hall's Journal of Health," who resides in East Thirty-fourth street, New York, fell in a well yesterday night, May 10th, on the street, and was taken into the house, and expired in a few minutes. He was 65 years of years of age.

A report comes by telegraph, that Mukhtar Pasha has at last reconciled Nisier. Let us rejoice. Our feelings have been harrowed up for weeks by the varying fortunes of Mukhtar in this undertaking, we trust not to hear of Nisier again.

The soul's dark cottage battered and decayed,
Lies in new light through cracks that time has made.
Stronger by weakness, wiser men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view
That stand upon the threshold of the new.—*Waltter*.

The plague is still active in the East. Advice from Bagdad dated from the 10th to the 23rd of April, the number of deaths from this destroyer was 336. At Hileh during the same period there were 159 deaths from the same cause.

If you find yourself spell-bound the best thing to do is to look into a dictionary.

Colonel Robert B. Lawton, formerly of the United States army and colonel of the First Rhode Island cavalry during the opening portion of the late civil war, died at Newport, R. I., Thursday afternoon, May 11th, aged 71.

Jane G. Switshelm is lying dangerously ill in London, where her daughter and only child Zoe is expected to make an early debut in opera.

It is wonderful how rapidly some fowls reach maturity. Now, for instance, you may start from the market with a spring chicken; but by the time you get it home and ready to eat, it has taken upon itself all the characteristics and toughness of an eighteen-year-old rooster.

The insurrection in Bulgaria gains ground. The insurgents held Belva and a portion of the Roumelian Railway adjacent thereto.

THOMAS PAINE.
Honor the man, in early centennial found,
Who spoke his heart when dastards trembled round;
Who, freed with more than Greek or Roman rage,
Flashed truth on tyrants from his manly brow;
Immortal Paine, whose pen surprised us saw
Count fashion empires while it kindled war;
When first with self we strove to crush the wrong,
All bright, in glittering arms, Columbia rose,
From that our sons the glorious mantle took,
As if from heaven some oracle had spoke;
And when thy pen revealed the grand design,
"We done it" Columbia's liberty was thine!

William Varley, alias "Reddy the Blacksmith," died in New York, May 10th, of consumption.

Movements of Lecturers and Mediums.

C. B. Lynn is ready to make engagements for the fall and winter. He desires to visit New England some portion of the coming season. Societies in New Hampshire and Maine should bear this in mind. May 7th Mr. Lynn addressed a large audience in the Milwaukee (Wis.) Academy of Music on "The Future in the Public Schools." His effort was fully reported and highly commended by the local press. Mr. Lynn's permanent address is Sturgis, Mich.

Giles B. Stebbins has lectured to good acceptance at Waterville, N. Y., of late. He will be at the Centennial, for three weeks, beginning with May 23d. He can be addressed 634 Race street, Philadelphia, Pa.

Mrs. Clara A. Folt has now located at 92 Washington street, Boston, where she will sit for tests and be pleased to receive applications from Spiritualist societies desiring the services of a lecturer.

A. J. Fishback has permanently located at Webster Groves, on the Missouri Pacific Railroad, ten miles from St. Louis, and proposes to devote his time and talents in advancing the cause of Spiritualism.

George A. Fuller, of Sherborn, Mass., and Dr. J. S. Bean, of Natick, Mass., will hold meetings at Bradford, N. H., May 26th, and will also be at the Mass Meeting at Washington, N. H., June 2d, 3d, and 4th.

W. F. Jamieson is speaking in Lincoln Hall, Philadelphia, for the First Society of Spiritualists, to good acceptance. The Society commenced charging an admission fee Sunday evening. Mr. Jamieson will respond to calls for grove meetings and the Sundays of June, July and August. Address 122 Bonaville street, Philadelphia, Pa.

J. Madison Allen has closed his highly successful course of lectures (covering a period of two months) in New Orleans, La., and is now journeying and speaking in Texas.

Thomas Cook has been fulfilling engagements in Kansas and Missouri of late. He is ready to speak in grove meetings, or wherever his services may be required in the West. Address him No. 328 West Lake street, Chicago, Ill.

Warren Chase has just closed a very successful course of lectures in Cleveland, O. At the closing lecture the large audience passed resolutions of thanks and invitation to return at his earliest convenience. (He speaks in Salem, O., May 21st and 28th. His address for June will be Carversville, Bucks County, Pa. July 24th he speaks at the annual meeting of Spiritualists for Summit County, Ohio, at Akron, July 26th at Marietta, O., July 27th and 28th in Cleveland, and July 30th in Clyde, Ohio. Addresses above.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1, held in sessions every Sunday morning at Rochester Hall, 730 Washington street, commencing at 10 o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Sec.

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

LESLIE HALL.—Free Public Circles are held at this hall, No. 3 Winter street, every Sunday at 10 1/2 A. M., and 2 1/2 P. M., by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

RAYMOND HALL.—Spiritual Meetings are held at this hall, 172 Main street, near Cotton street, Sunday afternoon, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free.

TEMPLE HALL.—Mediums Meeting every Sunday at this hall, 488 Washington street, at 10 1/2 A. M., and 2 1/2 P. M. Mrs. J. H. Allen, Conductor. Free admission every Sunday evening at 7 1/2 P. M. W. Jones, Chairman.

Boston.—Rochester Hall.—The Children's Progressive Lyceum continues to attract a large number of people, who listen with pleased attention to the interesting exercises. On Sunday, the 14th inst. Dr. N. P. Allen, of Salem, addressed the children, and Mr. Kilgore, of Philadelphia, also made remarks. The following were the speakers and readers on the occasion: Ella Carr, Maud Appleton, Mary Lineman, Minnie Stegmuller, Johnny Balch, Ernestine Eldredge, May Potter, Lizzie Thompson and Lindwood Hilekoff. Helen M. Dill rendered a fine song, and Millie Thomas played a piano solo.

The Independent Dramatic Association connected with this Lyceum will give its first grand entertainment at Rochester Hall, on Tuesday evening, May 23d, on which occasion a sterling programme will be presented, and one worthy a full house.

Apron Festival.—The Ladies connected with Children's Progressive Lyceum No. 1 hold an Apron Festival and dance at Rochester Hall on Wednesday evening, May 24th. This adult society is doing a large amount of good by alleviating the wants of the needy. The public patronage is solicited.

Mrs. C. C. Hayward, President.
Temple Hall.—The Sunday evening test circles at this hall, 488 Washington street, are reported to be well attended. The tests given through the mediumship of Miss Barker have been very clear, positive and convincing, and readily recognized. Very full descriptions of spirit friends are given, and in nearly every case have been recognized. These circles will be continued for the present, Miss Barker and other mediums officiating.

On File for Publication.

Interesting reviews, essays, etc., by writers of merit, viz.:
"The Conflict of Opinion"—a lively essay on a profound subject—by "The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable to matter and its evolutions;
"Literary," 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;
"Tured by Prayer," by Allen Putnam, Esq.;
"The Motion of Modern Spiritualism," by R. W. Hunt;
"Holding Forces," by Louis Walbrook;
"Rich Men," by Thomas R. Hazard;
"The Great Tongue," by Prof. S. B. Brittan.

A DISTRACTED WIFE'S APPEAL.—Mayor Cobb, of Boston, received last week a heart-rending letter from an almost distracted lady in Philadelphia, appealing through him to the police of Boston and asking aid to the public generally for aid in discovering the whereabouts of her husband, who left home May 3, monthly deranged through the pressure, losses and stagnation in business. He felt no clue, took no change of clothing, and made no provision for his family. It is known that he had a little money with him, enough at least to take him from Philadelphia. The following description of the husband and father is given by the heart broken wife: London Engle, thirty-four years of age; five feet seven inches high; weight one hundred and seventy pounds; chestnut hair, slightly curly; high forehead, full beard and moustache; were mixed heavy winter business suit, double-breasted, low quarter shoes, and round-top, black felt hat; had with him an open-faced, gold, English watch, with leather guard attached, worn around the neck. Any information, alive or dead, will be thankfully received by his distracted wife, E. A. Engle, 955 North Sixth street, Philadelphia.—*Boston Journal*.

Letter from Miss Titcomb.
Under the date of April 12, the famous prima donna of Mr. Strakosch's late season, I find the following letter: "It gives me great pleasure to testify to the excellence of the HALLET, DAVIS & COMPANY Pianoforte. I have never heard a piano to which I have listened with more pleasure or in which sweetness of tone and power were so well combined. I should think that this piano would be received with great favor wherever." THURSDAY, TITCOMB.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MOISE, the well known English lecturer, will act in future as our agent and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moise at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

RATES OF ADVERTISING.
Each line in Agate type, twenty cents for the first insertion, and fifteen cents for every subsequent insertion.
SPECIAL NOTICES.—Forty cents per line, first insertion, each insertion.
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For all Advertisements printed on the 5th page, 20 cents per line for each insertion.
For Advertisements to be renewed at continued rates, please be left at our office before 12 M. on Monday.

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

Diagnosis by Letter. Enclose 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. No charge for each order. 157 Specified 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.

"It's Only a Cough"
has brought many to untimely graves. What is a Cough? The lungs or bronchial tubes have been attacked by a cold, nature sounds an alarm, telling you of the disease. Wisdom suggests: "TRY WINTER'S BALM OF WILD CHERRY." It has cured, during the last half of a century, thousands upon thousands of persons. As long as you cough, there is danger, for the cough is a Safety Valve. Use "Winter's" and be cured. 50 cents and \$1 a bottle. Sold by all druggists.

CHARLES H. FOSTER, celebrated Medium from 10 A. M. to 4 P. M.

Mrs. and Mrs. E. PIERCE, Magnetic Healers, 163 E. 33d street, Lexington ave., New York. My 20.

W. H. PIERCE, Developing Medium, 163 E. 33d street, Lexington ave., New York. My 20.

"To Spiritualists throughout the World."—Notice an important advertisement thus headed. My 20.

Mrs. H. Wilson, Materializing Medium, 201 West 34th street, (late 4 Grand,) New York. Seances Sundays, Tuesdays, Thursdays, 8 P. M. My 13, 20.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 60th st., New York. Ap. 22, 10.

The well-known medium and successful healer, Dumont C. Duke, 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. 20.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. My 20, 4w.

Dr. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. My 20.

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

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

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 161 5th Ave., New York. Terms: 43 and four 5-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. 20, 4w.

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

BUSINESS CARDS.

Exhaustion and degeneration follow the excessive use of the senses, without due intervals of rest for repair. In order to maintain the mental energy, the force expended, whether of the mind, or body, must be restored. When the expenditure of brain and other nervous elements is continued by over work, the early extinction of life itself may be looked for as the result of such degeneration. The ingredients composing Feltz's Compound Syrup of Hypophosphites are such as constitute healthy blood, reestablish sound nerves and senses, and will, consequently, not only prevent this exhaustion, but in most cases restore such as is lost.

A standard preparation, also an agreeable one, of Quinine, and approved by the Faculty, is a desideratum achieved in Feltz's Quinine Wine, the great invigorating Tonic. For sale by all Druggists. 2w May 13.

PHILADELPHIA BOOK DEPOT.
DR. J. H. HUBBES, 153 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sales above. Lincoln Hall, corner Third and Chestnut streets, and at all the spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. HUBBES.

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WILLIAMSON & HUBBES, 62 West Main street, Rochester, N. Y., keep for sale the BANNER OF LIGHT and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the BANNER OF LIGHT and Reform Works published by Colby & Rich, in New York.

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RICHARD ROBERTSON, No. 109 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 Liberal Books published by Colby & Rich.

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MRS. M. REGAN, 62 North Third street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Liberal Books published by Colby & Rich.

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A. J. DAVIS, 100 Broadway, New York, keeps for sale standard and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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At No. 2 Kearney street (up stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pen, Planchette, Spencer's Pencil and Negative Pencils, Orion's Anti-Tobacco Preparations, Dr. Moore's Nutritive Compound, etc. U. S. currency and postage stamps received at par. Address, HEIMANN & SONS, P. O. Box 117, San Francisco, Cal.

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LEE'S BAZAAR, 16 Woodland avenue, Cleveland, O., has the Spiritual and Liberal Books and Papers kept for sale.

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J. B. HUGHES, Progress Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.
And Agent for the BANNER OF LIGHT, N. B. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORM, published by Colby & Rich, Boston, U. S., may at all times be found there.

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To Spiritualists throughout the World.

The Birthplace of Modern Spiritualism, THE DAWNING LIGHT.

Reduced one-half in Price.

From two dollars to one dollar.

Key to the Picture.

Directions for Ordering.

Mrs. MARY M. PRATT.

Personal—Philadelphia.

J. W. VAN NABEE, M. D., Eclectic, Clairvoyant and Magnetic Physician, 42 North 38th street, Philadelphia, Pa. 4w—May 20.

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PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VARIOUS NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THE LATE MRS. J. B. CONANT.

COMPILED BY ALLEN PUTNAM, A. M.

Author of "Bible Mirror-Works," "Sally, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living

Message Department.

THE SPIRIT MESSAGES given at the Baltimore Circles and the Boston Circles, are published in this paper, and are of great value to the spiritualists, and to the friends of the cause. We ask the readers to give us their criticisms, and to send us their suggestions, so that we may be able to give them the best possible edition.

MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

(With Colonel Washington A. Danks, of Baltimore.)

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danks, while she was in the entranced condition, totally unconscious.

Mrs. Danks's Mediumistic Experiences.

(Part Twenty-one.)

BY WASH. A. DANSKIN.

Spending an evening with a friend, some years ago, we met two clergymen—one an Unitarian, the other an Episcopalian. A circle of eight persons was formed in the library. Mrs. Danks seated at one end of the table and I at the other, one of the reverend gentlemen on my right, the other on my left. I observed that Mrs. Danks was resting the influence of a spirit who wished to speak through her. In the conversation, which soon became general around the table, the Episcopalian boasted somewhat of his determination to investigate any subject that he deemed proper, and asserted his freedom of opinion with considerable emphasis. Suddenly he stopped, and, looking at me earnestly, said, "Danks, what are you smiling at?" I replied, "At the idea of a man who has bowed before a Bishop and bound himself up in a creed, talking about his freedom of opinion."

This seemed to amuse the Unitarian, and he exclaimed, "Good! good! very good indeed! Now, Mr. Danks, we have no creed; we do reverence to no Bishop; we are free. We extend the right hand of fellowship to all good men." My response was, "That, my dear sir, is all very well, so far as it goes; but Spiritualism—that new religion which has been so much reviled and is so little understood—carries us somewhat further. Those enlightened spirits who come to us from their beautiful abodes in the skies, teach us that but little merit can be found in offering the hand of brotherly affection to the good and the pure, the refined and the cultivated. From all these we derive both pleasure and profit; but when you extend the hand of sympathy—they tell us—let it be to the one who needs your help; to the lowly, to the ignorant, to the degraded and the outcast; they are all children of the same Father, all hold the same relation to the Great Central Source of Life as yourself."

This converse with the clergy attracted Mrs. Danks's attention, and while her mind was thus drawn from her purpose of resistance the spirit of Dr. Rush gained control. He said to the Unitarian that his physical condition was precarious, and unless prompt attention was given to his case, he would be suddenly taken from the earth-life.

This kindly caution was somewhat cavalierly received by the gentleman, who informed us that it was certainly a mistake, as he was not at all in bad health. Dr. Rush insisted upon the correctness of his assertion, and remarked that he had performed his duty; it remained with our friend to accept or reject what had been given him.

The proffered advice went unheeded, and some two or three months after, while enjoying my summer vacation at Newport, I received a telegraphic dispatch from one of the gentlemen who had been with us at the "circle," announcing the sudden departure from this life of him who had been thus cautioned—the beloved and respected pastor of the First Unitarian Church of Baltimore—the Rev. George W. Burnap.

Ella Rogers, New York.

With feebleness and timidity I approach the instrument which has been unfolded by power or powers that have life in the other land.

It was sudden, on Sunday, I remember, that I died, of pneumonia. I was only eighteen years of age. My name was Ella, the only child of Mary Agnes—that was my mother's name—and the late W. Rogers.

I was buried from my uncle's; his name was James Herr, and he lived at No. 35 Seventeenth street, New York. It is very beautiful to hear the privilege of communing with your dear friends, however long the separation may have been. It goes to show in its realities that there is a life and a power left within the spirit to do its work, and I am so happy in having the privilege of expressing my gratitude, love and devotion to the friends I have left behind me.

All they did was done to gratify the heart of a lone and stricken mother, who felt for the time in her distress that God had chastised her for some sin which she had committed in ignorance. But, mother, do not think so, for God, in his infinite wisdom, only took me through the physical laws of sickness. He did not specially take me away from you to make you bow down in sorrow; it was only because the body was too weak to hold the spirit; and as an earthly life was mine, so truthfully and honestly will the reunion be with you and me.

Oh! I could you but see and feel even the smallest of those pleasures which the angels give in this life, you would not grieve or mourn over the death of Ella. You would say, as I have said, "Well done; Heavenly Father, I thank you for this true kindness which you have shown to me." Heaven and heavenly things are so grand and so beautiful, that words cannot convey their grandeur and their sublimity. You must come and see, and taste, and embrace all things which the angels have prepared for you.

And now, good-bye. I hope to be an angel of peace and light to all this human race.

Hannah Miles of Dover, N. J.

I went up the hill in feebleness, I come down the hill with renewed strength; with a voice that doesn't quiver with age, with an eye that's not dimmed, with a brain that's not lost its elasticity, but through death has been quickened into renewed life.

My name was Hannah Miles. I was, as the story of earth goes on, ninety years old. I was the widow of James Miles, of Dover, N. J. I was buried from the Munn Presbyterian Church in Dover, though I died at Saratoga Springs.

My thread of life in usefulness went away with the many years that were given to me. Now when I stand upon those green hills that are in the centre of the Eternal City, I can trace back my memory, and the pictures thereof from come,

some of them pleasant and some of them unpleasant. But it is a beautiful thing to die with religion in your heart; that religion which is gathered up from the inspired book that tells you how to live so that you may die, and your torch will never go out.

It is beautiful here; the garden has flowers and fruits, and warbling birds, and brooks, and hills, and dales, and oh, so fine they are! But still the idea comes and goes, that we had those things below. And then the angels, robed so beautifully in white! When you hear them sing it makes you feel that you are surrounded by the loved ones of God.

I stand an outside sentinel as yet; the inner courts I have not reached; but they tell me my time is coming to go onward and upward, to view that beautiful land where the sun never has a setting.

George Scott.

Self-evident to every cultured mind—that the spirit cannot die; it must have life, and with that life it must have duty, and duty must be performed, to some one or some thing. I know that I am of very little importance, for the works which I left behind me do not tell as well as they should; but whatever wrong be committed under the law of ignorance, is blotted out in this eternal world.

George Scott was my name. I was the son of S. Scott. My residence was in the Monumental City, on South Fremont street.

Why should this common ground for spirits, which is intended for all, be given to those who are far off in the distance, rather than to those who have kindred here at home? Are there not hearts scattered around whose firesides are lonely—where the chair is vacant, and where hearts beat in sorrow; where minds go on in agony and ask, "Where are they? Are they—the ones we loved so dearly—are they lying in their cold and silent graves?" or where are they?

Theology fails to fill the void that death has made. The preacher and the priest will only give consolation half way; they rest on probabilities, not certainties, while this religion speaks to the high, gives comfort to the low, takes the ignorant in hand and leads him upward and onward, where each in due time may learn of his God.

Oh, yes, mother, there is a God of the Hebrew, a God of the Christian, a God of all humanity, differently read and understood, but, notwithstanding, one and the same God! He filleth all space and liveth in all hearts.

Cast not this away, mother, as a superstition of the past; hold it and nurse it, and let it be thy altar where thou canst go and where thy son can come.

Mrs. Wallace, East Orange, N. J.

I was the daughter of Captain Martin Brown, of Newfoundland, New Jersey, and the wife of William Wallace. I was seventy-nine years old, or thereabout. I was buried from the Munn Presbyterian Church of East Orange, New Jersey. I came from the realms of light into a world so dark and dreary, from which I felt that it was a blessing to flee, and be with the departed ones, but still memory bids me come and cheer the friends I've left behind. There are those in Michigan whose hearts will be warmed with the knowledge of my power to see, to speak and to know. This grand temple, not erected by art, nor made nor fashioned by the human mind, stands in all its points preëminent above and beyond all conception of the human mind. Oh, friends in Michigan, if you should read this—penned from my own utterances—give back due response to the one through whom I speak; give credit to whom credit is due for honor and truthfulness, then your duty will be performed as I have performed mine.

T. D.

To every cloud there is a silver lining. Man is not cast in brass nor is he cut of stone; he is molded in clay, after the form and features like unto the one whom men call God. But where is God? I've searched for him in the heights and in the depths, and I see him not, neither do I hear him.

I thought a man who took his own life was accursed; but I find that death wrong is assisted here. He is not made to feel the cold shroud given him for his transgression, but the hand is extended and the heart is open, and he is made to feel he is a welcome visitor. At least so it has been with me.

Be up and doing, is the watchword in this eternal home of the Gods—not God, but Gods—for there are many of them.

Who am I? What am I? Where did I come from, and whither shall I go? I have thrown a ball over my house and made the heart of my wife weep and mourn in sackcloth and ashes for the man whom she loved and who ever loved her.

Dark, dark abyssal woe over the one whose mind goes astray, who with abundance all around and about him feels, with insanity of the mind, that the day will come when he will have to ask for bread!

Why did they not watch me? Why you see fire in the eye, when you see the steps tottering, when you see the man is not what he was, then be on your guard. It were better, children, that you had chained your father as men have to chain lions.

The deed is done. You nor I have power to recall it. Oh, could I but recall that sad and gloomy morning, happiness might be mine! But my dream is east, and I must be the mourner, exercising all the faculties left me to work out my salvation.

Wife and children, do not condemn me! Pray for me, give me pity and assistance. This is all a husband and father has to say—saying it through a law he knew not of, but is learning.

Capt. Alexander Hubbard.

It was in Stamford, Connecticut, I died. My name was Capt. Alexander Hubbard. My age was seventy-two, and one of the remarkable things in my life was—I was a Universalist; and all my acquaintances and friends who may see this will know that it is Captain Alexander, who claimed his birthright with that church which has been scorned and treated with contempt by other Christians.

Now I stand as Captain Alexander, not at the helm of a ship, but in the spirit, proclaiming that I did not die in the fear of the Lord. Nor did I through that valley hunt for the devil, nor did I ask the "invisibles" where is hell? for I knew in my heart and in my brain that when God gave me life he never intended that I should be damned or burned throughout eternity; consequently, friends, if you are seeking after the dead, you will find that I hold on to my identity, to my personality, and that I have passed through death without having my religious views disturbed.

There are positive realities in this life—no fiction; no painted pictures; everything in active motion, and in this I have not been disappointed, for I never held the thought that after passing under the physical law of death I would have to sing psalms forever in praise of "God the King."

Friends and relations who seek after me, hearken to what I have to say: Make clean the heart, make the understanding clear as regards the relationship which the creature holds to the Creator. When you have done this, your passage through death into life will be pleasant.

[Addressing the Chairman.] Adieu to yourself, and thanks, for many seek to find out my whereabouts.

BANNER OF LIGHT CIRCLE ROOM.

The following Spirit-Messages were given through the mediumship of

MRS. JENNIE S. RUDD.

at the Public Free Circles held at this office. In order to make repairs upon our Building, the Sances have been temporarily suspended. They will be resumed on Tuesday, September 5th.

Questions and Answers.

CONTROLLING INTELLIGENCE.—If you have any questions, Mr. Chairman, I will consider them.

QUES.—(By J. L. M.) Are all the different languages of earth used and understood in common in the spirit-world, or do the individuals belonging to all the different nations and tribes of earth only use and understand such languages as they used and understood while in the earth-life? For instance, does the Indian, who never learned the English language while in the physical, understand that language without having to learn it in the other life?

ANS.—In spirit-life there is one universal language which is understood by all. In fact, it is not always necessary to move the lips in order to be understood. In your world the lips may speak one thing, while the heart may speak another. You may grasp your friend by the hand, and say: "I am glad to see you, glad to have you here with me in my home," while in your soul you feel that you wish he was a hundred miles away; but in spirit-life it can nowhere be done, for the eye of the spirit reads the spirit and understands and knows what there is in the soul.

We can understand each other, whether we are Indians or English, French or German, or any nation you may choose to mention. We can all communicate in spirit-life readily, and be understood. Our language in many respects might be termed symbolic. It is a language clear as your own, but in coming back to earth and taking possession of mediums is where the difficulty lies in making ourselves understood by you without the aid of an interpreter. If a spirit comes to this circle, using a language to which you are all strangers, instead of giving that spirit possession of the instrument which we hold, we should be obliged to put in an interpreter—and thus a spirit, from whatever nationality, can use its own language, or can use a language which is understood by all.

Q.—What does the controlling spirit think of the Mormon doctrine?

A.—I can only give you my opinion, which is that the Mormon doctrine is the same as King David's—a doctrine which drags down humanity, which lowers woman, and brings her to the level of the animal; lowers man, and brings him down, down to degradation. My opinion of the Mormon doctrine is the same as it is of promiscuity, that it can only make man worse and woman damned. Strong language, Mr. Chairman, may be, but nevertheless it is called for—and yet it is only my opinion.

And here let me say that we do not pretend to be infallible. Whatever may come through these lips we do not wish to be understood as the end of the law. We have not lost our individuality. Whatever seems to you right, that receive. Accept nothing which comes from our lips because we are a spirit, if it seems unreasonable and untruthful to you.

Q.—What is the condition of the Mormon in the spirit-world?

A.—So far as my observation goes—and I have looked into their homes a little—I find them in the same condition of others who have not lived true to themselves.

Some say, "Mormon life is true to them." But we have only to look at them in their social relations, gaze into the weary eyes of the women in their country, and magnificently feel the dissatisfaction which comes from them. Their earth-life has some effect upon them after they come to us; it carries them into spirit-life with that sort of weariness which comes to those who live untrue to their better natures.

Old Father Bates.

Well, Mr. Chairman, I am glad to see you, glad to see all of you folks looking so cheerful, for I believe and always believed in a short-faced religion. Why, bless you, I've had more religion sung into me than I ever had prayed into me. I always felt that God was pretty near me when I was listening to some of the grand old hymns. I don't mean "Hark! from the tombs a doleful sound," but I do mean some of those dear old Methodist hymns that used to fill my very soul with the love of God. I used to like to hear them; I like to hear them now. I like to see everybody cheerful, everybody happy. I've learned—in fact I always had a feeling that it made but little difference how much water was put on a man or a woman, whether it was three drops or three gallons, so that they had the mark on their forehead that they had received God in their souls. I believe that to-day; and in spirit-life I gather around me some of my old flock and talk to them as I used to do in days gone by. As I sometimes ministered to spirits that were pretty well imprisoned in the form, so I, to-day, find great pleasure in ministering to some of the spirits in prison. Why, Mr. Chairman, there's a world of work to be done. You are doing some of it here for us poor devils who have no other outlet, no other channel free and open.

There seems to be such a power here, such a strength, that, as I come, I feel like shouting Glory Hallelujah! as in the days of old.

I tell you that if you knew the work that that man is doing [pointing to the portrait of Theodore Parker] you'd all take off your hats when you enter this room and gaze on his picture; you'd feel as if you had stood where the ground was holy. Talk about losing his power! Why, God bless you, my friends, he carried with him into the spirit-world such a strong staff to lean upon, such a sceptre to wield, that he's done ten times the work—ay, fifty times—that he could have done had he remained in the form. I firmly believe that the time will come when he may be seen on his own platform. I tell you, friends, he is not away from old Music Hall. You can go there most any Sunday and find him at work there. It's a great old coat that that minister is wearing; it's a theological one to be sure, but the seams are all threadbare, and the coat is getting too small for him, and he's almost got through patching and will be singing Glory Hallelujah with the rest of you by-and-by.

This is a world of work, Mr. Chairman; we have no drones up in our hive. It's all work—do something for your neighbor. And there's always one more round to climb—do something for humanity, for you need all the spirit-power to stir you up. You ask sometimes what causes such stirrings in your world of to-day. It's the result of the working of the Congress up there.

They are bound to sift everything, and have it all clear sunshine sometime. There's a big congregation being called up there. They have laid their plans well, and you'll find they never will stop till they've sifted the political world to the very foundation, and the theological world too. I am glad of it. Even if I was here, and they sifted me clear through the sieve, I'd shout Glory Hallelujah! just the same.

Then work, Mr. Chairman, while the day lasts. Remember there's another world. This is only the A B C of life. I find it a busy one. I am glad to work, glad to come back if I can help humanity. They called me when I was here Old Father Bates, and so you may call me now. I used to be a Methodist, and shouted sometimes.

Morning Star.

Good Moon. Morning Star from the Great Spirit hunting-ground. She entered the canoe and rowed on the Great Spirit river till she entered the wigwam of the pale face. Morning Star came to bring the pipe of peace, and she would say to all, Be true; pale faces, be true to yourselves. Pale faces, the Great Spirit frowns, for the pale face takes up the tomahawk again against the red man. Morning Star came with the rainbow of promise, begging the pale face chieftains to put their moccasins away, and tread no more the war-path. The pale faces are dogs—are snakes behind the red man's back. They find little gold in the hunting-ground of the red man; and with all the gold they bring to the wigwams of the pale faces, they will bring the curses of the red man.

The pale faces have trod sharp on the moccasins of the red man. Many snows have they been after him. When he took up him papooses and moved him wigwam toward the setting sun, him sat down and hoped to have pleasure in the wigwam with him squaws and him papooses; but as soon as the moccasins becomes well planted, the pale face is on his track again, and hisses like the snake in the grass that there's a treasure mine in the hunting-ground of the red man. Further and further toward the setting sun the red man goes, and the pale face follows. Morning Star sees that the red man will fade away from this hunting-ground. Morning Star says, pale faces, be just to the red man, or you will feel the frown of the Great Spirit.

[To the Chairman.] Many thanks, chief of the wigwam, for listening to Morning Star, as she comes from the wigwam of the Great Spirit.

Invocation.

Oh, thou ever-glorious Father and Mother God, thou Central Source of Intelligence, thou grand Motive Power of all light and life and beauty, we would draw near unto thy presence and bask in the sunlight of thy love; and we desire that we may bring from thy beauty, from the influences of thy light, some thought, some feeling to the hearts of man and woman, that they may feel thy presence with angels as they come, that they may feel that thou art God everywhere and in everything. May they behold thee as they look at the flowers, glorious in its many hues; may they feel they behold thy face there. As they stand beneath the gigantic oak, may they feel thy strength; as they look at the stars at night, may they see thy eye looking upon them. Oh, Father and Mother God! ye angels, who have passed on to higher realms, help us, we beseech thee, to-day, to bring to this earth some true and pure and good influence that shall warm the souls of all, that they may say, I am better for communion with the angels.

MESSAGES TO BE PUBLISHED.

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